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A
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CRITICAL, DOCTRINAL AND HOMILETICAL,

WITH SPECIAL REFERENCE TO MINISTERS AND STUDENTS.

BY

JOHN PETER LANGE, D.D.

IN CONNECTION WITH A NUMBER OF EMINENT EUROPEAN DIVINES.

TRANSLATED FROM THE GERMAN, AND EDITED, WITH ADDITIONS ORIGINAL AND SELECTED,

BY

PHILIP SCHAFF, D.D.

IN CONNECTION WITH AMERICAN DIVINES OF VARIOUS EVANGELICAL DENOMINATIONS.

VOL. .V. OF THE NEW TESTAMENT: CONTAINING
THE ACTS OF THE APOSTLES.

NEW YORK:
CHARLES SCRIBNER'S SONS
743 AND 745 BROADWAY.

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THE

ACTS OF THE APOSTLES.

AN EXEGETICAL AND DOCTRINAL COMMENTARY,

BY

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WITH HOMILETICAL ADDITIONS,

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TRANSLATED FROM THE SECOND GERMAN EDITION, WITH ADDITIONS,

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NEW YORK:
CHARLES SCRIBNER'S SONS,
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PREFACE OF THE AMERICAN TRANSLATOR.

The American Translator of Prof. LECHLER'S Commentary on *The Acts of the Apostles*, which constitutes a volume of Dr. LANGE'S "*Bibelwerk*," is at liberty to refer to the Preface of Dr. Schaff, in Vol. I., for a general description of the whole work.—The EXEGETICAL AND CRITICAL notes, and the DOCTRINAL AND ETHICAL views, presented in the present volume, were furnished by Dr. G. V. LECHLER, Professor of Theology, and Superintendent, at Leipsic; the HOMILETICAL AND PRACTICAL remarks were contributed by the Rev. CHARLES GEROK, Superintendent of ecclesiastical affairs in the city of Stuttgard (Württemberg).

Prof. Lechler had long been favorably known as the author of a "History of English Deism," of various valuable dissertations, and, specially, of a work entitled: "The Apostolic and post-Apostolic Age, etc.", (second edition, 1857), which has obtained a wide circulation in Europe; it exhibits the results of his profound study of THE ACTS, and of the extensive "literature" clustering around that book, which he uninterruptedly continued during a period of fifteen years. His thorough acquaintance with the character and spirit of that book, and his eminent attainments, fitted him, in a peculiar manner, for the task of preparing the present volume, which Dr. Lange, with admirable judgment, requested him to assume. At his own request, his friend, the Rev. C. Gerok of Stuttgard, one of the most distinguished and popular pulpit orators of Germany, consented to prepare the Homiletical matter. It may be here remarked, that, in addition to the contributions which each of these eminent men has made to the theological literature of Germany, Gerok has also taken a high rank as a poet. A collection of his religious poems, entitled "Palmblätter" (Palm-leaves), is so highly prized, that it has already reached a tenth edition.—As Gerok connects with his own matter many sketches of sermons, etc. derived from other sources (Starke, Lisco, etc.), the reader will perceive that the views presented in the HOMILETICAL AND PRACTICAL remarks, diverge, in a few cases of minor importance, from those which Lechler adopts in the EXEGETICAL AND CRITICAL notes.—As a general rule, the reader who specially consults the Exegetical notes, will frequently find additional exegetical matter in the DOCTRINAL AND ETHICAL departments.

The first edition of the present work, in the original language, appeared in 1860 (Bielefeld, Prussia), and was received with unusual favor; two years afterwards, the second edition, of which the present volume is a translation, made its appearance, with extensive additions and improvements.

Prof. Lechler has, in accordance with the general plan of the "Bibelwerk," devoted considerable attention to the *lectiones variæ* of the text, without, however, specifying the authorities, except in a few cases. It was not the intention of Dr. Lange and his coadjutors to introduce *all* the various readings furnished by professed critical editions of the New Testament, and thus supersede the latter. Lechler has, accordingly, selected chiefly those readings only which he adopted in his translation, in preference to the respective readings of the *textus receptus*. The Translator has made considerable additions to this part of the work. Stier and Theile had, in the New Testament, or last volume of their "Polyglotten-Bibel," (many copies of which are now imported from Europe), exhibited the variations from the *textus receptus* in the several editions of Griesbach, Knapp, Scholz, Lachmann, Tischendorf, Hahn, and Theile; these were collated with great judgment and fidelity, although here, too, the authorities were not usually stated. (Mere orthographical variations, such as Lachmann's *λήμψεσϑαι*, *συνζητεῖν*, etc., were not noticed.)

The Translator has performed a twofold work in this department. First, in addition to the various readings which Lechler has introduced, the Translator now exhibits all or nearly all those furnished by Stier and Theile. He adopted this course, as either the sources from which these readings proceed (manuscripts, versions, fathers, recensions), or their intrinsic character, have given them an importance not claimed by the great mass of the various readings. He has, secondly, presented a full statement of those uncial manuscripts which exhibit the readings of the *textus receptus*, and also of those which furnish the readings preferred by later editors or critics.

For the term: Textus Receptus, we are indebted to the Elzevirs, the celebrated printers of Amsterdam and Leyden. Their first edition of the Greek New Testament appeared in 1624; the text was long supposed to be that of the *editio regia* of Rob. Stephanus (or, Estienne, of Paris), with various alterations. But it is now ascertained that the text was, with the exception of a few passages, that of Beza's first edition with a Latin translation, of the year 1565. The name of the critic, or, rather, of the editor, is not known: some have conjectured that D. Heinsius superintended the work; others have proposed the name of Ant. Thysius. The editor, whose name cannot now be ascertained, remarked, with a certain degree of boldness, in the Preface of the second Elzevir edition, of the year 1633: "*Textum* ergo habes nunc ab omnibus *receptum*, in quo nihil immutatum aut corruptum damus, etc." The typographical accuracy and elegance, and the comparative cheapness of the Elzevir editions, gave them unusual popularity, and secured the favor of eminent scholars. The later editions (seven altogether, not eight, in number) appeared in 1641, 1656, 1662, 1670, 1678. The text of the fourth, fifth, and sixth editions was the same; the other editions exhibited some variations in the text, and few of those which other printers issued, professedly as copies of the "Textus Receptus," exhibited absolutely the same text, but occasionally introduced readings which varied from other printed texts. Although manuscripts of eminent value were subsequently collated, the expression of this unknown editor, viz. "Textum - - receptum," gave a sanction to the present text of the Greek Testament, in its general features, which, for a long period, was not called in question. (Reuss: *Gesch. d. Heil. Schriften N. T.* § 406. p. 413. Fourth edit. 1864.)*

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* This author, a Professor in the University of Strasburg (France), and a member of the Theological Faculty, has published several works, either in the German or the French language, both of which he employs with equal elegance. His great work: "Histoire de la Théologie Chrétienne, etc.," appeared in a second edition in 1860, in two volumes. He has made the History of the Printed Text of the Greek Testament a special study, has already collected between 500 and 600 copies of various editions, and will soon publish a work on this interesting subject, which he has at length completed. He has conclusively shown that the term "Textus Receptus" is not to be taken in a strict and absolute sense, as if all those editions which profess to exhibit that text were *verbatim* the same. For instance, the text, respectively, of the Erasmian editions, of those of the Estienne (Stephens) family, of those of Beza, and also of the Elzevirian editions, was far from being *uniformly* the same, although the variations do not appear to be very serious or very numerous. Dr. Mill's text (1707) is that of the Estienne edition of 1550, with very few variations. It is the text which British and American editors or publishers have usually reproduced (Bagster, Greenfield, etc.). The present *Textus Receptus* is, as Prof. Reuss remarks, a "mixed text," *i. e.*, not one which exhibits the text of any existing manuscript without variations; minor variations will occasionally be found in all the numerous editions. This fact explains the circumstance that the English and the German au

When Dr. Lechler published the last or second edition of this Commentary, he was not yet enabled to consult either of the two editions of the Codex Sinaiticus,* which Tischendorf has since presented to the theological world. He was, however, made acquainted with the readings of that manuscript in several important passages, partly, by Tischendorf's *Notitia editionis codicis Bibliorum Sinaitici*, which appeared in 1860, and, partly, by a direct application for information made by his colleague to Tischendorf. Several important passages, however, remained, as to which he failed to obtain the readings of Cod. Sin.

In consequence of the importance of this Codex Sinaiticus ("the brightest pearl," says Reuss, § 392, note, "which Tischendorf, the happy finder, brought home from the East"), the Translator has inserted the readings which it exhibits, in all the cases in which either he himself or Lechler has introduced a various reading. The enterprising publishers of the "Polyglotten-Bibel" of Stier and Theile appended to the fourth edition of the New Testament (1863), a "Collatio textus Græci editionis Polyglottæ cum Novo Testamento Sinaitico," as an appendix. Tischendorf himself prefixed to it a Latin testimonial, in which he states that, with his concurrence, the preparation of this Appendix had been intrusted to two "viri doctissimi," whom he names. One of them collated the text heretofore adopted in the Four Gospels, with that of the Sinaitic manu-

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thorized versions exhibit variations in some cases, especially in the punctuation, and that the former varies in a few cases from the Greek text of some editions of the Greek Testament, of which a few instances may be found in the "textual criticism" appended, in this volume, to the several sections into which the Book of The Acts is divided by Lechler.

* On this manuscript Dr. Schaff makes the following remarks (p. 565 of Vol. I. of this work): "The Sinaitic Manuscript of the Bible, which Professor Tischendorf rescued from the obscurity of the Convent of St. Catharine on Mount Sinai," was "carefully edited in two editions in 1862 and 1863." - - "No critical scholar can ignore this manuscript hereafter, etc." - - "In the absence of a similar mark agreed upon by critics (the proposed designation by the Hebrew א has not yet been adopted, etc.), I introduce it always as *Cod. Sin.*, etc."—Dr. Schaff's estimate of the value of this manuscript, is recognized as correct by all who have examined the subject. One of Tischendorf's correspondents recently remarked to the latter, that he regarded the "discovery of this manuscript as the most important event of the age."—For the sake of uniformity, and in accordance with the practice of Meyer in the fifth edition of his Commentary, the Translator has retained this designation in the present volume. The manuscript designated by the letter A., is *Codex Alexandrinus*, deposited in the British Museum; B. is *Cod. Vaticanus*, in Rome. The age of these two manuscripts is uncertain; they are assigned by different critics to the sixth or fifth century, while some (*e. g.*, Tischendorf) assign the latter even to the fourth century. C. is *Cod. Ephraemi* (*rescriptus*), in Paris(assigned to the fifth century.) The letter D. is applied to two MSS., the one (*Cantabrigiensis*, or, *Bezæ*), presented by Beza to the University of Cambridge, containing the Four Gospels, and The Acts, with some *lacunæ* (assigned to the seventh or sixth cent.); the other, in Paris (Claromontanus), containing the Pauline Epistles (assigned to the eight or seventh cent.).—Letter E. is the designation of three different MSS. no two of which contain the same books: the first is *Cod. Basileensis*, of the eighth cent., containing the Four Gospels; the second is *Cod. Laudianus*, in the Bodleian library, Oxford, containing The Acts, with some omissions, and assigned to the seventh or sixth cent.; the third is *Cod. Sangermanensis*, formerly in Paris, but now in Petersburg, of the eleventh or tenth century. (The letter F. does not appear in this volume as the designation of a manuscript, since no one so named, contains any considerable portion of the Acts.)—One of the three manuscripts designated by the letter G. (*Cod. Angelico-Romanus*, or, *Passionei*), of the ninth cent., and now in Rome, contains a large portion of The Acts. Tischendorf now designates it by the letter L.—The several MSS. marked H. respectively contain only parts of the Greek text of the New Testament (Tischendorf). *Cod. Mutinensis*, of the ninth cent., is a fragmentary copy of The Acts. The omissions are supplied by later hands. It was collated by Scholz, and, afterwards, by Tischendorf.—With these two, G. and H., the *textus receptus*, in The Acts usually agrees, as the critical notes appended to the several sections in this volume, will show. Reference is not made in this volume to the other uncial manuscripts as they are chiefly copies of the Gospels or the Epistles, in whole or in part (See Reuss: *Gesch. d. h. Schriften N. T.* § 329, p. 393–397, Fourth edition; Horne's *Introduction*, I. p. 221 ff.; Tischendorf's *Catalogus Codicum Græcorum*, prefixed to his critical editions of the Greek New Testament; Alford's *Prolegomena*, Vol I. Chapt. VII., and, *Prolegomena*, Vol. II. Chapt. VI.).—The readings of the *cursive* manuscripts (termed in this volume *minuscules*, as contradistinguished from the *majuscules*, *i. e.*, the uncial MSS., Reuss, § 375), and also those found in the Church Fathers, which the critical editions furnish, have not been usually specified in this volume; none of the *minuscules* are older than A. D. 900.—The indefatigable Tischendorf has, at last, succeeded in obtaining the permission of the Pope to subject the Codex Vaticanus, distinguished by the letter B., to a thorough examination, or one more careful than it has yet received. For this privilege, which has never hitherto been granted in the same degree to any one of the many Protestants who sought it, Tischendorf is indebted to two of the Cardinals, whose influence with the Pope at length induced the latter to comply with the wish of the eminent biblical critic. He will, at an early period, present the results of his comparison of the Cod. Vat. with the Cod. Sin. to the theological world. And if the hope which he now entertains, of being ultimately permitted to edit the Cod. Vat. in the same style in which he has edited the Cod. Sin should be fulfilled he will add new lustre to his honored name.

script; the other collated THE ACTS, and the remainder of the New Testament. Tischendorf remarks that the work of the latter is more thoroughly performed than that of the former. He does not, however, seem to be entirely satisfied with the general results of their labors. The Translator of this volume found that their collation was unsatisfactory in several respects. After having translated and enlarged the critical notes appended to the several sections of the text of the first eight or nine chapters, he found himself compelled to lay this "Collatio" entirely aside, as far as textual criticism was concerned, and procure a copy of Tischendorf's own edition (1863) of the Codex Sinaiticus. The title is given on p. 565 of Vol. I. of this work. He was thus enabled to revise the critical notes already prepared, and to exhibit the exact readings of that manuscript in all the cases to which Lechler or he himself called attention. The marginal notes and renderings of the authorized English version have all been noticed, and the "Former Translations," (Wiclif, 1380; Tyndale, 1534; Cranmer, 1539; Geneva, 1557; Rheims, 1580), have usually been mentioned in the critical notes appended to the text.

It was the Translator's main object to reproduce Lechler's Commentary in an English form, without alterations, or omissions (with the exception of a few sentences, exclusively in the Homiletical department, which contained repetitions, verses of German church hymns, etc.), or any extensive additions. A large portion of the best materials in Meyer's Commentary had already been incorporated by the author with his own matter. The Translator has occasionally inserted philological, geographical and other notes, derived chiefly from MEYER, ALFORD, HACKETT, J. A. ALEXANDER, and CONYBEARE AND HOWSON; to Gerok's part of the work, he has occasionally appended brief homiletical sketches. All his additions are invariably enclosed in brackets. He had originally intended to enrich the present volume by inserting extracts from Dr. SCHAFF'S "*History of the Apostolic Church.*" This production of the eminent church-historian sheds so much light on many questions connected with the Book of THE ACTS, that it may justly be regarded as indispensable to the student of the New Testament. He found, however, the work of condensation so difficult, as the matter presented by Dr. Schaff is exceedingly rich, and saw so plainly that brief extracts would be alike unsatisfactory to the reader, and unjust to that "History," that he was compelled to omit Dr. Schaff's matter entirely, (except in the Chronological chart); he now refers in general to the "History of the Apostolic Church," as a source whence very important information may be derived, on nearly all the points of interest which are introduced and discussed in this Commentary.—The variations from the authorized English Version, inserted in the text in brackets, present Lechler's views, not necessarily those of the Translator, who is responsible for them only in so far as they correctly exhibit Lechler's own decisions respecting the readings or the translation.

The Translator had very nearly completed his work, when he received the Edinburgh translation of Lechler's Commentary on THE ACTS OF THE APOSTLES, by Rev. Paton J. Gloag. An examination of this production satisfied the American Translator that, even if he had been able to consult it at an earlier period, it would have afforded him no aid. Mr. Gloag has not made any additions to the author's critical notes on the original text, by inserting the names of the manuscripts from which readings are taken, nor elsewhere added new matter to the original. The work was evidently performed with considerable haste, without a careful consultation of the best German Dictionaries, which, as it is obvious from the results, that translator should have in no case neglected. He has corrected scarcely any of the typographical errors occurring in the original in the Scriptural references. He reproduces the author's statements of distances by simply transferring the figures of the latter, which represent *German* miles. In addition to a few other features which are not satisfactory to the reader, it may be remarked that both Lechler and Gerok are occasionally represented as expressing thoughts that materially differ from those which they really express in the original.

The Chronology of THE ACTS is, confessedly, a very intricate subject; the author has furnished very few dates, and abstains almost entirely from chronological investigations. To the Translator the absence of dates seemed to be the only defect of this noble work, which, however, the liberality of the American publisher has now enabled him, to a certain extent, to supply. Dr. H. A. W. Meyer had prefixed to the third edition of his Commentary on THE ACTS (1861), a large chronological chart, presenting a very full synopsis of the dates which he himself recognized, and also of those which the most eminent chronologists and commentators had, respectively, adopted. As he exhibits the results in such a convenient form, and gives a complete list of his authorities, the Translator has transferred the whole to the present volume, and added two columns—the one exhibiting the dates preferred by the author of this Commentary, the other, those exhibited in the "Chronological Table" appended to Dr. Schaff's "History of the Apostolic Church."

The text of the English Version here presented, including orthography, punctuation, etc., is that of the (standard) edition of the American Bible Society, 1861, Minion, Ref. 16mo.

PHILADELPHIA, *July 2d*, 1866. C. F. S.

THE

ACTS OF THE APOSTLES.

INTRODUCTION.

§ 1. PECULIAR FEATURES OF THE ACTS OF THE APOSTLES.

In the catalogue of the writings which compose the New Testament, this book occupies a position which is peculiarly its own. The history of the life of Jesus is presented in four Gospels, which refer mainly to a brief period of three years; the book of THE ACTS is the only one in the Bible which continues the sacred narrative after the close of the terrestrial life of the Redeemer, comprehending a period of at least thirty years (about 30–64, A. D.), and exhibiting the intimate connexion which subsisted between the subsequent events and the life of Jesus. The statement is made in the book itself (chap. i. 1), that it is the second part of the Gospel of Luke, so that these historical accounts of the Apostles are simply the continuation of the history of the life of the Lord himself. This connection between the Gospel and the book before us, has a deep significance, and is very instructive; for it teaches us that the course of action and the experiences of the Apostles and the earliest congregations, are both the fruit or continued operation of the terrestrial life of Jesus, which closed with his ascension, and also the revelation or demonstration of the celestial life of Christ, which commenced with his ascension. And, on the other hand, the varied experience of the disciples and the primitive congregations will then only appear in a true and sacred light, when it is viewed as the result of the operations of the exalted Lord and of the Spirit who was promised and sent by him. Besides, if the Gospel of Luke, as contradistinguished from the other three Gospels, is characterized, in particular, by the enlarged and lofty views of Christian philanthropy which pervade it, the book of THE ACTS, which is its continuation, fully accords with it in this respect. For the prophecies, the intimations, the types and images of the former, are presented in the latter, when it sets forth the deeds of the Apostles, as the actual *fulfilment*, as *facts* that have occurred, as real *history*. If the former, for instance, describes the Samaritan who expressed his fervent gratitude to the Saviour, and presents the parable of the Good Samaritan, the latter relates events of still greater importance which occurred in the presence of the Apostles, when many persons were converted in Samaria, and received the Gospel with lively gratitude and joy. And if the Gospel of Luke records various discourses of Jesus, which refer to the conversion of the Gentiles, and to their entrance into the kingdom of God, the book of THE ACTS, on the other hand, describes the mode in which the word of God was gradually and successfully made known to the Gentiles, and the process by which they were admitted to all the privileges of citizens of the kingdom of God.

If the Gospel of Luke is distinguished from the others by the peculiar spirit of Christian philanthropy which it breathes, the same enlarged views, which embrace the whole human species, may also be recognized in his history of THE ACTS of the Apostles. It was, in reality, composed originally for the benefit of a Gentile-Christian, that is, the same Theophilus to whom the Gospel was dedicated; and by far the largest part of it is occupied with the history of Paul, the Apostle of the Gentiles. Still, the conversion of the Gentiles, or, Gentile-Christianity, is not the leading, much less the exclusive subject of this book—such limited views characterize it as little as they do the Scriptures in general. Luke manifests an equal interest in the conversion of the Jews to their Messiah and Saviour, that is, in the Judæo-Christian Church. And, indeed, the central thought of THE ACTS is the combination of both parts as one whole, or the oneness of the church of Christ, whether in Israel or among the Gentiles—the union of the Apostles, whatever names (Peter, Paul, etc.) they may bear. The leading theme of the book is found in the words addressed by the Lord to his apostles: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (ch. i. 8). The testimony of the Apostles (who received the unction of the Holy Spirit, and produced rich and abundant fruits), or historical accounts of the progress of the Church of Christ, which went forth from the Jews, and extended to the Gentiles, may, accordingly, be said to constitute the contents of the book. And yet it is a sacred book and worthy of the Bible, solely for the reason that it not only describes the deeds and experiences of men, or furnishes a human history, but also presents a divine and divine-human narrative, since it sets forth the controlling influence and authority of Christ, and the witness of his Spirit, in the deeds, the discourses and the experience of his apostles and his Church. Since it describes the origin, the establishment, the development, and the early progress and guidance of the church of Christ, it necessarily sets forth, at the same time, the eternal, fundamental principles of the church in every respect, "delineating, alike, the individual, the congregational, and the ecclesiastical life of the Christian." This book is, therefore, as Starke says, "a witness of apostolic doctrine and primitive Christianity; a rule and guide for the government, the discipline and the order of the church; an armory which furnishes the church with weapons in its conflict with Antichrist; a repository that offers a remedy for every soul-destroying disease engendered by errors in the faith and offences in the life and conduct of men; a store-house which abundantly nourishes faith, patience and hope; a mirror and a stimulus, promoting love and its appropriate works; a treasury, abounding in learning and sound doctrine."

§ 2. THE COMPOSITION OF THE ACTS.

The proofs of the genuineness and ecclesiastical authority of the present book, do not, it is true, ascend to so remote a period as those which may be produced in the case of many other portions of the New Testament. For the language of the apostolic fathers, in which allusions to certain passages of THE ACTS may indeed be found, is, nevertheless, not of such a character as to produce entire conviction. But the testimonies which are furnished at the close of the second, and the commencement of the third century, or at the time when the canon of the New Testament became more firmly established, are so numerous, so weighty, and so decided, that not a doubt can remain respecting the ancient and general recognition of THE ACTS as a sacred book, written by the apostolic man named Luke. Hence Eusebius did not hesitate to enumerate this book among those writings of the New Testament canon, which were universally acknowledged as genuine (*Hist. Eccl.* III. 25). The opposition of certain heretical parties, such as the Ebionites, Marcionites, Severians and Manicheans, who rejected the book solely for the reason that its statements were inconsistent with their doctrines, is not of such a nature as to impair our confidence in a fact supported by the ancient and universal testimony of the church. The statement found in a certain passage in Photius, to the effect that some persons supposed the book to have been written, not by Luke, but either by Clemens of Rome, or by Barnabas, cannot create any embarrassment, since it may be readily explained by the fact to which Chrysostom bears witness in his Homilies on THE ACTS: "There are many," he says, "who do not even know that this book is in existence, or who can state the name of the author." It may, besides, be easily conceived that the Gospels, and also the apostolical epistles were far more generally read than THE ACTS (which may possibly still be the case, even in the most recent times); under such circumstances, some uncertainty respecting the name of the author, may have existed in the minds of many persons.

In the most recent times, when doubting has assumed the character of a regular profession one point, at least, connected with THE ACTS, has not been called in question, viz.: that the third Gospel and THE ACTS proceed from the *same* author. That this author was Luke, the companion of the apostle Paul, has, it is true, been repeatedly denied, but this denial is supported by arguments which cannot be said to possess very great weight.*

The date of the composition of THE ACTS cannot be stated with entire precision. The circumstance that the book does not speak of the death of the apostle Paul, does not fully authorize us to infer that it was written previously to that event. The silence which it observes on this point, may be easily ascribed to other causes. We may rather assume that not only the death of the apostle Paul, but also the destruction of Jerusalem had already occurred, when the book was written; and, indeed, Irenæus states that Luke had written his Gospel (the composition of which, as the first part, unquestionably preceded that of THE ACTS), after the death of Peter and Paul. The book cannot, however, on the other hand, have been written at a much later period. We may therefore assign the date of the book to the period intervening between A. D. 70 and 80.

§ 3. THEOLOGICAL AND HOMILETICAL WORKS ON THE ACTS.

For catalogues of special works on THE ACTS, or treatises on peculiar sections, see HEIDEGGER, *Enchir. Biblicum*, c. 7, p. 810 ff.; DANZ, *Universal-Wörterb. d. theol. Lit.* pp. 70–73; LILIENTHAL, *Bibl. Archivarius*, 1745, pp. 358–420; J. G. WALCH, *Bibliotheca Theologica*, T. 4, 1765, pp. 654–662.

Among the monographs, the following claim special mention: The fifty-five Homilies of CHRYSOSTOM; the commentaries of THEOPHYLACT and ŒCUMENIUS; and, in a more recent period, the commentary of LIMBORCH, Rotterdam, 1711; J. E. C. WALCH'S *Dissertatones in Acta Ap.*, 3 vols., Jena, 1756 ff.; the version and commentary of MORUS, edited by Dindorf, Leipsic, 1794; HILDEBRAND: *The History of the Apostles of Jesus*, presented in an exegetico-hermeneutical form, 1824; STIER: *The Discourses of the Apostles*, 1829; 2d ed. 1861; SCHRADER: *The Apostle Paul*, 1830 ff.; NEANDER: *History of the Planting and Guidance of the Christian Church, by the Apostles.* [An English translation of the third edition of the original work, by Ryland, was published in Philadelphia and New York in 1844, with the title: *History of the Planting and Training of the Christian Church*, etc.]. BAUR: *The Apostle Paul*, 1845; BAUMGARTEN: *The Acts of the Apostles*, or, The Course of the Development of the Church, from Jerusalem to Rome Halle, 1852: 2d ed. 1859 [translated into English by Morrison, and published in Edinburgh, 1855, in Clark's Foreign Theol. Library, 3 vols.]; LANGE: *The Apostolic Age*, 2 vols., 1854. [P. SCHAFF: *History of the Apostolic Church*, 2d ed., Leipsic, 1854. Translated into English by Yeomans, New York and Edinburgh; H. W. S. THIERSCH: *The Church during the Apostolic Age*, Frankf. and Erlangen, 1852.]; H. EWALD: *History of the People of Israel*, 6th vol., also with the title: *History of the Apostolic Age, to the Destruction of Jerusalem.* 1858;† HACKETT: *Commentary on the Original Text of the Acts of the Apostles.* Boston. 1851. [New edition, 1863; J. A. ALEXANDER: *The Acts of the Apostles Explained.* 2 vols. New York, 1857. Third edition, 1864.—TR.].

Works combining practical and homiletical matter:—MENKEN: *Views of the Life of the Apostle Paul, and of the Primitive Christian Congregations, derived from several chapters of the Acts*, Bremen, 1828; BRANDT: "*Apostolisches Pastorale*," or, The Acts, exhibited as a guide for the evangelical preacher and pastor in fulfilling the duties of his office with the Divine blessing 1848; WILLIGER: "*Bible-hours*," on the Acts, 1850; LANGBEIN: *Sermons on the Acts*, Grimma, 1852; LEONHARDI and SPIEGELHAUER: *Homiletical Manual for Sermons on the Acts*, 1855; DA COSTA: *The Acts, interpreted for Pastors and the Church*, translated [from the Dutch into German] by Reifert, Bremen, 1860; BESSER: *The Acts, Explained in Bible-hours for the Church*, 1860.

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* *Note by the Editor* [Lange]. The highly esteemed author [Lechler] does not here notice the recent attempts of the school of Baur to disprove the historical accuracy and truth of THE ACTS, probably for two reasons: first, an extended investigation of the subject would have occupied too much space; secondly, those attacks on Luke may now be regarded as already successfully repelled. We simply add the remark here that the works which refer to this special subject, as well as the leading points themselves which are involved in it, are mentioned in our work, entitled: *Das Apostolische Zeitalter*, I. 5 ff. [*The Apostolic Age*]. One of the principal works which should be mentioned in this connection, is the author's monograph, entitled: *Das Apostolische und Nachapostolische Zeitalter* [*The Apostolic and Post-Apostolic Age*, by G. V. Lechler]; it received the prize offered by the Teyler [Theological] Society. [This Society had offered a prize for the best essay on the assaults of the Tübingen school on revealed truth. Lechler published a second edition of this valuable work, much enlarged (536 pages), in 1857.—TR.]

† *Note by the Editor* [Lange].—WIESELER'S *Chronology of the Apostolic Age* is of special importance with respect to chronological points connected with THE ACTS.

§ 4. THE GREAT THEME, AND THE ORGANIC ARRANGEMENT OF THE CONTENTS OF "THE ACTS."

The theme of the book is the following:—The apostles of the Lord, appearing as his witnesses both in Jerusalem, and all Judea, and in Samaria, and unto the uttermost part of the earth [ch. i. 8]——the Church of Christ, described with respect to its founding, its guidance, and its extension, in Israel and among Gentiles, from Jerusalem even unto Rome. This theme of THE ACTS comprehends a very large number of special facts, discourses and occurrences, which, at the same time, prefigure and sketch out the whole subsequent history of the Church.

PART I.

THE FOUNDING OF THE CHURCH OF CHRIST, AS A CHURCH DESIGNED FOR ISRAEL AND FOR THE ENTIRE HUMAN RACE (CH. I. AND II.).

INTRODUCTION.

A reference to the Gospel of Luke, as the first division of the whole work written by him (Ch. i. 1–3)

SECTION I. Antecedents of the founding of the Church (Ch. i. 4–26).

A. The Ascension of Jesus and the last instructions, commandments and promises addressed by him to the Apostles (Ch. i. 4–11; comp. Mark xvi. 19 ff.; Luke xxiv. 49 ff.).

B. The return of the Apostles to Jerusalem; their continued intimate union; the completion of the apostolic number Twelve, by the appointment of Matthias as an Apostle (Ch. i. 12–26).

SECTION II. The founding of the Church, as the Church of all nations, by the outpouring of the Holy Ghost on the day of Pentecost, by the testimony of Peter, who had an unction from the Spirit, and whom the divine blessing attended, by the conversion of three thousand persons, and by the devout fellowship of the believers (Ch. ii. 1–47).

A. The Pentecostal miracle itself; its external features, and its internal operation, by which the assembled believers were filled with the Holy Ghost and enabled to speak with other tongues (Ch. ii. 1–4).

B. The different impressions which were made by the event on Jews who came from foreign countries, especially when the disciples, filled with the Spirit, spake with other tongues (ver. 5–13).

C. The testimony of Peter (ver. 14–36).

D. The effect produced by this address, and the exhortations which followed it, namely, the conversion of three thousand souls, who were added by Baptism to the disciples (ver. 37–41).

E. The holy, devout, and blessed state of the primitive Church (ver. 42–47).

PART II.

THE CHURCH OF CHRIST IN JERUSALEM; ITS DEVELOPMENT AND GUIDANCE; ITS CONFLICTS AND VICTORIES, ACTS, AND SUFFERINGS (CH. III.–VII.).

SECTION I. The healing of the lame man, an apostolical miracle wrought in the power of Jesus Christ; its effects: first, Peter's testimony concerning Jesus Christ, delivered in the presence of the people; secondly, the arrest of Peter and John; they are, however, released, after energetically vindicating themselves before the great Council. All these events tended to encourage, and to strengthen the faith of the Church; the oneness of spirit and brotherly love of the believers (Ch iii. and iv.).

Section II. The miraculous and sudden judgment which visited the sin of Ananias and Sapphira, delivers the Church from a danger that threatened it in its own bosom The effects produced by this event, and the internal progress of the Church, sustained by miraculous powers granted to the apostles (Ch. v. 1–16).

Section III. Another, and a more violent assault, conducted by the Sadducean party, is followed by the imprisonment of all the apostles; the miraculous deliverance of the latter, their bold defence before the Great Council, and the intervention of Gamaliel, ultimately led (after they had suffered shame for the sake of Jesus), to their release (Ch. v. 17–42).

Section IV. The complaint of the Hellenists that their widows were neglected when relief was given to the poor, induces the apostles to direct that seven men should be chosen and appointed for this service. The continued growth of the Church (Ch. vi. 1–7).

Section V. Stephen, one of the Seven, who labored with great power and success, is accused of blasphemy; he vindicates himself in a powerful discourse; in consequence of that discourse he is stoned, but dies with blessed hopes, a conqueror through the name of Jesus (Ch. vi. 8—vii. 60).

PART III.

THE CHURCH OF CHRIST THROUGHOUT JUDEA AND SAMARIA, AND IN ITS TRANSITION TO THE GENTILES (CH. VIII.–XII.).

Section I. The persecution of the Church in Jerusalem, which began with the stoning of Stephen, and in which Saul especially took an active part, occasions the dispersion of the believers throughout Judea and Samaria, but also leads to the promulgation of the Gospel in these regions, and even to the conversion of a proselyte from a distant country (Ch. viii.).

Section II. The conversion of Saul; his labors and experience immediately afterwards (Ch ix. 1–30).

Section III. During Peter's visitation of the congregations in Judea, he is induced by a special revelation from heaven to visit a Gentile named Cornelius, to preach Christ in his house, and to baptize him and those that were in his house; this act of Peter was at first regarded in Jerusalem with disapprobation, but was ultimately, after the explanations which he gave, very gladly commended (Ch. ix. 31—xi. 18).

A. While the congregations in the Holy Land enjoy repose, and continue to flourish, Peter visits them. During this period he heals Eneas, in Lydda, who was sick of the palsy, and, in Joppa, restores Tabitha to life (Ch. ix. 31–43).

B. Concurring divine revelations conduct Peter from Joppa to the Roman centurion Cornelius, in Cesarea, to whom he proclaims Christ; and when the gift of the Holy Ghost is imparted to Cornelius and other Gentile hearers, Peter directs that they should be baptized (Ch. x.).

C. The objections of prejudiced Judæo-Christians to the association with Gentiles which had been commenced, are successfully answered by Peter, who appeals to the obvious interposition of the Lord in the whole transaction; hence, those who had objected, are not only satisfied, but also offer thanks to God for the conversion of the Gentiles (Ch. xi. 1–18).

Section IV. The establishment of a Gentile-Christian congregation in Antioch. Its communion in faith and love with Jerusalem. Saul and the Antiochian congregation (Ch. xi. 19–30).

A. The founding of the Church in Antioch, through the agency of Hellenists (Ch. xi. 19–21).

B. The Church in Jerusalem sends Barnabas to Antioch; he encourages the members of the recently formed congregation, and conducts Saul to them (ver. 22–26).

C. The Antiochian congregation gives proof of its fraternal union with the Christians in Judea, by affording relief to the latter during a famine (ver. 27–30).

Section V. The persecution of the Church in Jerusalem by Herod, and the execution of James; Peter is miraculously delivered from prison, and withdraws from Jerusalem; the persecution is terminated by a judgment of God, which overtakes the persecutor (ch. xii.).

PART IV.

THE EXTENSION OF THE CHURCH OF CHRIST IN GENTILE COUNTRIES THROUGH THE AGENCY OF PAUL, THE APOSTLE OF THE GENTILES; HIS THREE MISSIONARY JOURNEYS, AT THE TERMINATION OF EACH OF WHICH HE RETURNS TO JERUSALEM, AND DILIGENTLY PROMOTES UNION BETWEEN THE GENTILE-CHRISTIANS, AND THE JUDÆO-CHRISTIAN PRIMITIVE CONGREGATION (CH. XIII. 1—XXI. 16).

SECTION I. The first missionary journey of Paul, accompanied by Barnabas, to the island of Cyprus, and to Pamphylia and Pisidia, two provinces of Asia Minor (Ch. xiii. and xiv.).

SECTION II. Paul, the apostle of the Gentiles, and Barnabas, are sent from Antioch to Jerusalem, for the purpose of arranging matters that concerned Gentile-Christians; the proceedings in Jerusalem, and their results (Ch. xv. 1–35).

SECTION III. The second missionary journey of Paul, accompanied by Silas and Timotheus, to Asia Minor and Europe (Ch. xv. 36—xviii. 22).

SECTION IV. The third missionary journey of the apostle Paul—to Asia Minor, Macedonia, and Greece; his return to Jerusalem (Ch. xviii. 23—xxi. 16).

PART V.

THE ARREST OF THE APOSTLE PAUL, THE RESULT OF WHICH IS, THAT HE NOT ONLY FINDS AN OPPORTUNITY, IN THE PROVIDENCE OF GOD, FOR DELIVERING HIS TESTIMONY CONCERNING JESUS BEFORE HIS PEOPLE, THE GREAT COUNCIL, RULERS, AND PRINCES, BUT IS ALSO CONDUCTED TO ROME, THE CAPITAL OF THE WORLD, AND THE RESIDENCE OF THE EMPEROR, IN ORDER TO BEAR WITNESS THERE CONCERNING JESUS CHRIST, IN THE PRESENCE OF JEWS AND GENTILES (CH. XXI. 17—XXVIII. 31. Conclusion).

SECTION I. The cause and manner of the arrest of Paul (Ch. xxi. 17–40).

SECTION II. The imprisonment of the apostle Paul in Jerusalem; his defence before the Israelitic people and the Great Council (Ch. xxii. 1—xxiii. 11).

SECTION III. Paul is conveyed from Jerusalem to Cesarea, and there speaks in defence of himself before the Roman procurators, Felix and Festus, as well as before King Herod Agrippa II. (Ch. xxiii. 12—xxvi. 32).

SECTION IV. The apostle's journey by sea from Cesarea to Rome (Ch. xxvii. 1—xxviii. 15).

SECTION V. The abode and labors of the apostle Paul in Rome (Ch. xxviii. 16–31).

On the arrangement of the details furnished by THE ACTS, Lange has made some ingenious remarks in his *Apostolic Age*, I. 2, 48 ff. He observes, for instance, in reference to the section consisting of ch. iii.–xii., that here periods of external and internal obscuration and of splendor alternate in the Church, and that each period of its obscuration is succeeded by one of splendor, through the operation of the Spirit of Christ. In the section just mentioned, for instance, five periods of external and four of internal obscuration are enumerated. In a similar manner, Lange arranges, p. 162 ff., the journeys of the apostle Paul, ch. xiii.—xxi., in two series, which correspond to each other, namely, three missionary journeys, and three journeys from his missionary field to Jerusalem, which regularly alternate. Now, the remark is undoubtedly correct that, after each missionary journey, Paul re-visited Jerusalem, and that he maintained the connection between the Gentile-Christian missionary field and the original congregation. The second visit to the city is, however, indicated in ch. xviii. 22, in five words only, and is, indeed, so slightly mentioned, that many readers and interpreters have not even noticed it. This circumstance shows, at least, that Luke himself by no means assigned such importance to this visit to Jerusalem, as to describe it specially in his narrative. And with respect to the double series of periods of external and internal obscuration and splendor, it does not appear as if the historian himself, when he wrote the book, had entertained such a view. As to the arrangement of the leading topics of the book, indicated by the matter itself, we believe that we have presented it in the five PARTS mentioned above, in a plain but lucid manner, and in correspondence with the word of the Lord in ch. i. 8, in which passage the theme of the whole book of THE ACTS is furnished.

THE

ACTS OF THE APOSTLES.

PART FIRST.

THE Church of Christ founded, as a Church designed for Israel and for the entire human race. (CH. I. and II.)

INTRODUCTION.

A reference to the Gospel of Luke, as the first division of the whole work written by him.

CHAPTER I. 1–3.

1 THE former treatise [discourse]† have I [indeed] made, O Theophilus, of all that
2 Jesus began both to do and teach,* Until the day in which he was taken up, after
that he through the Holy Ghost had given commandments unto the apostles whom he
3 had chosen: *To whom also he shewed [had shown] himself alive after his passion
[suffering] by many infallible [*omit* infallible] proofs, being seen of [in that he appeared to] them forty days, and speaking of [and spoke concerning] the things pertaining to the kingdom of God.

[† NOTE.—Where Dr. Lechler's German version differs materially from the authorized English version, the variations, as far as the idioms of the two languages permit the translator to reproduce them, are also given, and inclosed in brackets.—TR.]

EXEGETICAL AND CRITICAL.

VER. 1. *a.* **The former treatise.**—Luke applies this name to his Gospel, *πρῶτος λόγος, the first discourse,* not only because he had, in the order of time, written it previously to the composition of THE ACTS, but also because it presents the groundwork of all that belongs to the subsequent history of the Apostles and the Church.

b. **All that Jesus began both to do and teach,** as related in the Gospel. Where, however, is the *continuation* of such "doing and teaching," as the word **began** implies, to be found? It may unquestionably at first seem to be Luke's meaning that he had exhibited the successive acts and teachings of Jesus from the beginning, and had then, as it would be self-evident, continued the narrative to the close of the life of Jesus on earth. Still, he must have had a special reason for attaching weight to the conception of the *beginning,* and that reason can be the following only:—Luke distinguishes in his mind between the entire work of Jesus on earth, on the one hand, and his action after his ascension to heaven, on the other; he viewed the former as making a beginning or laying a foundation, in such a sense that Jesus himself, in his state of humiliation, began or sketched out the work which, after he had entered into his glory, he completed through the agency of the Apostles (Starke). This view of the word ἤρξατο (Olshausen, Schneckenburger, Baumgarten) is rejected by others, both as arbitrary in its character, and as ascribing to Luke a [modern] subjective view of the course of his tory (de Wette, Meyer). The latter are in error, for the entire book of THE ACTS, from the beginning to the end, presents the following view of the course of the events:—The exalted Lord operated *in* his Apostles, *with* them, and *for* them; thus he continues the work which he had commenced during his life on earth. The first chapter already exhibits "the lot which fell upon Matthias" as a visible sign of a choice made by the Lord, "who knoweth the hearts of all men," ver. 24. The outpouring of the Holy Ghost is an act of the exalted Lord, ch. ii. 33. When Stephen, "being full of the Holy Ghost," saw "Jesus standing on the right hand of God," and prayed: "Lord Jesus, receive my spirit!" that prayer was, according to the book before us, one which obtained an answer, for the Lord Jesus stood there, ready to receive him, ch. vii. 55, 59. These few instances afford sufficient evidence that those commentators do not obtrude upon the book a subjective view of the course of history, but only give prominence to the conception which really pervades it, when they regard the leadings of the Apostles and of the Church that are related in it, as deeds of the glorified Redeemer, and as the continuation of all that he began during his ministry on earth.

c. **All that Jesus** did and taught, Luke here says that he has already recorded. He maintains that his account of the life of Jesus is full and complete, without, however, claiming that every incident without exception had been related; such a detailed statement was given neither by the evangelist John (xx. 30) nor by Luke. Indeed, it would not have been *possible*, according to John xxi. 25, to relate all the deeds of Jesus without any omissions; neither was such a course *necessary*, since it is important to the Christian, not so much to know many things or all things, as, rather, to obtain a correct knowledge of all that constitutes revealed truth; *that* truth *is* found in the Gospel of Luke, in his Acts, and, in general, in the Word of God.

Ver. 2. *a.* **Until the day in which he was taken up**;—at that point of time the Gospel pauses, and the history of the Acts of the Apostles begins. The ascension of Jesus is not only the leading event which is common to both treatises, but it is also the turning-point of both. It was the glorious termination of Christ's visible walk on earth, and also the beginning, alike momentous and rich in promise, of his invisible presence and his operation on earth. C. H. Rieger says: "The foremost place is here assigned to the history of the Ascension to heaven, in order that we may continually remember that all that occurred in the visible world and that is related in this book, originates in the invisible world 'whither the Lord Jesus is for us entered' (Heb. vi. 20). He who desires to understand aright the form which the Church of Christ assumes on earth, must continually bear the ascension of Jesus in mind, and the invisible process by which he took possession of his kingdom, as well as the future manifestation of that kingdom." The phrase, **he was taken up**, describes the ascension as an *experience* of Jesus, that is, as an act of God the Father. At the same time, this term indicates that the event was not so much a local and sensuous exaltation from earth to heaven (although it is originally derived from such impressions made on the senses), as, rather, a spiritual and real event, in so far as Jesus then acquired a higher position and greater power and dignity.

b. The day of the ascension is, however, one of vast importance in the eyes of Luke, not only on account of the exaltation of Jesus, but also on account of the **commandments** which he then gave to his chosen **Apostles**. These commandments or commissions constituted the last will of the Lord, and the acts of the apostles, so far as they were really apostolical in their character, were simply the execution of that will. Luke indicates the importance of the latter by employing the words *διὰ πνεύματος ἁγίου*. Many interpreters (among the most recent, Olshausen and de Wette) combine these words with *οὓς ἐξελέξατο*, *i. e. whom he had chosen through the Holy Ghost*, but the order of the words in the original does not admit of such a combination, which would be forced and unnatural. The most natural and simple sense of the words is the following: Jesus gave commandments through, or, by virtue of the Holy Ghost; that is, Jesus, who was anointed with the Holy Ghost (Luke iv. 1, 14, 18; Matth. xii. 28), "in the power of the Holy Ghost" gave commandments to the Apostles to be his witnesses, etc., so that such commandments were given by the Spirit also.

Ver. 3. *a.* The circumstance that the Lord **shewed himself alive** to the Apostles, like the call which they had previously received. was both a preparation for the commission which he gave them at his departure, and also the necessary condition of its fulfilment. For how could he have given them the charge to be his witnesses in the world (i. 8. ii. 32), unless he had furnished them with the strongest evidence, and had most fully convinced them that he *did* live again, after having suffered and died? Now precisely such an assurance of faith, and such a strong conviction in the Apostles, as the appointed witnesses of Christ, whose testimony should proceed from their own personal knowledge, required as a basis proofs consisting of *facts*—not of *one* isolated fact, but of *many* (*πολλὰ τεκμήρια*). ["This epithet ('infallible') is not expressed in Greek, but is really included in the meaning of the noun, which is used by Plato and Aristotle to denote the strongest proof of which a subject is susceptible." (J. A. Alexander).—Tr.]. He gave them many signs and evidences that it was He himself, the Crucified One, whom they saw, and not another, and that He lived indeed,—evidences that appealed to the eye, the ear, and the touch.

b. **Forty days.**—It has recently been asserted that this verse, according to which forty days intervened between the resurrection and the ascension, contradicts Luke's Gospel, ch. xxiv., in which, it is alleged, the ascension is represented as having occurred on the day of the resurrection (Zeller, in his *Apostelgesch.*, [*The Acts*, etc., *critically investigated*], and Meyer, in his Commentary). This assertion is altogether unfounded, inasmuch as it is absolutely impossible that all the events related in Luke, ch. xxiv., particularly in the portion extending from ver. 13 to the end, should have occurred within the limits of a single day, as indeed Lange has demonstrated (*Apost. Zeitalter*, I. 84 ff. [*The apostolic Age*]). It is true that Luke does not furnish precise dates in his Gospel or distinguish particular periods of time from one another, and that, if we possessed no other account of the occurrences which took place between the resurrection and the ascension, we could never have imagined that the interval between the two events extended to forty days. Still, this circumstance cannot be termed a *contradiction*, particularly when, on a closer inspection of the Gospel (ch. xxiv. 44, 50), we ascertain that the latter exhibits obvious traces of a transition from one incident to another, even if the dates are not precisely furnished.

c. **Speaking of - - - the kingdom of God.**—During the interval between the resurrection and the ascension, the Lord repeatedly appeared to the apostles, and thus firmly established their conviction that he was alive, as well as gave distinctness and strength to their consciousness that he was invisibly near them; at the same time he also initiated them more fully by word and doctrine into the mysteries of the kingdom of God [Luke viii. 10] by **speaking of the things pertaining to the kingdom of God.**—This kingdom was the great subject of the teaching of Jesus both before his death on the cross, and after his resurrection; and the present discourses concerning the kingdom, which immediately preceded the ascension, furnished a foundation for all that the apostles themselves "did" and "taught" after his exaltation.

DOCTRINAL AND ETHICAL.

1. The *first* treatise of Luke was the Gospel concerning Jesus; the history of the apostolic church occupied the second place. In the whole circle of our personal knowledge of Christian truth, the knowledge of the Person of Jesus Christ must occupy the first or highest place. Christ, the God-Man, is the foundation that is laid; nothing can be permanent that is not built on him.

2. The *history* of the Church of Christ is the continuation of the divine-human life of Christ on earth. All that the apostles, and, after their day, other men of God have wrought, must be traced back to the continued action of the power of Christ. As he once came in the flesh, so he continually comes in the Spirit. This is the point of view indicated by the Bible, and the one which faith takes when it ponders the facts of Church History. He who desires to understand, not merely the first part, but also the whole, must survey with an attentive eye the operations of Christ in his Church.

3. The *actions* and the *teachings* of Jesus. To regard him merely as a teacher, is to divide Christ. Teaching was not even his first or chief office, but, rather, "he first performed himself that which he taught, and, indeed, spent thirty entire years in the most diligent practice of all the duties which he designed to prescribe afterwards to men." (Brandt: *Apostolisches Pastorale*). "Christ *preached* his own *life*, and *lived* his own *doctrine*." (Chubb). His doctrine may be found substantially in his acts, to which his sufferings also belong. And, in general, works and words, doing and teaching, belong together in the ways of God, and illustrate and aid each other.

4. The *Ascension* of Jesus was his assumption (ver. 2, *ἀνελήφθη*; comp. 1 Tim. iii. 16). The Eastern Church gave the name of *Assumption-day* (*ἀνάληψις*) to the festival of the Ascension. The eternal Son of *God* was *again* taken up; the Son of *Man* was taken up into glory. The Exalted One is, and continues to be, the Son of Man; the fulness of the Godhead dwelleth bodily in him (Col. ii. 9), and where Jesus designs to be essentially present in his Deity, there, too, he designs to be present in his human corporeality. Comp. Gess: *Lehre von der Person Christi*, 1856, pp. 256 ff. [*Doctrine of the Person of Christ*].

5. The statement that Jesus had through the Holy Ghost given commandments unto the apostles, is intimately connected with the doctrine of *the Holy Ghost:* in the latter, the leading point of the mutual relation between God the Son and the Holy Ghost, involves many others which are still obscure.

6. Christ showed himself to the apostles *alive:* this circumstance indicates the high importance of the resurrection with respect to our faith; comp. 1 Cor. xv. 14, 17 ff. The fact that "He lives," is the principle of life—the *punctum saliens*—of Christianity; it is the main support—the heart—of all Christian faith, charity and hope.

7. The *discourses* of the risen Saviour respecting the kingdom of God. The *Word* is the true light. By his word the Lord enlightened his disciples still further during the forty days, and prepared them for the service of the word. Even as the heart of the men who were going to Emmaus burned within them, while he opened to them the Scriptures [Luke xxiv. 32], so the Lord still imparts light and warmth to believers through the Word, as a means of grace.

HOMILETICAL AND PRACTICAL.

Ver. 1. **The former treatise;**—The Gospel concerning Christ, his Person, and his Work, is, and indeed always must continue to be, the first and principal subject of the instructions which a teacher furnishes (Brandt: *Apost. Past.*). —**O Theophilus;** faithful servants of Christ watch over the whole flock with the utmost assiduity and zeal; but when they find a Theophilus in the flock, that is, when they find souls which earnestly seek God and their Saviour, they rightly devote special attention to these, and endeavor to instruct them in all things which belong to a perfect understanding of the way of salvation (Ib.).—**Of all that Jesus began.**—After the glorious beginning, a glorious progress follows. Theophilus had naturally addressed the question to himself: How did it occur that I became a Christian? How could the Gospel penetrate even to *Rome?* Luke now furnishes the answer:—Jesus, who ascended to heaven, sent the Gospel even to Rome. Theophilus, and all we who are Christians, belong as surely to the Lord Jesus, and are as intimately connected with him as the original disciples. He who in the beginning called his own, has also called us; for even as he *began* both to do and to teach, until the day in which he was taken up, so, too, he *continues* ever after to do and teach, as a Prophet, High-priest, and King in his kingdom. (Besser: *Bibelst.*) It is not sufficient when we begin well; it is our duty to persevere in obedience to the end. (Starke). —**To do and teach.**—The doctrine and the life, the word and the walk, the revelation and the fulfilment of the divine will, were always combined in Jesus the Teacher, to whom no teacher is equal; he lived in accordance with that which he taught, and performed himself all that he commanded. He is therefore not only the divine Master, at whose feet we should sit in order to learn the will of God from him, but he is also our divine example; when we follow in his steps, we can always have the blessed assurance that we are doing the will of God. It is the duty of every Christian both "to do" and "to teach," that is, he must be a Christian not in words only, but also in deed, Matth. vii. 21. (Starke).

VER. 2. *a.* **Until the day in which he was taken up.**—The Spirit of God has carefully provided that our knowledge respecting Christ's state of exaltation should be as full as it is respecting all that occurred in his state of humiliation; he has thus taught us from the beginning that all those would commit an error of judgment who should deem the latter state alone entitled to attention. (Apost. Past.).—We cannot form a correct judgment respecting the peculiar appearance which the Church of Christ now presents on earth, unless we continually bear in mind, first, the ascension of Jesus; secondly, the fact that the mode in which he begins to take possession of his kingdom, is invisible; and, thirdly, the future manifestation of that kingdom. (K. H. Rieger).—The first treatise, or, the Gospel of Luke, commences with the incarnation of Jesus Christ, and concludes with his ascension, or his return to the Father; the latter is the terminating point of his visible walk, his *doing* and *teaching* on earth, but not of his operations in the midst of his redeemed people. That ascension is, rather, the condition on which Christ's coming in the Spirit depends, and is really the commencement of this coming, by which Christ, who is now exalted above the heavens, uninterruptedly bears witness to his own kingly might and grace; hence Luke begins his history of the Apostles and of the Church by repeating his account of the ascension (Leonhardi and Spiegelhauer: *Homilet. Handbuch zur Apostelgesch.*).—All that occurs in the visible world originates in the invisible world; the apparently tangled threads of human affairs and of earthly events, meet above us, and are held by the hand of the holy and almighty Ruler of the world; so, too, in a special manner, that power which controls the history of the kingdom of Jesus Christ (of which history the Book of THE ACTS constitutes the first and most attractive portion), resides in the hand, once pierced, of our blessed Lord and Saviour, who was exalted from the cross to the right hand of God.

b. **After that he through the Holy Ghost had given commandments unto the apostles whom he had chosen.**—Here the apostles, whose history the book before us relates, are introduced. The Son did not return to the bosom of the Father [John i. 18] until he had effectually provided for the continuance of his work on earth, by commanding his chosen apostles to assume the office of preaching the Gospel, and by leaving with them the promise of the Holy Ghost. The selection and mission of the apostles, and the endowments which they received, constitute, in their combination, an act of the prophetic wisdom, the sacerdotal love, and the kingly authority of our Lord, of the importance of which we can never form too high an estimate. How could the kingdom of Christ have endured after his departure, unless these executors of his testament had been invested with full authority and power by him? We are distinctly informed in the text that Christ was taken up at the very time when he was giving instructions and commandments to his apostles; thus he taught not only during his life and at his death, but also at his ascension. *Imperatorem oportet stantem mori, et verum ecclesiæ Christianæ doctorem decet docentem vivere, mori, coelos adscendere.* (Apost. Past.).—**Through the Holy Ghost had given commandments.**—That which Christ has taught through the Holy Ghost, we must also receive and learn through the Holy Ghost. (Starke).

VER. 3. *a.* **To whom also he shewed himself alive after his passion.**—Those who behold the sufferings of Christ and suffer with him, shall also live and reign with him [2 Tim. ii. 11, 12].—When men preach the Gospel, it is important that they should be competent to bear witness respecting his *life*, as well as his sufferings and death; in both respects the apostles were qualified to speak by their experimental knowledge. The same duty continues to devolve on the messengers of the Gospel. Unless they have been crucified and have died with Christ, as well by that faith by which all things are their own [1 Cor. iii. 21], as also by following him and crucifying their old man with him [Rom. vi. 6], they have no true knowledge of his life. (Apost. Past.).—Thousands in Israel saw the ignominious sufferings of Christ on the cross; but the great truth that He who was put to death in the flesh, was quickened by the Spirit [1 Pet. iii. 18], is manifested on earth to those alone who have themselves been qualified by faith to receive the Spirit in which Christ lives bodily. (Besser).

b. **Speaking of the things pertaining to the kingdom of God.**—It is still the duty of religious teachers to exhibit a full and complete image of the kingdom of Christ on earth to their hearers, so that they may see it in its various aspects, and not be misled by false views. If we should describe that kingdom to them in pleasant terms alone, and refer only to the blessedness to which it conducts, they would afterwards be ready to take offence when dark clouds arise, and the kingdom of Christ appears in that form of which he has spoken to us prophetically in John, ch. xvi., and elsewhere. (Apost. Past.).

ON THE WHOLE SECTION. *The divine character of the Bible*, proved from the wonderful combination of *opposite qualities* in the books which compose it: I. They relate to personal matters, and are, nevertheless, universally applicable. II. They refer to special circumstances and occasions, and are, nevertheless, suited for all subsequent ages. (The Gospel of Luke and THE ACTS were both written for Theophilus).—*The sufficiency of the Scriptures:* they present, I. Not every point of general interest, but, II. All that is necessary to salvation.—*Christ, our Prophet:* I. In his acts; and II. In his words.—*The commandments of Christ are spirit and life* [John vi. 63]: I. Inasmuch as he is himself anointed with the Holy Spirit; and, II. Grants the Holy Spirit to them that obey him.—*The oneness of God the Son and the Holy Ghost.*—"*Because I live, ye shall live also.*" [John xiv. 19].—*The condescension and* *grace of the Lord,* manifested in his appearances during the forty days which succeeded his resurrection: I. He appeared often; and, II. Furnished infallible proofs that He was alive.—*The value of the evidence that Christ* LIVES: I. It is the foundation of our faith; II. The anchor of our hope. —*The course of the kingdom of God, and of the Saviour, is the same:* I. First, the cross; II. Then, the crown. (G. V. Lechler).

The Gospel concerning the life of Jesus on earth, the first treatise: this descriptive phrase refers I. To the vast results which the Gospel has produced—it is the germ whence all the succeeding developments of the kingdom of God on earth have proceeded. The phrase indicates, II. The cheerful character of the contents of the Gospel—viewed as the most benign message which fallen man ever received. It exhibits, III. The very ancient origin of the Gospel—as the testimony of faithful witnesses of the truth, founded on their personal experience, (ver. 3,)—(as opposed to the negative assertions of a destructive criticism.). —*The irrefutable testimony of Jesus Christ, the faithful witness* [Rev. i. 5]: it is furnished, I. By all that he *did* as well as by all that he *taught;* II. By his sufferings and death, as well as by his glorious exaltation; III. By the mouth of his Apostles, as well as by his personal acts; IV. By the course of events in the history of the world and of his kingdom, as well as by the internal experience of true believers.—*The deep religious significance of the interval of forty days between the resurrection and the ascension:* I. For the Lord; it was a period in which he (*a*) found a holy, sabbatical repose after the completion of his redeeming work; (*b*) terminated the pastoral labors which he had performed for the disciples, and (*c*) joyfully awaited his approaching exaltation. II. For the disciples; it was a period in which they (*a*) arrived at the close of that blessed intercourse which they had enjoyed with their glorified Master; (*b*) searched their own hearts diligently ("Simon, son of Jonas, lovest thou me?"), and thus (*c*) were fully prepared to perform their apostolical labors in the world. III. For us; it is a type (*a*) of that happy life of faith with Christ in God, which is hidden from the world, Col. iii. 3; (*b*) of that blessed labor of love performed in the hearts of our friends in view of the approaching separation; (*c*) of our joyful hope of entering the glory of heaven.

FIRST SECTION.

ANTECEDENTS OF THE FOUNDING OF THE CHURCH.

Chapter I. 4–26.

A. THE ASCENSION OF JESUS AND THE LAST INSTRUCTIONS, COMMANDMENTS, AND PROMISES ADDRESSED BY HIM TO THE APOSTLES. (Mark xvi. 19 ff.; Luke xxiv. 49 ff.).

Chapter I. 4–11.

CONTENTS:—The last meeting of Jesus and his disciples; the command that they should remain in Jerusalem; the promise of the baptism with the Holy Ghost; the declaration that the Apostles, without knowing the time of the appearance of the kingdom of God, should be witnesses of Jesus, from Jerusalem to the ends of the earth; the visible ascension of Jesus, and the testimony of the angels that he would come again visibly.

4 And, being assembled together with *them*,[1] [he] commanded them that they should
not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*,
5 ye have heard of me. *For John truly [*omit* truly, μὲν] baptized with water; but
6 ye shall be baptized with the Holy Ghost not many days hence. *When they therefore were come together, [They who had come together now (οὖν)] they [*om.* they]
asked[2] of him, saying, Lord, wilt thou at this time restore again the kingdom to [the
7 people of] Israel? *And [But, δὲ] he said unto them, It is not for you to know the
times or the seasons [periods or points of time], which the Father hath put in [deter-
8 mined in accordance with] his own power [authority]. *But ye shall receive power,
after that the Holy Ghost is come upon you[3]: and ye shall be witnesses unto me [my
witnesses][4] both in Jerusalem and in all[5] Judea, and in Samaria, and unto the utter-
9 most part [end] of the earth. *And when he had spoken these things, while they
10 beheld, he was taken up; and a cloud received him out of their sight. *And while
they looked steadfastly toward heaven as he went up [departed], behold, two men
11 stood by them in white apparel [garments][6]: *Which [Who] also said, Ye men of Galilee, why stand ye gazing up into [towards] heaven? this same [*omit* same] Jesus,
which [who] is taken up from you into heaven, shall so [will, ἐλεύσεται] come in like
manner as ye have seen him go into heaven.

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[1] Ver. 4.—The reading *συναλιζόμενος* is sufficiently sustained by nearly all the MSS. [by A. (B. e sil), C. D. E. and Codex Sinaiticus], in contradistinction from *συναλισκόμενος* in Cod. D. or *συναυλιζόμενος* in Theodoret; the last is recommended by Griesbach. [The marginal rendering (Wiclif, 1380; Rheims, 1580): *eating together with him*, is an ancient explanation of the *textus receptus*, *συναλιζόμενος*, and is adopted in the Vulgate, *convescens;* it has been rejected as erroneous by the most eminent modern interpreters, except Meyer.—Tr.]

[2] Ver 6.—Lachmann, Tischendorf and others, have correctly preferred the simple form *ἠρώτων* [found in A. B. C. (original) and Cod. Sin.], to the compound *ἐπηρώτων*, which is a correction of the former, in Cod. C. [Alford retains *ἐπηρ.* with C. (second correction) D. E.—Tr.]

[3] Ver. 8. a.—[The marginal rendering: *the power of the Holy Ghost coming upon you*, (found also in the Vulg. *virtutem supervenientis Spiritus sancti*), is regarded by the best writers (Winer: Gram. N. T. § 19.2), as less accurate than the version (Cranmer, 1539,) presented in the text.—Tr.]

[4] Ver. 8. b.—*μου* in A. B. C. D. [and Cod. Sin.] is better supported than *μοι* in E.

[5] Ver. 8. c.—*ἐν* before *πάσῃ* [as in *text. rec.*], is undoubtedly spurious; it is wanting in A. and D., and was inserted in C. by a later hand. [Ἐν is found also in B. E. and Cod. Sin., but is dropped by Lach. Tisch. and Alf.—Tr.]

[6] Ver. 10.—The plural *ἐσθήσεσι λευκαῖς* is to be preferred to the sing. *ἐσθῆτι λευκῇ* [of *text. rec.*]; the former was the original reading in Cod. C., but was changed into the singular by a later hand. [Alford regards the singular as the better reading; it is found in D. E., but Lach. and Tisch. adopt the plural with A. B. Cod. Sin., Vulg.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 4. *a.* Here, again, Luke specifies neither the time nor the place of the meeting; the latter, as we subsequently learn, ver. 12, was Mount Olivet. The times of the several appearances of the Lord mentioned in Luke's Gospel, ch. 24, cannot be defined with entire precision, and the same remark applies to the time of the present meeting; we may infer from ver. 2 ff., that it occurred on the fortieth day after the resurrection, provided that ver. 4 and ver. 6 both speak of the same meeting. The latter view has been controverted by Olshausen, who appeals to the parallel passage, Luke xxiv. 49 ff., where the command that the disciples should tarry in Jerusalem until they were baptized with the Spirit, seems to precede the final meeting in the order of time. This argument has, however, but little force, since the passage, Luke xxiv. 49, is obviously a very brief summary of the last words of Jesus; and, besides, even if we should adopt Olshausen's view, the two passages, Luke xxiv. 49 ff., and Acts i. 4 ff., would not be found to be strictly parallel; indeed, ver. 6 leads most naturally to the conclusion that the conversation occurred at one and the same meeting.

b. **Being assembled together.**—This final meeting of Jesus and his apostles is distinguished from all the others which occurred after the resurrection, by the circumstance that on this occasion the Lord desired the presence of *all* his apostles. The word *συναλιζόμενος* signifies, it is true, not only, in an active sense, *a gathering together of others*, but also, in the middle voice, *a coming together of ourselves:* still, it indicates both the presence of all who were expected, and also the deep significance of this interview, for no term of the same class is applied to the other appearances of the risen Lord. The solemnity and significance of this meeting are not derived simply from the circumstance that it was the last of all, or that on this occasion the apostles should be witnesses of his glorious assumption, but are specially due to the fact that he now revealed his last will and intentions.

c. **Commanded them.**—The last commandment given by the Lord to the apostles directed them to await the gift of the Holy Ghost in Jerusalem. It could not be obeyed without the exercise of self-denial on their part. For if they had yielded to a natural sentiment, which doubtless influenced them, they would have withdrawn from Jerusalem, and thus retired from the presence of men whom they dreaded, as well as have, in a certain measure, escaped their own painful recollections of the sufferings of the Lord, and of their previous unfaithfulness and faintheartedness. But it was the will of God that the law should go forth out of Zion, and the word of the Lord from Jerusalem (Isaiah ii. 1–3)—that the foundation of his Messianic kingdom should be laid on this holy mountain—that, on the spot in which enmity against the Lord's Anointed had assumed the most awful form, the superior power of grace might be revealed—and, that *there* the glory of the name of Christ should be displayed in the most triumphant manner by the effusion of the Spirit, by the conversion of thousands, and by signs and wonders.

d. **The promise.**—With this command, which was oppressive to the feelings of the disciples as men, a special promise, of preëminent value, was immediately connected. For after the Redeemer who had been promised to the fathers, had come, the greatest and most blessed promise which remained, and which is now on the eve of being fulfilled, referred to the outpouring of the Spirit. Jesus terms it **the promise of the Father,** because God the Father had promised the gift of the Spirit through the prophets under the old covenant, *e. g.* Isai. xliv. 3; Joel ii. 28 ff.; etc. And in this connection Jesus reminds the disciples of his own words: here there is a transition from the indirect to the direct form of expression [which the English translators indicate by inserting *saith he;* see, for other instances, Luke v. 14; Acts xvii. 3; xxiii. 22, and for examples in Greek writers, Winer: *Gr., N. T.* § 63. 2.—Tr.]. The Lord's allusion cannot, however, be to his words recorded in Luke xxiv. 49, since his last conversation with the disciples is also there reported, but rather to passages like Luke xii. 11, 12, and to the discourses found in John's Gospel, ch. xiv—ch. xvi. The latter circumstance, viz.: that one of the Synoptists seems to recognize the existence of the Johanneic discourses, is worthy of special attention.—This promise of a full and complete baptism of the Spirit is in perfect harmony with the partial communication of the Spirit, which had already occurred, Luke ix. 55; John xx. 22.

Ver. 5. *a.* **Baptized with the Holy Ghost.**—The gift of the Spirit is here termed a *Baptism*, and is thus characterized as one of most abundant fulness, and as a submersion in a purifying and life-giving element. The term and the image are both derived from the water-baptism of John, but not without an additional allusion to the witness which John the Baptist bore (Luke iii 16). The only difference which is found in the language of these passages consists in the circumstance that when John foretold the baptism with the Spirit, he described it as an act of Christ, which is not expressly confirmed in the present passage, since the exigencies of the case did not require the mention of the divine Person from whom the baptism with the Spirit would proceed, but only an assurance of the fact itself.

b. **Not many days hence.**—This statement of the *time* is wisely so framed as to produce both a joyful "hasting unto," and also a "looking for" in faith (2 Pet. iii. 12), and thus to exercise the faith of the disciples.

VER. 6. The *question* proposed by the assembled apostles, was called forth by the Lord's own words. They ask concerning the **time**, as he had referred to the near approach of the time of their baptism with the Spirit; they ask concerning the **kingdom**, as he had repeatedly spoken to them, after his resurrection, of the kingdom of God, ver. 3. They were also influenced by his reference to the approaching outpouring of the Spirit, which they were the more ready to connect with their conceptions of the Messianic kingdom, as his resurrection had re-animated the most exalted hopes in their souls. Hence they ask: "Lord, dost thou **at this time** establish the kingdom for (the people of) Israel?" All the ardor of patriotic men, to whom the liberty, the grandeur, and the glory of their nation were very dear, manifests itself in this question, combined with the devout hope that all the divine promises which had been given to the people of God, would be fulfilled. The kingdom which is the object of their hope, is a kingdom of Israel, a theocratic kingdom, deriving its existence and reality from the Messiah, and intended to give liberty, greatness and dominion to the people of Israel, who were at the time oppressed by a heavy yoke. The apostles believe that they are almost authorized by the words now pronounced by the Lord, to hope for an early restoration of this kingdom.—The interpretation of the question in the following sense: Wilt thou then restore the kingdom to the Jews who crucified thee? (Lightfoot)—cannot, in our day, need a special refutation.

VER. 7. **It is not for you**, etc.—The *answer* of the Lord, which has been frequently, and, indeed, in some cases, grossly, misinterpreted, exhibits as much divine wisdom as human tenderness; it is intended rather to instruct than to rebuke. He does not deny them the privilege of asking, but only the right to *know* the times or the seasons which the Father, who alone possesses sovereign power, has appointed. The Son guards the royal prerogative—the divine reservation—the exclusive rights of the Father. It is, besides, instructive to notice the distinction which is indicated by Jesus between *χρόνοι* and *καιροί*; they are *periods* and *epochs* (seasons of greater and less duration, respectively), during which certain acts and purposes of God are accomplished; the knowledge of both, which are closely connected, is withheld not only from men in general, but even from the apostles also. The latter may be enlightened servants of God, and yet be as little competent to answer questions concerning the time of any of the developments of the kingdom of God as were the prophets of the old covenant, 1 Pet. i 11. J. A. Bengel, it is true, supposed that even if it was not given to the *apostles* to know the times, it did not thence necessarily follow that such knowledge would not be given to others of a later day—that, in the divine economy, revelation was progressive—and that truths were made known in the Apocalypse of John, which were at this earlier period still hidden from the apostles. This excellent man, however, in whom, in many respects, a gift of prophecy dwelt, still made shipwreck concerning his calculations of the times and the seasons founded on the Apocalypse, and has thus furnished another striking proof that the words of Christ still abide: "It is not fitting that you should know periods or points of time." [The author of the *Gnomon* had been led by his calculations, which he modestly submitted to the examination of competent judges, to assign the year 1836 as the commencement of the Millennium TR.]. So far, then, the Redeemer spoke only of *the time*, which constituted the chief point in the question of the apostles. As to the fact itself, the coming of the *kingdom*, and as to Israel's privilege with respect to the latter, they entertained no doubt; and the Lord was so far from disapproving of such an expectation, that he rather confirmed it by declaring that the Father had fixed the times. Now we know that neither a period nor an epoch can be affirmed concerning an event which is only imaginary.—Those interpreters have altogether mistaken the sense, who maintain that Jesus here entirely rejects the conceptions entertained by his apostles respecting the Messianic kingdom, for this is by no means the case. He did not deny that either their expectation of the appearance on earth of his glorious kingdom in its reality, or their hope of the glorious future which that kingdom opened to the people of Israel, was well founded; he simply subdued their eager curiosity respecting the time, and directed their attention to the practical duties which they were to perform at the present period.

VER. 8. **But ye shall receive power.**—While it was not given to the apostles to know the times of *future* events, the duty to act or work at the *present* time was assigned to them; they also received the assurance that they should be qualified for their work by the Holy Ghost, who would come upon them. They "**shall be witnesses**," *i. e.*, they shall not merely *bear* witness but *be* witnesses in their own persons, and the divine power which is promised is itself the pledge of the truth of the promise. They shall be witnesses for Jesus with respect to his Person—their vocation itself is a witness. And where? **In Jerusalem - - - the earth.**—The apostles are directed to abide in Jerusalem and await the Holy Ghost; it was needful that their witness should be heard first of all in that city. But as the stone which is cast into the water creates circles which continually expand, so the apostolic witness concerning Jesus, first offered in Jerusalem as the central point, and in its vicinity, is designed to extend its influence continually, until it reaches the extreme boundaries of the earth. The term *ἐσχάτου τῆς γῆς* does not designate the limits of any country, as, for instance, those of the Holy Land, but the farthest points of the whole earth. The Son of man has a heart which beats for all mankind, even if his own nation lies nearest to it—even if salvation is to proceed from the Jews, and the word of the Lord is to go forth from Jerusalem (John iv. 22; Isai. ii. 3). The characteristic feature of universality which belongs to Christianity, or the divine purpose to offer grace to all mankind in Christ, accords both with the historical prerogative of Israel in the economy of God, and also with the law of gradation or the necessity of an advance from a lower to a higher degree. —That ver. 8 both contains the general theme of the whole book of THE ACTS, and also involves the principle according to which the materials have been arranged, is shown in the INTRODUCTION, § 4.

VER. 9. **And when he had spoken**, etc.—Immediately after the Lord had spoken words of such deep import, embracing the whole earth, all mankind, and the whole succeeding course of Christian history, as if a celestial perspective were presented, his own ascension followed. No other passage of the Scriptures exhibits this event so fully and distinctly as the present. The ascension consisted of two parts: the Lord was, first, visibly taken up, so that the apostles could follow him for a short time with their eyes as he rose on high; then a cloud (probably a bright cloud, Matth. xvii. 5) passing beneath received him, and thus removed him from their view (*ὑπέλαβεν*).

VER. 10, 11. **And while they looked**, etc.—They were still steadfastly gazing toward heaven after the disappearance of the Lord, when already two men stood by them. That these were unquestionably angels, appears from the following three facts: the suddenness of their appearance, for no one had seen them approach; then, their white, shining apparel—a visible representation of celestial purity and holiness; lastly, the tidings which they brought to the disciples, being a message sent from heaven to the earth. For these heavenly messengers were appointed not merely to comfort and encourage the disciples by their appearance, but also to proclaim a certain truth (*οἳ καὶ εἶπον*). This truth is twofold, including both a question and a promise. The *question* ("Why stand ye gazing up into heaven?") gently rebukes the contemplative, inactive (*ἑστήκατε*) sadness and longing of the disciples, whose glances and thoughts were still directed upwards, as if they wished that it were possible to hasten after their Lord, and abide in his presence; their vocation, on the contrary, consisted, not in gazing inactively in the direction whither he went, but in zealously and vigorously doing his work on earth. The *promise* which the angels are commissioned to give, refers to the visible return of Jesus; it is precisely this prospect which encourages all "that love the appearing" [2 Tim. iv. 8] of the Lord, to do his will with diligence and zeal.

DOCTRINAL AND ETHICAL.

1. The promise of the Holy Ghost is the most important communication which the Lord made to his apostles immediately before his ascension. There is a divine consistency in this course, since the love of God the Father, as well the grace of the Son and his redeeming work, alike refer to the gift of the Holy Ghost, and are consummated by it. The Holy Ghost is the absolute and perfect unity in the inner life of the triune God, and the communication of the Holy Ghost is the highest point in the progressive series of divine revelations. When the eternal Word of God was made flesh and dwelt among us, God came near to men in a wonderful manner; but the most intimate communion between God and men occurs in the Holy Ghost. The incarnation of God is the union of God with the human race in the Person of the *one* Mediator; it is a new, a holy, a more exalted beginning of the race in the second Adam; the outpouring of the Spirit is the union of God immediately with all the individual human souls that receive the Spirit unto themselves. The sinful race of men needs a purification and a deliverance from sin and guilt, on the one hand, and a new life, on the other, as well as an elevation to God, all of which can proceed from God alone. Christ, the God-Man, who was made sin for us [2 Cor. v. 21], has finished the work of reconciliation, assumed the sins of the world, and taken them away; but he is, besides, the way, the truth and the life, and by him we come to the Father And it is the Holy Ghost from whom both our purification and our new and divine life proceed. These truths are involved in the conception of a "baptism with the Holy Ghost" which the Redeemer, while alluding to the water-baptism of John, here announces; for as in the material world water has the two-fold effect of cleansing and recreating or vivifying, so the baptism with the Holy Ghost has a two-fold operation: it purifies the soul, and also infuses into it divine life and power (ver. 8).

2. The *kingdom of God* is one of those fundamental conceptions or truths which pervade the word of God, particularly the New Testament. A kingdom of God has existed ever since God has created and governed the world, but it has passed through different periods, experienced various developments, and exhibited manifold forms. When the apostles proposed the question in ver. 6, they thought of the kingdom of glory. Jesus withheld from them and from us a knowledge only of the time, but did not leave the fact itself involved in doubt. Not only the Scriptures of the Old, but also many weighty passages of the New Testament, establish the truth that Israel may look forward to a future condition which is full of promise, and to a certain prerogative in the kingdom of God. But it is a very different question whether we are competent to define in an intelligent manner the character, the extent, and the various relations of this future privilege of Israel. That question is not answered affirmatively by the manner in which Christ deals with the interrogation of his disciples,—his significant silence on the one hand, and, on the other, his weighty testimony respecting the fact itself. It is not without a deep meaning that he calls their attention (and our own also) to the present, direct, and practical vocation in the kingdom of grace; that vocation. which in its holy, comprehensive and honorable character, should now preëminently occupy their thoughts, authorizes them to be the Lord's witnesses to the ends of the earth. It unques-

tionably exposes the Lord's servants to many a painful conflict. The kingdom of grace often passes, in accordance with the divine dispensation, under the cross, and its motto is: Succumbing conducts to victory. The *witness* is often required to become a *martyr*, and, indeed, both conceptions are connected with the word *μάρτυρες*. But the most vigorous growth of the kingdom of Christ is frequently seen precisely under the cross.

3. The *Ascension* of Jesus is both the glorious termination of his terrestrial, and also the glorious commencement of his celestial life. It was, partly, a visible, partly, an invisible, process. The gradual ascent of the Lord, until a cloud received him, was visible; but the Lord's actual reception into heaven itself, or the true *ἀνάληψις* into the glory of heaven, was invisible. The fact itself was announced by the angels (ver. 11), and had also been foretold by the Lord previously to his sufferings. (John xiv. 2 ff.) He had himself repeatedly appeared to his disciples during the forty days which succeeded his resurrection, but on every occasion he had vanished out of their sight as suddenly as he had appeared; comp. Luke xxiv. 31. But when he finally parted from the assembled apostles, he permitted their glance to dwell distinctly and continuously on his ascent to heaven; thus, they who were appointed to be his eye-witnesses, were perfectly assured by the testimony of their senses, as far as such could be given, that he no more belonged to the earth or abode on it, but had, when all was finished, gone to the Father from whom he had come. And, indeed, Jesus as *man* ascended to heaven; it was the same Jesus who had died on the cross and risen from the grave that, on this last occasion, assembled with his disciples, and then ascended.

4. The ascension of Christ and his *second coming* are to be viewed in their combination; they are connected in the most intimate manner in the message brought by the angels. The same Christ who went to heaven, will hereafter return; he who comes to judge the living and the dead, is the Son of man, the Crucified One, the same who was wounded for us, who was dead, but is now alive forevermore (John v. 27; Rev. i. 18, and comp. ver. 13). The heavenly messengers bear witness to a threefold truth; He *will* return; he will return as *the same;* he will return in *like manner* as he went, that is, visibly and in glory. The angels make no allusion to the precise time of his coming, even as he himself had declared that the times and seasons were secrets belonging to the Father alone.

5. The interval between the two events, the ascension and the return of Christ, constitutes that whole period of time during which the history of the apostles and of the entire Church, runs its course. During this interval the Lord reigns at the right hand of the Father, unitedly with the Father; but he reigns in the midst of his enemies also. When the eye of faith glances upward to that glory in which the Crucified One now sits enthroned, and when Christian hope looks forward to his return, new strength and joy are imparted to the believing heart.

HOMILETICAL AND PRACTICAL.

VER. 4. *a.* **And, being assembled together with them.**—Before Christ can avail himself of the services of teachers in gathering men unto himself, he first gathers those teachers themselves under the wings of his grace, so that, after they are warmed and penetrated by his love, they may minister to him. Let him who is not gathered with others unto Christ, by no means assume the sacred office. (Apost. Past.).

b. **Commanded them that they should not depart from Jerusalem, but wait for the promise.**—The true disciple does not wilfully withdraw from his post, but waits until the Lord commands him to depart, even if those among whom he must labor, should resemble the occupants of the den of thieves in Jerusalem (Ibid.). Remember, O my soul, the weighty saying: "Go, when Jesus calls thee; hasten, when he draws thee; pause, when he restrains thee."—The burden imposed by the command is alleviated for the disciples by the precious pentecostal promise connected with it. The yoke of the law is made easy and light by the Gospel. (Leonhardi and Spiegelhauer).

c. **Wait for the promise of the Father.**—No one is permitted to preach prematurely, before the day of Pentecost, else would he act in his own name, and the Lord would say: 'I have not sent thee.' A pentecostal shower must precede every sermon, in order that the latter may operate effectually and awaken men. (Gossner.)—The Holy Spirit promised by the Father is the Spirit of adoption. (Besser.).

VER. 5. **For John truly baptized with water; but ye shall be baptized with the Holy Ghost.**—After Jesus had finished his work, having been baptized with water and with blood, the promise of John could be fulfilled: "He shall baptize you with the Holy Ghost." Luke iii. 16. (Besser.).—The measure in which the Lord grants his Spirit to his servants is proportioned to the work in which he employs them. He had previously imparted the Holy Ghost to his disciples, (John xx. 22), but now promises that he will grant the Spirit in a still fuller measure. O that we would receive and retain the gift with more devout earnestness! Then would an ever increasing measure be surely given to us [John iii. 34]. (Apost. Past.).—**Not many days hence.**—Christ does not specify the day and the hour with respect to his kingdom. He desires that his people shall watch, pray, and wait. The believer is spiritually educated by patient expectation; but his heart is encouraged when he hears such words as these: "Not many days hence"—"a little while"—"behold, I come quickly." (Leonh. and Spiegelh.).

VER. 6. **Lord, wilt thou at this time restore again the kingdom to Israel?**—Although we well know that the kingdom of Christ always exhibits its most vigorous growth under the cross, and thus acquires subsequently increased glory, we are, nevertheless, inclined by nature to wish for tidings of its external prosperity and splendor, rather than of those trials which usually promote its growth so efficiently. (Apost. Past.).—At the same time, the sentiments which the apostles express in the question cannot be said to be of the class of those which prevailed among carnal Jews. They had been assured that, being baptized with the Holy Ghost, they should receive the promise of the Father. Hence they looked forward with joyful hope to Israel's entire redemption; the peace of heart which they enjoyed would be imparted to their nation; and the kingdom, the blessedness of which they already enjoyed in spirit, would, as they trusted, be revealed in all its might and splendor. (Besser).

Ver. 7, 8.—**It is not for you to know the times or the seasons—; but ye shall receive power.**—The question of the disciples exhibited certain commendable features, such as a longing for the manifestation of the kingdom of heaven—a presentiment in their souls that great events were on the eve of occurring—and a recognition of the truth that now, when the King was ascending his heavenly throne, the power of his kingdom on earth must necessarily be revealed. The feature of the question which could not receive the Lord's approbation was solely the impatience on the part of the disciples, which it betrayed; they eagerly desire to know the time and the hour; they presume to inquire respecting the manner, the place and the time of the coming of the kingdom of God, instead of humbly intrusting the Lord's work to his own care, and of fulfilling their personal duties in meekness of spirit. That impatience the Lord mildly reduces to silence by uttering the words: **It is not for you to know**; of those personal duties of the disciples the encouraging promise reminds them: **Ye shall receive power.**—That power is designed to make them agents in hastening the approach of the time and the hour of the Messiah's kingdom on earth.—No better remedy for a morbid tendency to indulge in unprofitable speculations can be found, than a spirited course of action on the part of an individual, both in his religious and in his secular life; such a procedure will not only enable him to dismiss painful and importunate questions, but also conduct him to a practical solution of his difficulties.—**Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.**—No region is so desolate and unpromising, that, when the Lord sends a messenger to it, and the messenger goes forth at His command and in the power of His Spirit, such witness should not produce fruit. (Ap. Past.).—*Jerusalem*, the place in which the Spirit was first received, was designed to be likewise the place in which the witness of the Spirit should first be heard; the land of promise [Heb. xi. 9] was designed to offer the first congenial soil to *the promise* which is itself the fulness of spiritual blessings. *Samaria*, the missionary field, "white already to harvest" (John iv. 35), is mentioned by the Lord as a region intermediate between Judea and the countries of the Gentiles. *The uttermost part of the earth* may possibly indicate Rome, for that capital of the world represented all the known nations of the earth. We shall find that the arrangement of the contents of THE ACTS strictly conforms to this arrangement of the witnesses. (Besser).

Ver. 9. **While they beheld, he was taken up.**—The interest and the affections of a large proportion of those who are styled Christians, are absorbed by the affairs of this transitory life; they seek after earthly objects, and give little or no heed to the fact that Christ has ascended on high. Here the Holy Ghost interposes and proclaims that Christ did not remain on earth, but ascended to heaven, so that while we dwell here below in the body, we may, nevertheless, lift up our hearts and thoughts on high, and not permit ourselves to be overcharged with cares of this life [Luke xxi. 34]. According to the rule which every Christian must adopt, the body and the old Adam may be occupied with temporal things, but the heart must seek spiritual and eternal treasures, even as Paul says: "Seek those things which are above, where Christ sitteth on the right hand of God." Col. iii. 1. (Luther).—Christ, who ascended to heaven, is truly the Lord both of counsel and of action—the living principle of the history of the apostles. (Besser).—**A cloud received him out of their sight.**—A visible cloud received the visible presence of Jesus, but other clouds were advancing, of which we read thus in Isai. xlv. 8: "Drop down, ye heavens, from above, and let the skies pour down righteousness." A cloud of witnesses (Heb. xii. 1) was ordered to diffuse a spiritual rain over the thirsty earth. (Ap. Past.).—Thus the clouds above us and around us are visible witnesses of the invisible Saviour, and like a light veil conceal the eternal High Priest from our bodily eyes. But as surely as the clouds are not only above us, but also around and among us, so surely is He who is enthroned behind the clouds, also among his people. (Williger).

Ver. 10. **And while they looked steadfastly toward heaven—behold, two men stood by them.**—So, too, the servants of Jesus, in an especial manner, should fix their eyes and hearts on Him, in all their purposes and acts, in their struggles and their sorrows; then will the glance of Jesus meet their own; for while he dwelleth on high, he humbleth himself to behold the things that are below. (Ps. cxiii. 5, 6). How faithful the Saviour is! He is scarcely removed from the sight of his disciples, before he sends two of his heavenly messengers in order to cheer them; it was a pledge that his great promise concerning the mission of the Spirit should be fulfilled (Ap. Past.).—The **two men in white apparel**, clothed in brilliant festive garments (Mark xvi. 5), and the **men of Galilee**, who are unknown or despised on earth, but well known in heaven, and mentioned with honor for the sake of Him who was called a Galilean [Luke xxiii 6], are now intimately united; a Mahanaim [Gen. xxxii. 2], a double encampment of angels and of men—the holy Church—is now established on earth. (Besser).

Ver. 11. *a.* **Ye men of Galilee.**—After the Galilean Jesus occupied the throne at the right hand of God, no title of honor could be conferred on his disciples more glorious than the one which they here received. (Leonh. and Spieg.).—**Why stand ye gazing up into heaven?**—This language reminds us of the Easter-sermon of the angels: "Why seek ye the living among the dead?" [Luke xxiv. 5]. (Besser).—The rapture with which the servants of Jesus gaze on his glory (and also their painful longing to be at home with him), can never justify inaction on their part, or forgetfulness of their office and calling. The joy of the Lord is designed to be their strength [Nehem. viii. 10], when they labor in behalf of the souls of others. (Ap. Past.).—The ascension of Jesus has opened a way in which we can follow him to heaven. (Starke).

b. **This same Jesus—shall so come.**—"Occupy till I come!" (Luke xix. 13). It is this commission, and no other, which his servants who are intrusted with the talent of the Spirit, are commanded to fulfil. **He shall come**—such alone are the words of the angels when they impart comfort and hope to the apostles, and the Church confesses the same hope, in simplicity of faith, in the second Article [of *The Creed:* "From thence he shall come to judge the quick and the dead." Tr.]. (Besser).—Truly, he will come **in like manner as** he went into heaven; his glorified wounds, the marks of his humiliation, will shine forth on that day in the sight of his people and of all the world; then will his people be comforted, seeing that their Saviour has "obtained eternal redemption" [Heb. ix. 12] for them; but unbelievers and all the enemies of his cross will be filled with terror; they shall look upon him whom they have pierced, and all shall mourn on earth. [Zech. xii. 10 ff.]. (Leonh. and Spieg.).

On the whole section.—*The hope of the righteous man:* it is, I. An exercise in obedience; II. The fruit of faith; III. A duty which is converted into gladness (Prov. x. 28). (Lechler).—**Not depart from Jerusalem**, ver. 4.—The duty of all faithful servants of Jesus to act as witnesses, especially in calamitous times: I. It imposes a difficult task; II. It is attended with an exalted promise.—*The gift of the Holy Ghost,* a baptism with the Holy Ghost, in so far as the Spirit, I. Cleanses the soul, as water cleanses the body; and, II. Recreates and strengthens the soul, as the bath renews the bodily strength. (Lechler).—*Lord, when wilt thou restore thy kingdom?* This question, which presents itself to the minds of disciples even in our day, is, I. An authorized question; when it proceeds from (*a*) a well-established faith, which awaits the coming of the Lord's kingdom; (*b*) compassionate love, which desires the salvation of the world; (*c*) holy sorrow, produced by the distress of the times. But it is, II. An unauthorized question; when it proceeds from (*a*) a carnal impatience, which desires that the kingdom of God should come with observation [Luke xvii. 20]; (*b*) spiritual presumption, which attempts to ascertain that which the Father hath put in his own power, or reserved for himself; (*c*) religious sloth, which gazes at the clouds with folded arms, while the great vocation of all requires them to work diligently for the kingdom of God.—*The true remedy for spiritual presumption:* I. An humble waiting for the hour of the Lord; II. Alacrity and diligence in performing the duties of our particular calling.—*The kingdom of God in its different aspects:* I. Under the cross; II. In its heavenly glory. (Lechler).—*Christ, our King.* I. Wearing, first, a crown of thorns; II. Afterwards, a crown of glory. (id.).—*Faithfulness in that which is least, the pathway to greatness in heaven.* (id.).—*Christianity, viewed as a call to men to become witnesses:* as such, it requires, I. Experience; II. Assurance of faith; III. Veracity; IV. Fidelity and perseverance. (id.).—*Ye shall be witnesses unto me!* Such is our vocation: I In its glory—witnesses of the exalted King; II. In its lowliness—witnesses unto *Him alone,* not unto or for ourselves; III. With its trials—witnesses of the Lord in a hostile world; IV. With its promises—"power from on high," [ver. 8; Luke xxiv. 49].—*The power of the Holy Ghost:* I. Our need of it; II. The manner in which it is received. (Lechler). — *The Ascension of Jesus:* viewed as, I. The glorification of Jesus; II. The glorification of our human nature; III. The glorification of the whole earth. (Kapff.).—*With what sentiments do we now look on our ascending Lord?* I. With deep gratitude for the gifts and promises which he has left behind; II. With wonder and joy, awakened by the glory attending his departure; III. With a blessed hope of his return, which he has promised. (Westermeyer.).—*In what manner are we to look upward toward our ascended Lord?* I. By diligently searching his word; II. By earnestly seeking those things which are above; III. By a strong desire that he should draw us unto himself. (Starke).—*Whither does the ascension of the Lord direct our glance?* I. To the work which he finished—the blessings of which we are to extend to others; II. To heaven—into which he was taken up, and where he has prepared a place for us [John xiv. 2]; III. To his second coming unto judgment—which we are to await with a devout and submissive spirit. (Langbein).—*The true mode of looking upward to our exalted Saviour:* it consists, I. In a correct understanding of the importance of the ascension, namely, (*a*) the word concerning the kingdom, (*b*) the power of the Holy Ghost, (*c*) the visible event, as an emblem of the truth that Christ lives forever; II. In a proper use of the legacy of our exalted Lord; (*a*) a proper application of the word concerning the kingdom, and reverence for the privilege of being admitted into it, (*b*) sanctification in the Holy Ghost, (*c*) joyful expectation of the return of the Lord. (Harless).—*The results of the ascension of our Lord;* he has ascended to heaven, in order, I. That we may have our conversation in heaven; II. That we may have peace on earth; III. That we may receive the gifts which will enable us to follow him. (Petri).—*The promises of the Redeemer at his departure:* I "Lo, I am with you alway" [Matt. xxviii. 20]. He is with us (*a*) in the Scriptures, (*b*) in the holy affections of our souls, (*c*) in the persons of those who bear his image. II. "This Jesus shall so come." Even now He is already come again unto judgment, in so far as good and evil men are (*a*) alike made known or characterized by him, (*b*) separated, and (*c*) conducted to the places respectively assigned to them. (Schleiermacher.).

B. THE RETURN OF THE APOSTLES TO JERUSALEM; THEIR CONTINUED INTIMATE UNION; THE COMPLETION OF THE APOSTOLIC NUMBER TWELVE, BY THE APPOINTMENT OF MATTHIAS AS AN APOSTLE.

CHAPTER I. 12–26.

CONTENTS:—The Apostles, after returning from Mount Olivet, continued with one accord in prayer, with others, ver. 12-14; Peter proposes the appointment of a witness of the resurrection of Jesus, in the place of the traitor Judas; two persons are chosen; Matthias is numbered with the Eleven.

12 Then returned they unto Jerusalem from the mount called Olivet, which is from
13 [near] Jerusalem [, being distant] a sabbath day's journey. *And when they were
come in, they went up into an [the, τὸ] upper room, where [they then] abode[,] both
Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and
Matthew, James *the son* of Alpheus, and Simon Zelotes, and Judas *the brother*
14 [*omit—the brother*] of James. *These all continued with one accord in prayer and
supplication,[1] with the women, and Mary the mother of Jesus, and with his brethren.
15 *And in those days Peter stood up in the midst of the disciples, and said (the number of names together were [there was a multitude of persons together,] about a
16 hundred and twenty,) *[Ye] Men *and* brethren, this Scripture must needs have been
fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas,
17 which was [who became a] guide to them that took Jesus. *For he was numbered with
[among[2]] us, and had obtained part [assumed the lot] of this ministry [service].
18 *Now this man purchased a field [a piece of ground] with the reward of iniquity;
and falling headlong, he burst asunder in the midst, and all his bowels gushed out.
19 *And it was [became] known unto all the dwellers at Jerusalem; insomuch as [so
that] that field is called in their proper tongue, Aceldama, that is to say, The [*omit*
20 The] field of blood. *For it is written in the book of Psalms, Let his habitation
be [become] desolate, and let no man dwell therein: and, His bishoprick[3] let another
21 take.[4] *Wherefore of these men which [who] have companied with us all the time that
22 the Lord Jesus went in and out among us, *Beginning from the baptism of John,
unto that same day that he was taken up from us, must one be ordained to be [must
23 one become, γενέσθαι] a witness with us of his resurrection. *And they appointed
24 [placed] two, Joseph, called Barsabas, who was surnamed Justus, and Matthias. *And
they prayed, and said, Thou, Lord, which [who] knowest the hearts of all *men*, shew
25 whether of these two thou hast chosen, *That he may take part [receive the lot[5]] of
this ministry and apostleship, from which Judas by transgression fell [Judas turned
26 aside], that he might go to his own place. *And they gave forth their lots; and the lot
fell upon Matthias; and he was numbered with the eleven apostles.

[1] Ver. 14.—[The reading of the *text. rec.* καὶ τῇ δεήσει, after προσευχῇ, is found in C. (second correction), but is omitted in A. B. C. (original) D. E. Cod. Sin., Vulg., and is cancelled by Lachmann, Tischendorf, and Alford.—TR.]

[2] Ver. 17.—[Lechler's translation indicates that he, like Alford, rejects σὺν of the *text. rec.*, as found in most of the minuscules, and reads ἐν, in accordance with the best manuscripts, viz., A. B. C. D. E. Cod. Sin.; and this reading is preferred by nearly all recent critics.—TR.]

[3] Ver. 20.—a. [Lechler renders the original, ἐπισκοπὴν, by *Aufseheramt*, literally, *overseer's office*; the margin of the English Bible presents the rendering: "*office* (Geneva, 1557), or, *charge*." This translation strictly conforms to the original in Psalm cix. 8, פְּקֻדָּה; comp. Num. iv. 16. Peter here designates by the term, according to Meyer, de Wette, etc., *the apostolic office*.—TR.]

[4] Ver. 20.—b. [λάβοι, of *text. rec.*, with E., "is a correction to suit the Sept." (Ps. cix. 8). (Alf.)—Lach., Tisch., Bornemann, and Alf. read λαβέτω, with A. B. C. D. Cod. Sic.—TR.]

[5] Ver. 25.—[For κλῆρον, of *text. rec.*, before τῆς διακ., with minuscules, but also Cod. Sin. Lach., Tisch., Born., and Alf. read τόπον, with A. B. C. (original) D. Vulg. (*locum.*)—TR.]

EXEGETICAL AND CRITICAL.

VER. 12. **From the mount.**—This verse distinctly shows that the mount of Olives was the scene of the ascension. The narrator assumes that the reader already possesses a general knowledge of the place where the Lord ascended; when he expressly remarks that the apostles returned to Jerusalem *from the mount*, he describes the locality with sufficient precision. **A sabbath day's journey** (2,000 cubits or 4,000 [German] feet [about three-quarters of an English mile.—TR.]) was the extent of a walk allowed on the sabbath by the rabbinic traditions; this approximate measure of the distance of the mount from the city is furnished by Luke simply because Theophilus was not acquainted with the Holy Land from personal observation. His statement, however, refers only to the general distance of the mount, and does not imply that such was the exact distance of the spot whence the Lord ascended. The remark in Luke's Gospel, xxiv. 50, that Jesus led the disciples out of the city ἕως εἰς Βηθανίαν, *as far as to Bethany*, does not contradict the statement in the present passage, as some commentators, de Wette, for instance, have intimated. For that passage in the Gospel does not assert that the ascension had occurred in the immediate vicinity of Bethany, nor does the one before us assert that Jesus, at the moment of the ascension, had been as near as a sabbath day's journey to Jerusalem; the former passage merely states that the occurrence had taken place on the way to Bethany, which was situated on the eastern declivity of the mount ["at the mount," πρὸς, Mark xi. 1; Luke xix. 29.—TR.]; even Strauss conceded that the two passages do not involve a contradiction.—As Bethany lay at a distance of fifteen stadia from Jerusalem (John xi. 18), and as only six stadia are assigned to a sabbath day's journey, the precise point from which the Lord ascended, must lie between these two extremes. (ROBINSON: *Palestine*, I. 253 f.; 275).

VER. 13, 14. **They went up into an** [the] **upper room.**—When the apostles returned to the city, they did not disperse, but with one accord continued together, and diligently prepared, with prayer and supplication, for the promised outpouring of the Spirit. For this purpose they went up into the upper room, that is, a chamber in the highest story of a certain house, immediately below the flat roof, where, remote from the tumult of the world, they could devote themselves without disturbance to their holy occupations. It was not a chamber in the temple, as some earlier interpreters have supposed, but was one that belonged to the private residence of an adherent of Jesus; for the statement in Luke xxiv. 53, that, after the ascension, the apostles were continually in the temple, does not necessarily imply that in the present passage the temple is again to be regarded as the locality; still less do the two statements contradict each other, as Strauss and others maintain. The words in the Gospel can only mean, in accordance with all the circumstances of the case, that when all the people visited the temple, namely, at the usual hours of prayer, the apostles invariably came thither also; the present passage informs us that at *other* intermediate times, they abode in the chamber already described.—The names of the eleven apostles are here given in full at the commencement of the narrative, for the purpose of placing those in a prominent position who constituted the central point of the Church of Christ, and to whom personally the promise of the Spirit had been given. They remained with one accord together, for "in union there is strength." Still, they did not vainly imagine that they possessed any strength of their own; on the contrary, they deeply felt their weakness and poverty, and earnestly prayed for the power of the Holy Ghost which had been promised.—They were, moreover, not led by pride of office to draw a line of demarcation between themselves and others, but, on the contrary, cordially united in prayer and supplication with all others who believed on Jesus. And here three groups of believers appear, besides the apostles: (1.) The *women* who had followed Jesus; some of them had attended him from Galilee to Jerusalem, Luke xxiii. 49; among these Mary, the mother of Jesus, is alone expressly named; she is not again mentioned in the New Testament. (2.) *The brethren of Jesus*, who had formerly (John vii. 5) been, not *for*, but *against* him, but who now unquestionably believe on him It is, moreover, worthy of observation, that the brethren of Jesus are here, on the one hand, plainly distinguished from, the eleven apostles, and, on the other, obviously placed in a certain connection with the mother of Jesus; hence it may be inferred, first, that brothers, in the direct sense of the word, and not cousins of Jesus, are meant, and, secondly, that no one of them was at the same time an apostle. (3.) For the *other disciples*, see ver. 15.

VER. 15. *a.* **About a hundred and twenty.**—Besides the ἀπόστολοι, ver. 2, the γυναῖκες and the ἀδελφοὶ τοῦ Ἰησοῦ, ver. 14, a larger assemblage of μαθηταί appears before us, consisting of the whole number of those who received Jesus as their Master and Lord, and were willing to yield obedience to him. A meeting was held on one of *those days*, *i. e.*, during the interval of ten days between the ascension of Jesus and the outpouring of the Spirit, at which about 120 individuals were present: this number doubtless includes the apostles, the brethren of Jesus, and other disciples; the last, of course, constitute the majority. This statement of the number has been regarded by some writers with suspicion, and been represented as inaccurate and unhistorical (BAUR: *Paulus*, p. 57; ZELLER: *Apostelgesch*, p. 117 f.), on the ground that it is in conflict with Paul's words that Jesus "was seen of above five hundred brethren at once." 1 Cor. xv. 6. Two considerations, however, show that his words by no means contradict the present passage: (1.) Luke does not at all intend to state in the present passage the precise number of *all* the disciples of Jesus in the whole country, but simply to report the number of those who were *present* at this meeting, the object of which was to appoint in the company of the apostles a successor to the traitor Judas. (2.) Paul, on the other hand, does not specify, in the passage just mentioned, the place in which the Lord appeared to the 500 disciples. This event may have occurred in Galilee, where the great majority of the disciples of Jesus resided; a comparatively small number dwelt in Jerusalem, in which city even the apostles themselves had remained only in consequence of the express command of the Lord; see LECHLER's [the author's] *Apost. u. nachapost. Zeitalter.* 2 Aufl. p. 275 f.

b. **And in those days.**—Peter stood up in the midst of the disciples, addressed them, and made a certain proposition. It is apparent that "he is the mouth of the Apostles and their corypheus," as Chrysostom says; and, indeed, he occupies the first place in the list of their names in ver. 13. Still, he does not himself regard his primacy in such a light as to assume the authority to supply the vacated twelfth apostolate, as if he possessed sovereign power; neither do the apostles believe that even they have, collectively, sufficient authority to fill the vacancy which had occurred in their number, by an act of their own, independently of the action of others. On the contrary, the apostles, in whose name Peter acts, submit this matter, which concerns their office and ministry, to the assembled disciples, in order that they all, as the Church, may deliberate, resolve, and act. Such a course was accordingly adopted; for those who appointed Barsabas and Matthias (ver. 23), who referred to the two latter in their prayer (ver 24), and who, finally, gave forth their lots (ver. 26), were, as it appears from the connection, not the apostles exclusively, but all the assembled disciples.—How different the conduct of Peter here is from that of his pretended successor in Rome! How readily he concedes liberty of action to the congregation of believers, at a time, moreover, when they had not yet received the gift of the Holy Ghost!

Ver. 16. **Concerning Judas.**—The address of Peter refers to two closely connected subjects: the departure of one apostle, and the necessity of appointing another in his place; he presents both in the light of the word of God. The circumstance that an apostle of the Lord could fall so deeply as to become a guide to them that took Jesus, and that he then died in so shocking a manner, might easily awaken grave doubts in the minds of others, and cause them to stumble. It was, therefore, of great importance that the whole subject should be placed in the proper light. This task Peter performed. He begins with the declaration that the circumstances **must needs** [ἔδει] occur; they are not merely accidental, but constitute the fulfilment of prophecies which the Scriptures contain (ver. 16 and 20). David had—he continues—spoken prophetically, by the inspiration of the Holy Ghost, concerning Judas and the desolation of his habitation, and also concerning the appointment of another in his place. In the 109th Psalm, which, in the early ages of Christianity, was called the "Iscariotic Psalm," and also in the 69th Psalm, David, the type in the Old Testament of the Redeemer, after certain very painful experiences, pours forth all his feelings: in the course of his complaints he also utters fearful imprecations in reference to those enemies who treated the Anointed of God unmercifully. He says, for instance; "Let their habitation be desolate; and let none dwell in their tents." Ps. lxix. 25. "Let his days be few; and let another take his office." Ps. cix. 8. And as Jesus was the antitype of the sorely persecuted and devout king, so Judas was the antitype of those earlier enemies of God and his Anointed; in Judas, accordingly, the curse and also those imprecations were necessarily fulfilled. As Peter is fully convinced that these words **in the book of Psalms** were fulfilled in him who betrayed Jesus, he changes the plural into the singular when he refers to the sense of the language occurring in Ps. lxix; he does not, however, intend to assert that David himself had consciously and distinctly referred exclusively to Judas and his apostleship; for he does not say here that *David* had spoken of Judas, but that *the Holy Ghost* had spoken prophetically **by the mouth of David** (ver. 16) concerning Judas. This fact fully accords with the following view:—David expressed his own grief in those Psalms, and referred to his own enemies whom he well knew; but as he was at the same time animated by the Spirit of God, he uttered thoughts and words which would be actually fulfilled in the most perfect manner only in the experience of the Redeemer; hence Peter applies the words specially to the accursed traitor, of whose expulsion from office and horrible end any previous deposition from office would afford only a feeble image.

Ver. 17–20. **He was numbered with** [among] **us.**—In order to show that the prophecy in Ps. cix. 8 was really fulfilled in Judas, Peter mentions, in ver. 17, the circumstance that the traitor had once been a fellow-apostle, without which the words could not be applied to him; and, in ver. 18, he refers to the property of Judas which had become desolate in consequence of his awful death. He establishes the former declaration by adducing the fact that Judas had actually been enumerated among the Twelve and had obtained the **ministry**, that is, the apostolate, as the portion belonging to him. When Peter (for it is he who speaks in ver. 18 ff. and not Luke in his own person) refers, subsequently, to the property of Judas, and then to his death, it cannot be denied that the words are so framed that, without the aid of the parallel passage in Matth. xxvii 5 ff., it would have occurred to no one that Judas had perished by committing suicide ("hanged himself"), and that the "field of blood" had been purchased only after his death. The words before us undoubtedly seem rather to convey the idea that Judas had himself purchased that piece of ground, and had afterwards been killed by a violent fall. Nevertheless, no reasons of sufficient weight exist to sustain the assertion that the two passages contradict each other, or to countenance the theory that two positively divergent traditions are here indicated. For it is quite possible that Peter simply expressed himself rhetorically, as if Judas himself had purchased the field, which was, it is true, purchased only after his death, but for which payment was made with the wages of his treachery; and that the manner of his death, as here described, (**falling headlong**, πρηνής, **he burst asunder**, etc.) can be easily reconciled with Matthew's statement (suicide, by hanging himself) is well known ["by merely supposing what is constantly occurring in such cases, that the rope or branch from which he was suspended broke, and he was violently thrown, etc.," (J. A. Alexander, *ad. loc.*) Tr.].—A certain gloom, intended by the speaker, hovers over the expression in ver. 25, that Judas had gone **to his own place**; the words can convey no other sense than that Judas had gone to a place of condemnation, where an eternal curse and destruction are found.

Ver. 21, 22. **Wherefore - - - must one.**—As it is now established, in consequence of the fulfilment of the prophecies already mentioned, that a vacancy had occurred in the place and office previously assigned to Judas, it is essential that this vacancy should be supplied, and the number *Twelve* be restored. It was, besides, indispensable that one of those men should be added to the Eleven as a witness of the resurrection of Jesus, who had continually associated with the apostles during the whole period of the Lord's intercourse with the disciples, extending from the first appearance of John to the day of the

Lord's ascension. Peter mentions only *one* of the qualifications of those who are suited for the apostleship, namely, an uninterrupted association with Jesus and his disciples during the whole period of the Lord's ministry. He is here primarily influenced by the consideration that the individual who shall be chosen, must be a *witness* of Jesus, and should therefore necessarily possess a personal and direct knowledge of the Person and the whole life and work of Jesus, as both an *eye*-witness and an *ear*-witness. This qualification, however, to which Peter gives prominence, is not merely of an external nature, as it might, at the first view, seem to be; for the steadfastness of any man who, from the beginning of the public ministry of Jesus to his ascension, had attached himself permanently to the company of the disciples, was undeniably an evidence of his inward state; it proved that such an individual possessed the qualities of fidelity and perseverance so eminently as to justify the act of giving him with confidence a special call to labor in the kingdom of God, as far as that call proceeded from men. The sentiments of one who had adhered to Jesus so long and so faithfully, and had fully attached himself to the disciples, had been subjected to a sufficient trial; it could not be doubted that the guidance and influence of Jesus had imparted to him a treasure of religious experience.

Ver. 23–25. **And they appointed.**—The choice of the twelfth apostle instead of Judas, is partly a human, and partly a divine act; the former was performed by the entire assemblage of about one hundred and twenty believers. They were convinced by the address of Peter, that the place of Judas ought to be supplied by another, and they concurred with him in the opinion that the candidate should have attached himself to Jesus and his disciples from the beginning. In accordance with this view, the assembled believers proceed to action, but confine that action to the nomination of two persons among the whole number of those who were qualified; these two men, who were both present at the time, were then directed to stand forth in the view of all (*ἔστησαν*). The number—two—proposed by the meeting could create no embarrassment, since the qualification which Peter had mentioned and the meeting had acknowledged as indispensable, could be readily, and, indeed, unerringly recognized. Neither the New Testament nor history furnishes us with any other information whatever respecting the two persons mentioned in ver. 23, nor does either Matthias, who received the apostolate, or Joseph, the son of Sheba, **who was surnamed Justus**, afterwards re-appear. [*Sheba* occurs as a proper name in 2 Sam. xx. 1, and de Wette, with others, thinks it probable that Bar-sabas is formed according to the analogy of Bar-jona, Matth. xvi. 17, or Bar-jesus, Acts xiii. 6, but no etymology that has yet been proposed, has been generally recognized as correct.—Tr.]. The conjecture is not well supported that the latter is identical with Joses Barnabas mentioned below in ch. iv. 36, since Luke does not there allude to the present passage, but rather introduces Barnabas as an individual who had not been previously mentioned.—The assembled believers did not regard themselves as authorized to take any additional steps, but submitted the ultimate decision respecting the particular *individual* to the Lord, because he was to be the *Lord's* apostle. Hence, in the prayer which they offered to the Lord "who knoweth the hearts of all men," and which was doubtless also pronounced by Peter as "the mouth of the disciples," they besought the Lord to indicate by a sign, which one of the two men He had chosen. Commentators differ in opinion on the point whether this prayer was addressed to God the Father, or to the exalted Lord Jesus. Meyer, who adopts the former view, appeals to ch. xv. 7 ff., where Peter repeats the term *καρδιογνώστης* and applies it expressly to God, of whom he also says: *ἐξελέξατο διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη*, etc.; this passage, however, does not refer to the choice of an apostle. The correctness of the second view—that the prayer was addressed to Jesus—appears from the following considerations; (1.) In ver. 21, Jesus is expressly termed *ὁ κύριος*, to which *αὐτοῦ* in ver. 22 refers, whence it appears that *κύριε* in ver. 24 is naturally to be referred to Jesus also; (2.) As the individual who was to be chosen was designed to be an apostle of *Jesus*, the choice was obviously to be submitted to Jesus also; (3.) As the Lord Jesus himself chose his apostles on earth (ver. 2, *τοῖς ἀποστόλοις - - οὓς ἐξελέξατο*; comp. ver. 24, *ἐξελέξω*), so, too, *he* chose on this occasion Matthias as an apostle by a direct act, although he had ascended to heaven, even as, at a later period, he chose Saul, ch. ix. 15, 17. If we, besides, compare the terms occurring in ver. 17 and 25 respectively [in both the same words, *τὸν κλῆρον τῆς διακονίας ταύτης*.—Tr.], we receive the impression that as Judas had obtained "the lot of this ministry" by the choice which Jesus made of him, so one of the two disciples now nominated would also receive "the lot of this ministry" by the special choice of Christ.

Ver. 26. *a.* **They gave forth their lots.**—The resort to the lot for the purpose of reaching a decision, was in conformity to the usage prevailing under the old covenant. Tablets, on which the names of Joseph and Matthias were written (but not dice, as some have supposed), were employed; these were shaken in the vase or other vessel in which they had been deposited, and the lot which first fell out (*ἔπεσεν*), furnished the decision; the best illustrations of the latter will be found in 1 Chron. xxiv ff., and xxv. 8 ff. The lots were annually cast, under the old covenant, upon the two goats, when the day of atonement arrived, Levit. xvi. 8; Moses commanded that the land of Canaan should be divided by lot, Numb. xxxiv. 13; the command was subsequently obeyed, Josh. xiv. 2; xviii. 2. This assignment of different portions of the territory to the tribes of Israel specially occurred to the apostles as a type: the office of an apostle was, in one sense, the inheritance which a particular individual obtained—the lot that fell upon him (*κλῆροι*, ver. 17, 26).—But the apostles and the assembly of believers did not proceed to cast lots until they had themselves decided conscientiously in accordance with their personal knowledge, as far as any human decision could avail. It was only the final word—that word which required a previous glance into the heart—which they besought the Lord to pronounce through the lot. They were the more easily disposed to adopt this course, as the Spirit had not yet been poured out upon them; but after that event, the lot was never again employed. When all these circumstances are considered, no abuse of the lot can be justified or even be extenuated by an appeal to the present case.

b. **And the lot fell upon Matthias.**—It has been asserted by some writers that this whole procedure—the substitution of Matthias as an apostle in place of Judas—was premature and in opposition to the will of God, since Paul had been appointed to take the place of Judas as an apostle, although the call was actually given to him only at a later period. This view has again been advocated quite recently by Stier (*Reden der Ap.* 1861, I. 15. [*Discourses of the Apostles*, 2d ed.]), but no valid arguments whatever can be adduced in favor of it. Not the least indication is given at any time that God had signified his disapprobation of this election; for the circumstance that the labors of Matthias are not afterwards mentioned, as little proves that he was not a genuine and true apostle after the heart of God, as the silence observed with respect to the labors of several of the Twelve would prove that they, too, did not possess the true apostolical character. And with regard to Paul, the view referred to above ["Paul was, in place of Matthias, or, more accurately, of Judas, the true Twelfth apostle," *Stier, loc. cit.*—Tr.], is certainly erroneous; for Paul himself never claimed, on any occasion, that he was one of the Twelve, while, on the contrary, he makes a plain distinction between them and himself in 1 Cor. xv. 5. He cannot, indeed, be enumerated among them, since his call constituted him the Apostle of the Gentiles; he is thus obviously contradistinguished from the Apostles of the Jews (comp. Gal. ii. 9); he is "the Apostle of progress" (Lange), while the latter are those who presided at the original founding of the work.

DOCTRINAL AND ETHICAL.

1. *The fulfilment of the Scriptures* is the theme of Peter's address; in such a light he views both the events connected with Judas, and also the necessity of supplying the vacancy which the latter made in the company of the apostles. He was doubtless influenced in adopting these views by intimations which he had previously received from Jesus. And his course was strictly correct. For Christ is both the heart of the old covenant, and also the foundation on which it rests; the most holy sentiments which characterized the spiritual life, the confidence in God, and the patient expectation of devout men of the old covenant, really referred to Christ as their great end, although such believers might often themselves be unconscious of this great truth. And, on the other hand, the most painful experiences of the servants of God under the old covenant, and their deeply wounded feelings, when they were misjudged, insulted, and persecuted, were only shadows and preludes of the sufferings of the Redeemer. When David, full of faith in the truth and the righteous retribution of God, denounced the enemies of God and of himself, his words were to be actually fulfilled in the case of the faithless man who betrayed the Lord. Even if David himself was not aware of this fact (which, indeed, Peter does not assert), still "the Spirit of Christ which was in him . . . testified beforehand the sufferings of Christ." 1 Pet. i. 11.

2. Peter recognizes it (ver. 22) as the great purpose of the vocation of the apostles that they should be witnesses of *the resurrection of Jesus;* the latter was the decisive act of God. That event attested the *Person* and crowned the *Work* of Jesus; it constitutes the foundation of the Christian's faith. Not only was it originally the great and pre-eminently glorious fact of the history of redemption in the eyes of the first disciples, but it is still regarded in that light by all believers. What results could the incarnation of God, or the crucifixion of Jesus have produced, without this resurrection from the dead? Comp. 1 Cor. xv. 14–19. The resurrection of Jesus still affords a test in our day, whether, in essential points, an individual is in bondage to unbelief, or whether he offers his homage to the true faith. He who cannot prevail on himself to receive the fact of the resurrection of Jesus from the dead in faith, has not yet, even in a general respect, acquired a correct knowledge of the Son of God, for he does not know the *living* Christ.

3. While Peter demands, on the one hand, that the person who shall be elected, should have been regularly in the company of Jesus like the other disciples, from the baptism of John to the ascension, he assigns, on the other, certain allowable limitations of that personal knowledge of the life of Jesus which it is indispensable that an Apostle should possess. For if the thirty years which Jesus passed in calm retirement, undoubtedly contributed their share to the work of redemption, still, it is in the life, the acts and the sufferings of the Lord during the three years of his ministry that the foundation of our faith in him is to be sought. The fact that the narratives of the Evangelists refer almost exclusively to this period, and introduce only a few incidents belonging to that of the childhood of Jesus, fully agrees with this view.

HOMILETICAL AND PRACTICAL.

Ver. 12. *a.* **Then returned they unto Jerusalem.**—As the Lord proceeded from Tabor, the mount of transfiguration (on which Peter desired to make tabernacles), to the scene of his sufferings and death, so, too, the disciples, after gazing at the open gate of heaven, are directed to return to the hostile city, in which they were first of all to bear witness. And so, too, the Christian must often descend from the holy heights to which he had been carried by his devotional exercises, down to his earthly field of labor and battle. [Lange adduces weighty reasons in the first vol. of the present publication (Matth. xvii. 1) for rejecting the tradition that *Tabor* was the mount of transfiguration, as Gerok here assumes.—Tr.]

b. **From the mount called Olivet.**—Not far from this mount the Redeemer endured his most awful agony of soul; but now he ascends from its summit victoriously to heaven; so near together, too, are the sufferings and the glory of the servants of Christ. Their battle-fields become the scenes of their triumph. (Apost. Past.). —**Which is from Jerusalem a sabbath day's journey.**—As Mount Olivet was so near that the Jewish traditions permitted the disciples to visit it even on the sabbath, their continued abode in Jerusalem became endurable and even satisfactory. (Williger.).—In whatever spot the Christian now dwells, its distance from the mount of Olivet does not exceed a sabbath day's journey; let him, therefore, daily go thither in spirit, especially when peaceful sabbatic hours visit him.

Ver. 14. **These all continued with one accord,** etc.—The ten days which intervened between the Ascension and Pentecost—between the departure of the Lord in the flesh and his return in the Spirit—constituted a memorable period of time; in some of its features it resembled the period which intervened between the death and the resurrection of the Lord. And yet the disciples now assemble under very different and far more happy circumstances. If they are again apparently as sheep having no shepherd, they are not filled with sadness and fear as once they were, neither do they weep for the Lord as for one who is dead. They know now that he lives, that he is enthroned in heaven, and that he is with his people alway, even unto the end of the world. They are again assembled in a secluded spot, but have not again shut the doors for fear of the Jews [John xx. 19], neither do they tremble and flee as sheep when the wolf is coming. They are assembled together in calm expectation and with holy hopes in their souls; and they remind us of a group of children waiting in a darkened chamber on Christmas-eve, until the expected Christmas gifts shall have been duly arranged in the adjoining apartment. For in truth a season like Advent had now arrived for the disciples, in which they waited with blessed hope for the coming of the Lord in the Spirit.—What varied natural gifts, dispositions, gifts of grace, and spiritual tendencies, are represented by the names of these eleven Apostles! And yet the nature of each, however different the one may be from the other, is now sanctified and ennobled by the grace of Him who is able to employ each individual in his service to the praise of his glory. Even opposite features of character among them are beautifully tempered and associated in brotherly love under one Lord, so that they can exclaim: He is the Head, we are his members; He is the light, we are the reflection; He is the Master, we are brethren; He is ours, and we are his!—**With the women, and Mary the mother of Jesus.**—How well matured and purified in spirit must Mary be at this period, after the long and varied experience which followed the salutation of the angel! She whose soul was pierced through with a sword, was, nevertheless, blessed among women. [Luke i. 42; ii. 35.]. With what tender love and devout reverence must not only John, to whom the Lord on the cross had given her as a precious legacy, but also all others, have looked on, and ministered to, this mother of their Lord! And yet, how unassuming the manner is in which she presents herself on this occasion also, when she is mentioned for the last time in the Scriptures! Her name is here the *last* of all, and not the first of those recorded by Luke; she prays *with* the others, not *for* them, as a handmaid of the Lord [Luke i. 38], not as a queen of heaven!—**And with his brethren.**—They, too, who had not at first believed in the divine character of Jesus, but had remained far from his kingdom, have now learned to prostrate themselves before the crucified and risen Lord, as Joseph's brethren in an earlier age paid homage to their honored and powerful brother.—*The blessed commemoration:* I. The appropriate application of the blessing received; II. The appropriate prayer for further blessings. (Lisco.).

Ver. 15. **And in those days Peter stood up.**—He who had fallen so deeply as even to deny his Lord, has, nevertheless, the courage to speak of the treachery and dreadful end of Judas before all the brethren. For he was conscious that his sins were forgiven, and was influenced by the Lord's words: "When thou art converted, strengthen thy brethren."—"Whenever I look at Peter, my very heart leaps for joy. For although I am a poor sinner, Peter also was a poor sinner; if I should paint a portrait of Peter, I would paint on every hair of his head the words: 'I believe in the forgiveness of sins.' O Peter, if thou hast been saved, I, too, shall be saved." (Luther).

He who daily obtains a clearer view of the multitude and heinousness of his sins, but whose conviction that the blood of Christ cleanses from all sin, at the same time increases in power, will always stand forth like Peter, and avail himself of every occasion on which he can perform any work to the praise of the glorious grace of his Mediator and Redeemer. (Ap. Past.)

Ver. 16-20. **Concerning Judas, which was guide,** etc.—Peter speaks of the grievous sin and horrible death of Judas with the greatest earnestness and candor, but also with devout sorrow and with gentleness. He speaks, too, with earnestness and candor of the treachery and the suicide of his fellow-disciple, who involved himself and his brethren in disgrace by his iniquitous conduct. Not a trace appears here of that unworthy desire which, in such painful cases, sometimes prompts men to conceal the truth and practise deception for the sake of avoiding a loss of honor; not a trace appears of apostolic pride or priestly pride of station, as if no blemish could be permitted to be seen in the character of those who are invested with the sacred office, or as if they were not amenable to civil laws nor pledged to respect public opinion Peter, on the contrary, refers with a holy earnestness to the divine judgment which had overtaken the wretched man, and shows that even this painful event promoted by its results the honor of the one true God; his punitive justice appears in its majesty, and the prophecies which his word contains, were most remarkably fulfilled; thus the case of Judas enables Peter to give a solemn warning to all succeeding ages respecting the self-deception to which sin conducts. And yet Peter speaks of this "son of perdition" [John xvii. 12] in gentle tones, and with a sorrow not unmingled with pity. Not a trace appears of those uncharitable judgments which are often pronounced in such cases—not a trace of that haughty, self-exalting spirit with which Christians often look down upon a miserable self-murderer; no other feeling is here revealed save that of holy sorrow for the soul that is lost. Peter's language is characterized by moderation both when he speaks of the treachery of Judas ("he was guide to them that took Jesus"), and when he speaks of his eternal lot ("he went to his own place"). In such a spirit we should remember our own infirmities, in every case in which others incur guilt, and apply Nathan's words to ourselves: "Thou art the man!"

Ver. 21, 22. **Wherefore - - - must one, etc.**—The term **must** [δεῖ] here refers not only to the necessity of supplying the vacant place of Judas, but also to the essential qualifications of the persons who shall be nominated. The levity and irreverence of the opinion that it is indeed an advantage when a teacher possesses the qualifications which are demanded in the Scriptures, but that these are not precisely necessary, since he may be an able pastor without acquiring them, are fully exposed by this divine *oportet.* (Ap. Past.)—**Which have companied with us all the time,** etc.—Two qualifications are here indicated: first, a certain measure of Christian knowledge; the individual who is chosen, must possess a direct personal knowledge of Christ's Person and walk on earth; secondly, a certain measure of Christian fidelity; he must have faithfully adhered to Jesus during the whole period specified, without having ever gone back [John vi. 66] or taken offence. Both of these qualifications are still required of those who are appointed to preach the Gospel and feed the flock of Christ—a living knowledge of the Lord, and sincere devotion to him.

A witness with us of his resurrection.—The testimony concerning the resurrection of Jesus comprehends every other important topic—his death, his life, and his doctrine; for without a statement of these points, the significance of his resurrection cannot be unfolded. And, further, that testimony constitutes the crown and glory of the preaching of Christ's name; for while his doctrine is glorious and his life holy, and while his sufferings affect our feelings and his death deeply impresses us, still it was only when his resurrection occurred that he was declared to be the Son of God with power, and the Saviour of the world. [Rom. i. 4].

Ver. 23. **And they appointed two**, etc.—Both possessed the qualifications which Peter had particularized; the selection of either for the office would have consequently been judicious. But those really tempt God who nominate incompetent persons under the pretext that God will nevertheless so order the course of events as to lead to the selection of the individual who is acceptable to him. (Ap. Past.).—Listen to the unison of the three chords which are struck at this election of a bishop! The *sacred office* directs that election in self-denying humility; the *congregation* yields a voluntary obedience and presents two chosen ones to the Lord; *He*, who is the sole patron of his Church, is entreated to designate the individual whom He has chosen as an offering for the extension of his kingdom. (Leonh. and Sp.).

Ver. 24, 25. **Prayed, and said,** etc.—Teachers who have been given in answer to prayer, and whom devout prayer attended when they assumed office, enjoy the divine blessing, when they also themselves continue instant in prayer even to the end. (Ap. Past.).—**Thou, Lord which knowest the hearts**, etc.—It is cheering to the heart to survey the intimate personal intercourse which the disciples maintain with the exalted Lord Jesus, unmoved as they are by the circumstance that their eyes no longer behold him. The election of the twelfth Apostle was so ordered as to be the first work which they on earth, and He in heaven, would unitedly perform in the Holy Ghost. (Besser).—**Thou - - knowest the hearts of all men**—a description of our God and Saviour, of which the teacher of religion should never lose sight. We may so labor in the sight of men that our praises shall be loudly proclaimed, "but the Lord looketh on the heart." [1 Sam. xvi. 7]. (Ap. Past.)

Ver. 26. **And they gave forth their lots** The disciples desire that their prayer: "Lord—shew whether of these two thou hast chosen," should be answered through the medium of the lot. They ask the Lord to reveal to them his will, and, as in the case of the other apostles in Galilee, so, now, to call and choose himself the twelfth apostle in the place of Judas. The employment of the lot, although a familiar practice under the old covenant (as when the land was divided by lot among the twelve tribes, Numb. xxvi. 55, of which the twelve apostles were designed to be the representatives), is not once repeated in the Scriptures after the day of Pentecost; for, after the fulness of the Holy Spirit had been poured out upon the Church, the latter, in devout obedience, was guided by that Spirit into all truth. Now this "truth," even in our day, is still no other than the revealed word of the Old and New Testaments. When we receive the word of God as a lamp unto our feet, and a light unto our path, we shall not walk in the night and stumble. When we humbly give heed to the leadings of the Lord, and in prayer commit our way to him, he conducts us in the paths of righteousness, and leads us by his Spirit into the land of uprightness. (Leon. and Sp.).

On the whole section.—Prayer, the weapon of the Church. (Starke).—Judas, an illustration of the deep guilt which an individual may contract, who begins well, but continues to yield obedience to a single sin. (Ibid.).—*When may an individual be regarded as well fitted and prepared to assume the sacred office?* I. When he faithfully adheres to Jesus and to his disciples; II. When Jesus himself dwells in his heart. (Ib.).—*The life of man, a journey to his eternal abode;* I. There are two ways; II. Let us choose the narrow way! (Ibid). —*The manner in which the welfare of the Church was secured at the election of Matthias;* I. Whatever office an individual in the Church may receive, two points are of primary importance: Clear views of the divine will, and inviolable fidelity in the imitation of Christ; II. Among Christians, no election without prayer and the divine blessing; III. The lot justifiable as a means of excluding private influences, when both of the persons nominated were in all respects equal. (Schleiermacher.).—*That the word of God is our only safe guide in difficult situations of life:*

I. It teaches us to consider even the most embarrassing relations in which we may be placed, as dispensations of Providence; II. It teaches us to form comprehensive and clear views of those circumstances which may aid us in finding the right way; III. It teaches us to pray in faith, and then submit the ultimate decision to the Lord himself. (Langbein).—*The wages of sin*, or, *The awful death of Judas Iscariot:* I. He should have remained Christ's disciple; but he betrayed his Master; II. He should have administered a sacred charge; but he purchased the field of blood; III. He should have preached the name of the risen Saviour; but he committed suicide; IV. He should have received the Holy Ghost; but he was lost forever. (Florey).—*The choice of Matthias by lot, an evidence of faith:* a faith, I. Which even after painful trials confidently awaited the victory of the kingdom of Christ; II. Which fully recognized the lofty purpose and the significance of the apostleship; III. Which, conscious of its own weakness, in all things submitted the decision to the Lord. (Leonh. and Sp.).—*The divine election:* I. It proceeds from the free grace of God; II. It demands a mind and a walk of which God can approve. (Kapff.).—*On looking upward to God, the Searcher of hearts;* this practice, I. Humbles the heart; II. Strengthens the heart. (C. Beck: *Hom. Rep.*).—*The disciples of the Lord, waiting for his Spirit:* I. They obediently abode in Jerusalem, ver. 13; II. They remained with one accord together, ver. 14; III. They prayed, ver. 14; (Lisco).—*The Christian, waiting until the Lord shall be revealed:* like the disciples, who abode in Jerusalem, I. He obeys, for he is full of faith; II. He dwells with others in unity, for he is full of love; III. He prays, for he is full of hope. (id.).—*That even the apostasy of those who had received a special call to the ministry, cannot retard the progress of the kingdom of God on earth:* I. The fact that such individuals at times apostatize, ver. 15–20; II. The certainty that these occurrences cannot seriously retard the progress of the kingdom of God, ver. 21–26. (id.).—*The devout spirit and the harmony of the first disciples, an example for all ages:* I. A devout spirit perpetuates and sanctifies the harmony of brethren; II. That harmony communicates new ardor and elevation to a devout spirit (Lechler).—*By what considerations should we be induced to persevere in prayer?*—By those derived, I. From our urgent wants; II. From the precious promises of God. (id.)—*The sources of Christian energy and boldness,* (as illustrated in the case of Peter): I. Deep views of our own sinfulness; II. An experimental knowledge of divine grace and the atonement of Christ, (id.).—*Judas and Peter,* viewed as monuments of divine justice and grace. (id.).—*In what mode shall we judge and speak of the sins and punishments of others?*—I. With candor and truth; II. With humility and self-examination; III. With grief, flowing from Christian love. (id.).—*The gradual advances of sin,* illustrated by the history of Judas. (id.).—*The love of money, the root of all evil.* [1 Tim. vi. 10]. (id.).—*The proverb: Ill-gotten, ill-spent.* (id.).—*The word of God, a light unto our path,* [Ps. cxix. 105]: I. It gives us right views of our experience of life; II. It makes known to us alike our general and our special duties.—*The necessary qualifications of a teacher of religion:* I. Accurate knowledge of the truth which is after godliness [Tit. i. 1]; II. Personal communion with Jesus. (id.).—*The office of a teacher, viewed as that of a witness.*—*Genuine prayer;* it is, I. Full of reverence and humility, as in the presence of the divine majesty; II. Full of faith and confidence, as a conversation with the friend of our souls.—*The lessons taught by the truth that the Lord is the Searcher of hearts:* it conducts to, I. Humble self-knowledge; II. Child-like confidence in God. (ibid.).—*Judas lost, Matthias chosen;* I. Judas lost, (*a*) not on account of an antemundane divine reprobation, but (*b*) on account of his own transgression, which necessarily demanded (*c*) the action of the punitive justice of God; II. Matthias chosen, (*a*) not on account of any merit of his own (for wherein was he superior to Barsabas?), (*b*) but by the free grace of God, to which, however, (*c*) he devoutly subjected his own will and his whole life.—*Barsabas the Just,* [Justus, ver. 23], *and Matthias the Chosen One,* or, *My Grace is sufficient for thee!* [2 Cor. xii. 9].—*Matthias, numbered with the apostles, an image of him who assumes the office of the ministry with the divine blessing;* three conditions must here be observed: I. The spiritual fitness of the individual, ver. 21, 22: II. The regular external call, ver. 23, 24; III. The divine confirmation of the act, ver. 25, 26.—[*The consultations of Christians:* I. The spirit in which they are conducted: a spirit of (*a*) humble faith (prayer—hope); (*b*) brotherly love (forbearance); (*c*) humility (self-denial); (*d*) earnestness of purpose (deep interest); II. The action in which they result; it is distinguished by (*a*) a sincere concern for the honor of religion (choice of means); (*b*) disinterestedness (concern for the temporal and spiritual welfare of others;) (*c*) zeal; (liberality); (*d*) perseverance (not discouraged).—Tr.]

SECTION II.

THE FOUNDING OF THE CHURCH, AS THE CHURCH OF ALL NATIONS.

CHAPTER II. 1–47.

A THE PENTECOSTAL MIRACLE ITSELF; ITS EXTERNAL FEATURES AND ITS INTERNAL OPERATION, BY WHICH THE ASSEMBLED BELIEVERS WERE FILLED WITH THE HOLY GHOST AND ENABLED TO SPEAK WITH OTHER TONGUES.

CHAPTER II. 1–4.

CONTENTS:—On the day of Pentecost, the festival, under the old covenant, of the completion of the harvest, the promise was fulfilled, and the Holy Ghost was poured out upon the assembled disciples; mighty signs accompanied the event the internal fulness of the Spirit was manifested when the disciples spake with other tongues.

1 And when [while] the day of Pentecost was fully come [was in the course of being
2 fulfilled], they were all with one accord in one place [accord together].[1] *And
suddenly there came a sound from heaven as of a rushing mighty wind, and it
3 [*omit* it] filled all the house where they were sitting.[2] *And there appeared unto them
cloven tongues [tongues parting (*or*, distributing) themselves] like as of fire, and it sat
4 [seated itself] upon each of them. *And they were all filled with the Holy Ghost,
and began to speak with other tongues, as the Spirit gave them utterance.

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[1] Ver 1.—ἅπαντες ὁμοθυμαδόν [of *text. rec.* with C. (sec. cor.) E.] is preferable to πάντες ὁμοῦ of Lachmann [and Tischendorf], which latter reading is found in A. B. and other manuscripts [also C (orig.); Meyer also adopts the latter, while Alford retains the reading of *text. rec.*—Cod. Sin. omits both πάντ. and ἅπαντ., and exhibits simply ὁμοῦ, but a later hand (C) inserted πάντες.—TR.]

[2] Ver. 2.—καθεζόμενοι [found in C. D., and adopted by Lach., Tisch., Born., and Alf.] is more accurate than καθήμενοι [of *text. rec.* with A. (B. e sil) E. and Cod. Sin.—Meyer prefers the former as the less usual form.—TR.]

EXEGETICAL AND CRITICAL.

VER. 1. *a.* Luke states the time of the occurrence with sufficient exactness by mentioning **the day of Pentecost**, *i. e.* when this day was *fully* come, or, in the course of this day, with which the period of fifty days after the passover closed, the great event occurred. [The fifty days were counted from "the morrow after the (passover) sabbath," Lev. xxiii. 15, 16; the Greek ordinal πεντηκοστή was ultimately employed as a noun, or proper name (de Wette), equivalent to "the Fiftieth," so that in the present passage, according to Meyer, and Alford, neither ἡμέρας nor ἑορτῆς is to be supplied.—TR.]. The words certainly appear to give special prominence to the completion of *this particular* day, and on this circumstance Meyer lays great stress (ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς πεντηκ.); but the expression πληροῦσθαι is invariably employed by Luke (Gospel, ix. 51; Acts ix. 23) in the sense that a certain period of time is now reaching its close, and he obviously employs the word in such a sense in the present passage. The festival of Pentecost was, accordingly, the day during the course of which the effusion of the Spirit occurred. This feast of (seven) weeks (חַג שְׁבָעוֹת Exod. xxxiv. 22) was celebrated on the fiftieth day after the first day of the Passover festival. It consequently occurred, in the year in which Christ died, on the first day of the week, or our Sunday, if we assume that in the same year the first day of the passover occurred on a Friday, and the second, from which the fifty days were counted, on a Saturday. This statement is sustained by the very ancient tradition of the Church that the first Christian pentecostal season occurred on a Sunday. The Mosaic festival of Pentecost, which was one of the three annual or great festivals of Israel, was, as the appropriate passages of the Law show, a harvest festival, or, strictly speaking, the festival of the completion of the harvest; the commencement of the latter coincided with the Passover, and its completion was celebrated by a thank-offering of the first-fruits of the wheat harvest in bread baked of the new grain [Exod. xxiii. 16; Deut. xvi. 9.]. That the festival of Pentecost was also intended to commemorate the giving of the law on Sinai, is an opinion which rests merely on the assertions of later rabbinical writers; it derives no support whatever from any passage in the Old or the New Testament, and none, moreover, from the writings of Philo and Josephus. The Church Fathers (Chrysostom, for instance), have, accordingly, regarded only the harvest festival, and not also the Sinaitic giving of the law, as a type in the Old Testament, of the outpouring of the Spirit; and the common practice of tracing a parallel between the Pentecost of the New Testament and the giving of the law on Sinai, is, at least, of very doubtful authority. But, on the other hand, an analogy may be traced with far more confidence between the new Pentecostal and the harvest festival, after the manner of Olshausen, for instance, in so far as "at the Christian feast of Pentecost the entire harvest of the Jewish people may be said to have occurred, when those who had ripened unto true repentance and conversion, were gathered in, and consecrated to God," so, too, according to John xii. 24, Christ, viewed as the corn of wheat that fell into the ground and died, on and after that day brought forth much fruit, or, a rich harvest.

b. The description given by Luke does not indicate the *place* in which the event occurred, as distinctly as the time. The first verse merely states that all the disciples were assembled in one and the same place, and the second adds only that the place of meeting was in a house, without giving any information respecting the class of buildings to which this house belonged. It was, probably, a private dwelling, and, possibly, the one which is mentioned in ch. i. 13, as having previously afforded a place of meeting to the disciples. Many interpreters (among the more recent, Olshausen, Baumgarten, Lange) assume that the house in which the disciples sat, belonged to the temple, and was one of the thirty apartments in the buildings attached to the temple, which Josephus [Ant. viii. 3. 2,] has likewise termed *οἴκους*. But as the language of the text does not even remotely indicate such an interpretation, and as no other sufficient reason can be adduced in support of it, we have no authority for assigning the *place* to one of the buildings adjoining the temple. For the opinion that on such a day, when a theocratic festival occurred, and at the first hour of prayer, the disciples could have with propriety assembled in no other spot than in the temple, may be plausible, but rests on no solid grounds. They had undoubtedly assembled long before the first hour of prayer; and, as all these occurrences required time, several hours after their first meeting in the morning may have already elapsed at the moment when Peter said: "It is but the third hour of the day," ver. 15. It cannot, besides, be supposed that the disciples could have assembled together in any part of the temple in such numbers, and as a united body of men who avoided all admixture with other Jews, without specially attracting public attention. The multitude, moreover, which came together, ver. 6, does not necessarily imply the proximity of the temple, but simply makes the impression that some spacious spot existed in the neighborhood of the house then occupied by the disciples, which afforded sufficient room for a large collection of persons. The argument, finally, that the whole procedure acquires a much deeper significance, if we assign to it the temple as the *place* ("the solemn inauguration of the Church in the sanctuary of the old covenant" Olshausen), has the least weight of all; its force is derived only from the imagination.

c. Who are the *persons* that were assembled, and that received the gift of the Holy Ghost? We are informed, ver. 1, that **they were all with one accord in one place.** It is at once obvious that not the apostles *alone*, but other disciples also, were present, and received the gift of the Holy Ghost. The correctness of this view is fully proved by ver. 14, in which the twelve apostles are plainly distinguished from other persons who were also filled with the Spirit and spake with other tongues. Still, even when this fact is admitted, one point remains, on which a difference of opinion exists:—Were only the 120 disciples, mentioned in ch. i. 15, present, or was a still larger number of persons assembled, and were *all* these endowed with the Holy Spirit? The former opinion is generally adopted, but the latter will appear to be better sustained when we consider that the day was a high festival of the old covenant, when those disciples of Jesus who did not reside in Jerusalem, or whom an express command of the Lord had not previously summoned, were, doubtless, also present in the city; it is natural to suppose that they, too, would assemble with the other disciples. Consequently, not only the twelve apostles, but the whole number of the disciples of Jesus who were then present in the city, were assembled together and shared in the effusion of the Spirit.

VER. 2, 3. *a.* The event which now occurred, took place **suddenly** (*ἄφνω*), that is, unexpectedly. So far were the disciples from looking for an event so extraordinary and impressive, that they were themselves amazed. Baumgarten (*Apgesch.* I. 36) supposes, it is true, that the disciples had sufficient grounds for believing that such a crisis was at hand, and were anxiously waiting for it. While, however, we may readily ascribe to them a devout frame of mind, corresponding in fervor to the character of one of the most solemn of the Israelitic festivals, we can find no indication that they expected precisely at that time a fulfilment of the promise which the Lord had given; that fulfilment was entirely unexpected.

b. **A sound**, etc.—The external manifestations and signs which attended the outpouring of the Spirit, were both a *sound* and a *light*, the one appealing to the ear, the other to the eye. The **sound which came down to the earth from heaven**, was very loud (*ἦχος*), like that produced by a blast, a gust, or a very strong wind which rushes onward; and it was this loud, penetrating sound which filled all the house in which the disciples were assembled. The text does not speak of an actual gust of wind, and still less of an earthquake, accompanied by a storm of wind, by which, as some have supposed (Neander), the house was shaken. The sound which was heard is, on the contrary, simply *compared* (*ὥσπερ*) to that of a vehement wind, for the purpose of giving a general description of it; it was a so-called בַּת קוֹל [for which see HERZOG: *Real Encyk.* I. 719, art. *Bath-Kol.*—TR.]. But it appears distinctly from ver. 6 that the extraordinary sound mentioned in ver. 2, was audible in the city at a considerable distance from the spot.—In addition to the sound, which appealed to the ear, another manifestation, a *luminous* sign, appealed to the eye. The disciples saw (**appeared unto them**, ver. 3) appearances of tongues of fire which distributed themselves, and alighted upon each individual. It was as little natural fire as the sound already mentioned was that of a natural wind; on the contrary, the appearances which were seen, only resembled flames of fire that assumed the form of tongues; these were luminous, but they neither burned nor singed. It is altogether inadmissible to trace these appearances of flames to ordinary or natural causes. We cannot possibly regard them as only electrical phenomena, such as the gleaming lights which are sometimes seen on the highest points of steeples, or on the masts of vessels, and which have been known to alight even on men (Paulus), since they are here beheld, not in the open air, but in the interior of a house. But none obtrude so many creations of their own imagination, that is, of a self-deluded spirit, on the text, as those writers who here speak of flashes of lightning which, as they assume, darted through the apartment, and in which the excited minds of the apostles saw strange and wonderful images (Heinrichs), or who allege that the apostles were in a trance, and hence only imagined that they saw the fiery tongues (Heumann).—The fact that such a pentecostal festival occurred, is incontrovertibly established by the terms of the text, namely, that a mighty internal revolution was effected in the souls of the disciples, which elevated their whole nature, and endowed them with such strength of faith as believers, and with such power as witnesses, that they were now competent to begin a contest with the world, and conquer it. This great fact is, besides, so wonderful in itself, that the miraculous appearances in the outward world which attended it, cannot justly give offence, except to those who recognize only a spirit-world, that is essentially and absolutely separated from the sensuous world, or, in other words, who are governed by an unscriptural and unreal spiritualism. Both that loud sound and these flames of fire bear only a certain resemblance (ὥσπερ, ὡσεί) to natural appearances, without really belonging to the class of ordinary or natural phenomena; like the main event —the impletion of individuals with the power of the Spirit from on high (Luke xxiv. 49), they are supernatural, divine, and miraculous operations. These audible and visible signs may be regarded as the sensuous garment which the power of the Spirit assumed. They rendered eminent services: like heralds, they announced the coming of the Spirit, and gave an impressive character to the event; they exhibited, as emblems, the power and operations of the Spirit; and they fitted the mind in a still higher degree for receiving the gift of the Spirit. When they are viewed as emblems, the loud, rushing sound itself is the emblem of a certain vast power; its descent from heaven implies that this power is "from on high"—the power of Him who ascended to heaven and is enthroned on high. The fact that this sound filled all the house, was a sign that all who were there assembled, should be filled with the Holy Ghost. The visible flames were an emblem of that holy ardor and of those glowing emotions which, when enkindled from heaven, would break forth like flames from the heart. The form of tongues signified that the tongue, the word, or speech, thoroughly pervaded and controlled by the Holy Spirit of God, should communicate and reveal all that is heavenly and holy. The circumstance that such a tongue of light and fire descended and sat upon each individual who was present, was an emblem of that fulness of the Spirit which was designed for, and imparted to, each individual, as a permanent gift.

Ver. 4. *a.* **And they were all filled with the Holy Ghost.**—The central point or main purpose of the whole miraculous event is indicated in the original in only four words, namely, that all the believers were filled with the Holy Ghost. The phrase: ἐπλήσθησαν ἄπαντες πν. ἀγ. may, and indeed, must here be taken in its precise and full sense:—they were filled with the Holy Ghost, insomuch that the Holy Ghost was not given in part only, or by measure, but in all his fulness (John iii. 34). A correct view of this impletion with the Spirit can be obtained only by surveying it retrospectively and prospectively, that is, by comparing it with those operations and actual communications of the Spirit which preceded, and with those which followed it. With respect to the earlier manifestations of the Spirit, it was undoubtedly said, already under the old covenant, concerning Bezaleel and other skilful men, and also with respect to Joshua, that God had filled them with "the Spirit of God," the spirit of wisdom, etc. (Exod. xxxi. 3 ff.; comp. ch. xxviii. 3; xxxv. 31 ff.; Deut. xxxiv. 9). In these cases, however, the connection plainly shows that such language describes only the skill of a particular artist, or the eminent military abilities of a general. And in the case of the prophets of Israel, the influences of the Spirit are always described in such terms only, as convey distinctly the sense that no complete and permanent communication of the Spirit of God, or one which pervaded the whole being of the subject, had yet occurred. When the angel of the Lord promises Zacharias that his son John "shall be filled with the Holy Ghost even from his mother's womb" (Luke i. 15), we meet with a case that is so peculiar (comp. ibid. ver. 41), and, in view of the whole historic relation which the forerunner sustained to the Messiah, of so subordinate a character, that it can scarcely be taken into consideration in discussing the point now before us. The disciples and apostles of Jesus had unquestionably received the Holy Ghost already at an earlier period (John xx. 22 ff.); but that such communication of the Spirit had been neither of a permanent nor of a fully satisfactory character, appears from the subsequent, repeated promises of Jesus respecting a communication and acceptance of the Holy Ghost and of power, which still belonged to the future (Luke xxiv. 49; Acts i. 8). We are, accordingly, conducted to the conclusion that the communication of the Spirit which occurred on the day of Pentecost, when compared with any that preceded it, was final, complete, and permanent in its character. Still, when we examine the subsequent history of the disciples, we cannot but perceive that this outpouring of the Spirit was not of a magical nature, neither did it instantaneously and thoroughly transmute and pervade the whole nature and being of the subject. It required and enabled the individual, on the contrary, to appropriate to himself, by degrees, the holy powers of the Spirit, to grow continually, to be taught, to be put in mind, and to be guided into all truth by the Spirit (John xiv. 26; xvi. 13)—to be uninterruptedly sanctified, led and drawn (Rom. viii. 14; John xvii. 17).—The fact that all were filled with the Holy Ghost, also claims attention. Not merely certain individuals among the multitude, for instance, the apostles, but all the believing people who were present, without distinction of office or vocation, of sex or age, were filled with the Holy Ghost. Consequently, females and young men were not excluded (comp. ver. 17 ff.); indeed, the visible signs of the Spirit, the fiery tongues, had descended upon each individual, ver. 3.

5. **Began to speak with other tongues;** such was the effect or immediate result, when all had received the fulness of the Spirit. It was needful that the internal process in the mind and spirit of the individual, should be made manifest externally—not, however, immediately before the world (for the company of believers still sat apart), but in the presence of those who held their views, and were of a like mind, "for out of the abundance of the heart, the mouth speaketh." Hence, it appears, also, that the words which they uttered, were not simple statements of the Gospel message, which would not have been adapted to *that* place and that moment; their discourses rather proclaimed the honor and praise of God; it was "a solemnizing [commemorative] discourse". (Baumgarten; Lange). Such a circumstance, however, would not in itself, have been unusual; the extraordinary and new feature which the case assumed (*ἤρξαντο*), was the circumstance that the Christians, in consequence of having received the gift of the Spirit, spake **with other tongues** (*ἑτέραις γλώσσαις*). This expression might, possibly, convey no other sense than that "the tongues of the disciples were essentially changed by the operation of the Spirit, and now became the organs of the Holy Ghost, whereas they had formerly been the organs of flesh." (Baumgarten). But the narrative which immediately follows, ver. 6—13, does not allow a single doubt to remain in an unprejudiced mind, that we are here already, ver. 4, to understand a speaking of foreign languages, which were new to the speakers themselves (see below, ver. 5—13). The last clause of ver. 4, which by no means implies that any labor or effort to learn, had preceded, distinctly describes the whole as a free gift of the Spirit, and, moreover, intimates that various languages were spoken. Now, as the disciples had hitherto constituted a company which sat apart, this speaking in foreign languages could have had no direct reference to other persons whose ordinary languages were the same; it must therefore have had a special purpose and meaning of its own. When the disciples, filled with the Spirit of the Father and the Son, and elevated in thought and feeling, uttered aloud the praises of God in solemn adoration, and employed for this purpose various foreign languages, they prefigured in their persons the entire sanctified human race of a future and distant age, in which all generations, tongues, and languages will serve and glorify God, and his Anointed, in the Holy Ghost (Bengel, Baumgarten, and others).

DOCTRINAL AND ETHICAL.

1. The precise times in which the promises will be fulfilled, are not revealed either under the old or the new covenant (comp. ch. i. 5, 7). Even when a reference to the time occurs, it is never so exact that we can previously define with precision the moment in which the fulfilment may be expected; even the prophets *searched* what point or what manner of time the Spirit of Christ which was in them, did signify. 1 Pet. i. 11. But as surely as the promise is God's word, so surely will the fulfilment, which is God's act, occur at the proper time. The promise exercises our faith; the fulfilment strengthens it.

2. The Pentecost of the old covenant was the chosen day on which, under the new covenant, the Spirit was poured out. Thus the day of Pentecost has a twofold significance. The new covenant is *founded* on the old; the Gospel is the *fulfilment* of the law. Here, too, with respect to holy days and festivals, Christ did "not come to destroy, but to fulfil."

3. In the revelations of God, the corporeal and the spiritual are always combined; in this respect the most exalted instance—the most intimate union—and the reciprocal interpenetration of the two, will be found in the Person of Christ himself, in so far as the fulness of the Godhead has dwelt, and still dwelleth, in him bodily. Col ii. 9. But at all times, all that belongs to the acts and revelations of God, to the means of grace, and to the operations of grace, exhibits the spiritual and the corporeal in combination Such is the nature of the Word and the Sacraments; in these, that which is corporeal, visible, and audible, is united in the most intimate manner with that which is spiritual and invisible. Such is also the case with the communication of the Holy Ghost; the Spirit descended upon Jesus at his baptism like a dove (Matt. iii. 16); the Lord breathed on the Apostles, and thus at first granted to them the Holy Ghost (John xx. 22). And here, on the day of Pentecost, when the fulness of the Spirit was imparted to the disciples, the event occurred amid visible and audible signs, which, descending from heaven and entering the material world, proclaimed and glorified the gift of the Spirit which they accompanied: these signs evidently possess an emblematical character, and refer to the promise that the disciples shall be baptized with the Holy Ghost and with fire.

4. The day of Pentecost coincides in time with the effusion of the Spirit. All the former operations, influences and communications of the Spirit of God, were only by measure, or in part; they were preliminary and transient in their character. The outpouring of the Spirit, in the true and only sense, could not occur until the present period had arrived; the Spirit could not be given until the Redeemer had previously finished his work on earth, and had been glorified and exalted; John vii. 39. For it was then only, on the one hand, that the exalted Lord could send the Spirit from the Father (John xv. 26) and pray to the Father for the Comforter (*παράκλητος*) in behalf of his disciples, or that the Father could send the Spirit in the name of Jesus (John xiv. 16, 26); and then only, on the other hand, were the disciples fully prepared to receive the gift of the Holy Ghost; for, now that Jesus had ascended, and that his visible presence had been withdrawn, they looked forward with all the strength of their souls, with eagerness and haste (2 Pet. iii. 12) toward the fulfilment of his most glorious promise. The peculiar features of the Pentecostal gift, as contradistinguished from other communications of the Holy Ghost, are, first, the fulness of the Spirit, in all the riches of his power and gifts: and, secondly, the permanent union of the Holy Ghost with human beings, that is to say with the human race.

5. Not only the apostles, but all the other disciples also, were filled with the Holy Ghost. The gift of the Holy Ghost was not at that time, and is not now, an exclusive privilege of a particular office (not even of the highest in the Church—that of the Apostles), nor of any rank or either sex, but is the gracious gift of the Lord, bestowed on all who believe in him. There is a common priesthood of all believers, and the Holy Spirit is the anointing by which we are fitted for, and consecrated to, this priesthood. (1 John ii. 27.)

HOMILETICAL AND PRACTICAL.

Ver. 1. **And when the day of Pentecost was fully come.**—The Pentecostal gift furnished new evidence on the part of the Lord that he came *to fulfil* [Mat. v. 17]. The age of promise, it is true, preceded, and the people of God waited long; but then the fulfilment occurred suddenly. (C. H. Rieger).—The feast of Passover of the old covenant is succeeded by the Christian festival of Easter, and that of Pentecost by the Christian pentecostal season [Whitsuntide]; to the former, the death and resurrection of Christ, and to the latter, the outpouring of the Spirit, respectively, assign a higher character as antitypes, than the ancient festivals possessed. The people of Israel observed on the day of Pentecost the *festival of the first harvest* of the year [Exod. xxiii. 16], but here we behold, in the outpouring of the Spirit, the source of the first great harvest on that field, white already to harvest, to which the Lord, as he sat at Jacob's well, directed the attention of his disciples; on that one day about three thousand souls were gathered, as sheaves of the first fruits of the harvest, into the garner of the Lord. If the people of Israel commemorated on their day of Pentecost *the giving of the law* on Sinai, we behold here, in the outpouring of the Spirit, the giving of the law under the new covenant; but the will of God is now written with a pen of fire, not on tables of stone, but, as a law of the Spirit, on the hearts of men.—**They were all with one accord in one place.**—The Holy Spirit is given, not to the contentious and ungodly, but to those who dwell together in unity, and continue in supplications and prayers. (Starke).—Let him who desires to receive the Holy Spirit, not forsake the assembling together of believers [Hebr. x. 25]. (ib.).—Perseverance in prayer, in place of being a burden, becomes our delight, when our faith fully relies on the fulfilment of the divine promises, and when we, in addition, obtain a richer experience of God's fidelity in keeping his promises. (Ap. Past.).—*United* prayers, when they are perseveringly offered, are specially acceptable and effectual; the common experience of many believers that God answers prayer, in a special manner strengthens our faith. (ib.).—*The intimate connection between God's deeds of old, and his deeds in our day:* I. He does not cease to work [John v. 17], but continually does new things [Isai. xliii. 19]. II. He does not reject nor destroy that which is old, but establishes that which is new upon it. (Lechler).—*The significance of the Christian festivals:* they commemorate, I. The glorious deeds and the mercies of God; II. The truth and the faithfulness of God [" in so far as the Pentecost and the other prominent festivals refer to the fulfilment of the divine promises, and to the actual execution of the original divine plan of salvation." (From the first edition).—Tr.] (ib.).—*The holy and glorious connection between the divine promises and their fulfilment:* I. The promises become more precious to us in proportion as we see them fulfilled; II. The fulfilment becomes the more adorable and glorious in our eyes, inasmuch as it was promised. (ib.).—*What position shall the believing Christian assume, in reference to the promises of God?* I. Let him wait (with patience); II. Let him haste (with eager desire); comp. 2 Pet. iii. 12.—"*The hope of the righteous shall be gladness*" (Prov. x. 28); when it, I. Is founded on God's word and promise alone; II. Is united with humility; and, III. Manifests itself in persevering prayer. (Lechler).—*Unexpected blessings.* The disciples scarcely expected the outpouring of the Spirit on that particular day; but when the appointed hour arrives, our help comes suddenly from the Lord, and puts our doubts to shame. (Besser).—*The Pentecostal season of the new covenant, the glorious consummation of the day of Pentecost of the old covenant:* I. Viewed as the festival of the giving of the law; II. And as a harvest festival.

Ver. 2, 3. **And suddenly there came a sound from heaven,** etc.—God ordinarily manifests his influence through his word; but that influence, particularly in its more striking forms, is often experienced suddenly and unexpectedly, by those, in particular, whom the Spirit of grace had previously taught to wait with faith, and whose hearts had thus been opened. [Acts xvi. 14]. The prayer which the apostles offered with one accord, was graciously received in heaven, and this sound from heaven was the cheering answer, so that this ἦχος was in truth an *echo.* The faithfulness of God to his children and servants is still the same; their cry reaches unto heaven, and enters his heart, and, as the devout Godwin expresses it, such a prayer returns to them without fail from heaven. (Ap. Past.).—*The gifts of the Holy Ghost:* they are from above, Jam. i: 17; iii. 17; they are perceived in our Christian experience, 2 Cor. iv. 13; they exercise a controlling influence, Rom. viii. 14; they fill the whole soul. (Starke).—It was as if a mighty *wind* were rushing onward, when the Holy Spirit took possession of the hearts of the disciples; we have here a very beautiful illustration of the power which he exercises over the soul, when he urges willing hearts onward, even as a vessel is impelled when its sails are filled by such a gracious wind. So, too, he rends the mountains, and breaks in pieces the rocks, when he produces a godly sorrow and contrition in the heart. Happy is that teacher on whose "garden" or heart this holy wind of God has blown (Song of Sol. iv. 16), and like the "north wind," has, amid holy alarms, awakened a salutary fear, dispersed the vapors of a false security, cast down every high thing that exalted itself in its own righteousness, and then conducted that heart to Christ! Happy is he, again, when that wind, like the "south wind," carrying warmth and quickening power with it, fills his heart with all the blessed influences of the Gospel, so "that the spices thereof may flow out," flowing, too, freely on others, insomuch that through him, as a messenger of God who "has an unction from the Holy One" [1 John ii. 20], the savour of the knowledge of Christ may be made manifest in every place! (2 Cor. ii. 14, 15). (Ap. Past.).—A rushing mighty wind, and flames of fire, are only the harbingers and emblems of the Holy Ghost: he himself entered the hearts of the disciples in an invisible manner. "Even nature herself is called into action, and required to render services in the holy place. God maketh his ministers a flame of fire [Hebr. 1. 7]. The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God [Rom. viii. 21], and therefore utters praise in pealing anthems at all the great Christian festivals." (Ahlfeld).—**Tongues, like as of fire**; this was the baptism with fire which John had promised (Matt. iii. 11)—the fire on earth which the Lord himself longed to see kindled (Luke xii. 49). The Holy Ghost is a divine fire, purifying the heart, consuming all that is sinful in it, elevating it to God, and sanctifying it. (Quesnel).—**Sat upon each of them.**—Whenever the Spirit of the Lord has taken full possession of an abode, he dwells therein permanently; he rests upon those whom he has anointed, guides them, and governs them, in whatever manner they may be employed. 1 Pet. iv. 14. (Ap. Past.).—*The signs in inanimate nature which accompanied the outpouring of the Holy Ghost:* they are, I. Evidences that the kingdom of power and of grace is governed by *one* God; II. Emblems of the Spirit and his power. (Lechler).—*A rushing mighty wind and flames of fire, instructive emblems of the nature and operations of the Holy Spirit:* I. The wind an emblem of them, in its (*a*) mysterious approach [John iii. 8], (*b*) force, (*c*) purifying power, (*d*) refreshing influence. II. The fire an emblem, in its (*a*) brightness, (*b*) animating warmth, (*c*) power to consume, (*d*) rapid diffusion.

VER. 4. **And they were all filled with the Holy Ghost.**—The human heart is never empty; in the same proportion in which it is delivered from the love of self, of the creature, and of sin, it is filled with the Holy Spirit. O blessed fulness—the fulness of the Holy Spirit! It does not burden, but rather lifts up the soul, and impels it to adore God. (Quesnel).—The same measure and the same gifts of the Spirit were not bestowed alike on all; nevertheless, each one was filled, receiving the measure of the Spirit which corresponded to his capacity, and to the work in which God designed to employ him. The Lord still proceeds in this manner, bestowing on each a fitting gift according to his own holy will and purposes, so that in truth the heart of every one is filled. (Ap. Past.).—The words recorded in 1 Kings xix. 11 ff. ("The Lord passed by Elijah, etc."), naturally suggest themselves in this connection. Here, too, the Lord himself truly came, not in the great and strong wind, nor in the earthquake, nor in the fire, but in the still small voice, when he entered into the hearts of his disciples, and spake by their mouth. (Williger).—**And began to speak with other tongues.**—A new tongue and effective eloquence in the sphere of religion, are gifts, not of nature, but of the Spirit. (Ap. Past.).—The Holy Ghost is never inactive, but always worketh, wherever he dwells; one of his principal instruments is the tongue. Eph. iv. 29; v. 19 ff. (Starke).—When the Holy Ghost fills and enlightens the heart, we begin to speak with another tongue. 2 Cor. iv. 13. (ib.).—We cannot properly proclaim the works of God, unless we acquire another and a new tongue, and, consequently, obtain, above all, a converted and renewed heart. Ps. li. 12–15. (ib.).—Even as the tongue, when it is set on fire of hell (Jam. iii. 6,) setteth all on fire by the offence which it gives, so, too, when the tongue is enkindled by Heaven, it becomes a torch, which may enkindle a divine fire in many souls. (ib.)—Not swords nor arrows, but tongues, are designed to conduct men to the obedience of Christ. 2 Cor. x. 4 ff. (ib.).—The disciples could not repress the joyful emotions awakened by the power of that divine life which was poured into their souls, and all began to speak. But listen! They now speak with other tongues! They received new tongues, enkindled, not from below, but from above, by heavenly fire, and with these they gave praise to God and proclaimed the great miracle by which all things were made new. Their tongues were new with respect to language also, as well as with respect to the thoughts; their cloven tongues enabled them to speak the languages of foreign and distant nations, as a sign that the testimony which they now began to bear, was intended for every creature (Mark xvi. 17), and that it was the office of the Holy Ghost to restore the unity of language, and substitute for the confusion of tongues which began in Babel, one holy and harmonious Zion of all nations. Anticipating the Hallelujah sung in heaven, they proclaimed the praises of God, whose glorious plan of salvation they now could comprehend. (Stier).—This family of God, when thus declaring the praises of God in the languages of the whole world, presents us with an image of that future age in which the whole world shall praise God in all its various tongues. (Bengel).—The confusion of tongues occasioned the dispersion of men, Gen. ch. xi.; the gift of tongues re-united them as one people. (H. Grotius).—On this day, the new festival of Pentecost, (the joyful, happy and blessed kingdom of Christ, which is full of gladness, courage and security,) was founded. We now hear another language, which does not fill the heart with terror, like the voice heard on Mount Sinai; it neither alarms nor slays us, but rather inspires us with courage and joy; indeed, Christ had promised his disciples that he would send to them the Holy Ghost, who should not be a Spirit of fear, but a Comforter, imparting to them boldness, and power to overcome every fear. For as soon as the Holy Ghost descended from heaven on that day, each one of the apostles, whom none could previously comfort, stood forth boldly, as if he intended to subdue the whole world. When Christ first rose from the dead, the apostles resembled the trembling and scattered brood of the hen; all his exhortations and comforting assurances failed to encourage and strengthen them. But on this day, when the Holy Ghost comes with a loud sound, and breathes upon them, their hearts are so abundantly filled with joy and gladness, and their tongues become so fiery, that each one arises and begins to preach publicly. No one looks first at another; each one is inspired with such courage of his own, that he is willing to confront the whole world. Such words and such preaching are, therefore, very different from those which proceeded from Moses. (Luther).

The Pentecostal gift, the richest gift of God: on account of, I. Its source—the merits of Christ, his humiliation and exaltation; II. Its own nature—a union of the Spirit of God with men; III. Its influences and results—a new creation of the heart and of the world.—*The permanence of the union of the Holy Ghost with men:* viewed as, I. A continued indwelling, illumination, and sanctification; II. Not, however, as an external possession, (for thou canst grieve and lose him, Eph. iv. 30), but as a higher power that is exercised over the soul.—"*Be filled with the Spirit!*" (Eph. v. 18). I. Such a spiritual state is necessary, if we desire to be saved; II. The means for attaining it: (*a*) humble self-knowledge, (*b*) earnestness in following holiness [Heb. xii. 14], (*c*) fidelity in applying the gifts that have been imparted, (*d*) perseverance in prayer. (Lechler).

The new tongue which is given to us also, by the Pentecostal Spirit: I. What is its nature? It is not a miraculous gift of tongues, nor a mechanical repetition of devout phrases, but rather the gift of a heart and a tongue which are always ready to proclaim the praises of divine grace with gratitude, and to confess the Lord with holy joy. II. From what source does it proceed? Not from any natural abilities, nor from art and science, but from above, from the Spirit of God, who touches the heart and lips with heavenly fire. III. For what purpose is it given? Not to gratify personal vanity, nor to secure carnal enjoyments, but to proclaim the praises of God, and convey the tidings of salvation to the world.—(See also the *Hom. and Pract.* remarks on subsequent parts of this chapter).

B.—THE VARIOUS IMPRESSIONS WHICH WERE MADE BY THE EVENT ON JEWS WHO CAME FROM FOREIGN COUNTRIES, ESPECIALLY WHEN THE DISCIPLES, FILLED WITH THE SPIRIT, SPAKE WITH OTHER TONGUES.

Chapter II. 5–13.

Contents:—The amazement of the multitude, when the disciples spake with other tongues; Jews from various countries in which many different languages prevailed, heard their own respective languages from the lips of the disciples while large numbers seriously reflected on the matter, others mocked, as if the disciples were drunken.

5 And there were dwelling at Jerusalem, Jews, devout men, out of every nation under
6 heaven. *Now when this was noised abroad [1] [when this sound issued forth], the multitude came together, and were confounded,[2] because that every man heard them speak
7 in his own language [dialect]. *And they were all [*omit* all] [3] amazed and marvelled, saying, [and said] one to another,[4] Behold, are not all these which [who] speak Ga-
8 lileans? *And how [then] hear we [them] every man in our own tongue [dialect],
9 wherein we were born? *Parthians, and Medes, and Elamites, and the dwellers in [inhabitants of] Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,
10 *Phrygia, and Pamphylia, in Egypt, and in the parts [regions] of Libya about Cy-
11 rene, and strangers of Rome [the Romans here present], Jews and proselytes, *Cretes and Arabians, [:] we do hear them speak in [with] our tongues the wonderful works
12 [great deeds] of God.[!] *And they were all amazed, and were in doubt, saying, [and
13 said] one to another, What meaneth this [What then can this be]?[5] *Others mocking[6] said, These men [They] are full of new [sweet, γλεῦχους] wine.

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[1] Ver. 6. a.—[The margin of the English Bible (which in the text follows Tyndale, Cranmer, Geneva,) renders more literally: *when this voice was heard* (Rheims and Coverd.: *voice*). But as φωνή never means *report* or *rumor* elsewhere, while it does occur in connection with the mention of *wind, thunder*, etc., as in John iii. 8; Rev. vi. 1, etc., Lechler, in the present translation, with many eminent critics and translators, regards it as another term for "sound," the ἦχος of ver. 2.—Tr.]

[2] Ver. 6. b.—[Margin: *troubled in mind;* Vulg. *mente confusa est.* The original implies that the minds of the people were perturbed, or in a state of confusion, indicated by the tumult and eager inquiries which succeeded. Lechler: *bestuerzt.*—Tr.]

[3] Ver. 7. a.—The *text. rec.* inserts πάντες after ἐξίσταντο δὲ [with A. C. E. Cod. Sin. (ἀπάντες). Vulg. (*omnes*)]; it has been very properly omitted by recent critics in accordance with important manuscripts [B. D.], ancient translations, and also the example of Chrysostom and Augustine; this addition was designed to be emphatic. [Omitted by Lach., Scholz, Tisch., Born., and Alf.—Tr.]

[4] Ver. 7. b.—It is, however, more doubtful than in the former case, whether πρὸς ἀλλήλους [of *text. rec.*] is also a later addition to the text, as Lachmann, who omits it, supposes. [Omitted in A. B. C. Cod. Sin. Vulg., and dropped also by Tisch. and Alf., but found in D. E. "An explanatory gloss." (Alf.)—Tr.]

[5] Ver. 12.—In place of τί ἂν θέλοι [of *text. rec.* with E.] Lach. [Tisch.] and Bornemann, with C. D. A., and Chrysostom, read τί θέλει: the latter is an unauthorized correction [as Alf. also believes], founded on the supposition that τι ἂν θέλοι is an indirect question, which is not the case.—[Cod. Sin. reads τι θέλοι.—Tr.]

[6] Ver. 13.—[The *text. rec.* has χλευάζοντες with E. and many minuscules; in place of it, the compound διαχλευάζοντες is substituted by recent editors (Tisch., Lach., Stier, Alf.) as "more emphatic" (de Wette), and more in accordance with the best manuscripts, viz., A. B. C. D. (corrected) Cod. Sin.—Tr.]

EXEGETICAL AND CRITICAL.

VER. 5, 6. *a.* **When this was noised abroad** [When this sound, etc.].—The sound attracted the attention of large numbers of persons; all these assembled in the vicinity of the spot where the disciples had met together. We cannot, with Brenz, Calvin, Grotius, and others, understand *ἡ φωνὴ αὕτη*, to mean the *rumor* which was spread concerning the event, (*φωνὴ* is not *φήμη*), nor can we, with Kuinoel, Bleek, and others, refer it to the *loudness* of the speaking with tongues; for if this were the meaning, *λαλεῖν* in ver. 4 would be the term applied to loud cries, and, besides, *φωνὴ* would necessarily be used in the plural number. On the contrary, nothing but *ἦχος* in ver. 2 can be meant by *φωνὴ αὕτη*, as all recent interpreters admit. This loud sound from heaven, which Luke compares to the rushing noise of a mighty wind, was not audible in the interior of that house alone, as most interpreters have, without any reason, inferred from ver. 2, 3; the former verse does not give the least intimation of such a circumstance. The sound was, on the contrary, heard in the city within a large circuit; ["probably over all Jerusalem." Alf.]; at the same time, it was noticed that the heavenly sound "struck in," if we may use that expression, at the spot in which the disciples were assembled: the multitude were, consequently, attracted in that direction. It is obvious from this statement that Neander's explanation, according to which an earthquake drove the people from their houses, rests on a gratuitous assumption. And Lange's conjecture, also, that none but those who were rightly disposed in spirit, were influenced by the voice from heaven to sympathize with the disciples, and gather together in the same place, is unsupported by the text before us, and the entire context.

b. **The multitude came together.**—Large numbers came together and listened to the disciples, who, filled with the Holy Ghost, spake with tongues in this wonderful manner. What distinct conception can we form of the whole occurrence? The text does not furnish precise information, and the alleged impossibility of forming a distinct and clear conception of the whole process, has even led some writers to deny the historical truth of the event itself. Such a decision is hasty and unwise. As Luke himself has not furnished the details of the occurrence, we shall not venture to say: It took place thus, or thus, and not otherwise! That it is possible to furnish a clear and coherent account of the whole transaction. cannot be reasonably denied, even if some of the details which are interwoven, should appear less probable than others. It is, for instance, possible, that the disciples were at first assembled in a large apartment of a certain house, of which we have no other knowledge; as soon as the Spirit was poured out upon them, and they began to speak with tongues, praising and glorifying God in an inspired and exalted frame of mind, they may have proceeded to the outside, and there continued to speak in the presence of the rapidly increasing number of hearers. If, moreover, the house was in the immediate vicinity of one of the more extensive public places or squares of the city, a great multitude could easily find sufficient room. It was doubtless under such circumstances that Peter delivered the subsequent address, ver. 14 ff.

VER. 7, 8. **They were all amazed, and marvelled.**—Luke gives prominence to the fact that the multitude included persons from very many foreign countries, and describes it in the customary amplifying style: *ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν*, ver. 5; we have no reason, especially when we refer to ver. 9–11, to interpret these words in their strict and literal sense. These Jewish men "dwelt" (ver. 5) in Jerusalem (*ἦσαν κατοικοῦντες ἐν Ἱερ.*). This expression has generally been understood, in recent times, (de Wette, Meyer; Chrysostom, among the early writers) as denoting a permanent abode, a settled residence; it is, further, supposed to refer exclusively to Jews who came from foreign countries, and who, influenced by strong *religious* attachments (*ἄνδρες εὐλαβεῖς*), and, specially, desirous of being near the temple and passing the evening of life in the holy city, had now established their homes in Jerusalem. It is certainly true that *κατοικεῖν*, according to classical usage, conveys the idea of a fixed residence, and not merely of a sojourn; it refers, specially, to a newly chosen abode, after a former place of residence had been forsaken; passages in the New Testament like Luke xiii. 4; Acts vii. 48; ix. 22, fully conform to this usage. The context, however, here deters us from urging such a signification of the word, since the words *κατοικοῦντες τὴν Μεσοποτ*, etc., ver. 9, and *ἐπιδημοῦντες Ῥωμαῖοι*, ver. 10, distinctly imply that these persons, or at least the majority of them, still resided in foreign countries at that time, and were only temporarily present in Jerusalem on the occasion of the festival: it is possible that some of the number may have established themselves permanently in the city. The term *κατοικ* in ver. 5 is accordingly employed in a somewhat wide sense, and thus the older interpretation [a mere sojourn, *κατοικεῖν* equivalent to *διατρίβειν*; Hebr. גּוּר. TR.] is sustained in its essential features.

VER. 9–11. *a.* **Parthians and Medes**, etc. This list, embracing fifteen countries from which individuals were present, is arranged according to a certain plan which conducts the reader from the north-east to the west, then to the south, and lastly to the west. Still, the writer does not adhere to it rigorously. The first four names embrace the east, or certain countries beyond the Euphrates, to which the nation had been conducted by the Assyrian, and then by the Babylonish Captivity; then, quite unexpectedly, Judea is mentioned. We could not have looked for the insertion of this name at a point where the transition to the provinces of Asia Minor occurs, and the question naturally suggests itself, whether some other geographical name had not originally been introduced here. But the ancient manuscripts afford no information, [no *Greek* var. lect. occur in the critical editions of Tisch. and Alf., nor in Cod. Sin.—TR.] and the conjectures that Idumea, or India, or Bithynia had been mentioned, are altogether idle. The reading adopted by Tertullian and Augustine, that is, *Armenia*, may possibly have had weightier testi mony in its favor. Some commentators adduce the circumstance that Luke wrote in Rome, and considered the geographical position of Judea in the light in which it would appear to Roman readers (Olshausen); others suppose that Judea is mentioned in reference to a difference of dialect, since that of Judea differed from the Galilean dialect of the disciples (Bengel; Meyer). But none of the reasons which they assign for the mention of Judea in a list of names of *foreign* countries, satisfactorily explains its appearance here, and a certain obscurity still attends the subject.—The next five names are those of as many provinces of Asia Minor; the direction at first is from the east to the west; the third name, Asia, probably represents a narrow district on the coast of the [Ægean] Sea, embracing Mysia, Lydia, and Caria, according to the Roman arrangement of the provinces (MANNERT: *Geogr. der. Gr. u. Röm.* VI. 2. S. 27). The direction is then easterly (Phrygia), and a southern province on the coast [of the Mediterranean] is next mentioned (Pamphylia). We are now conducted far to the south, where two countries in Africa, Egypt and Libya Cyrenaica, are particularized; in both, large numbers of Jews had already resided for several centuries. At length Romans from the distant west are introduced, that is, Jews who dwelt in the city of Rome, and, generally, in the western portions of the Roman Empire, and who now appear in Jerusalem as visitors. The names of the Cretes and Arabians constitute a supplement to the list; but before these are appended, and when, at the close, Luke mentions the Romans, he distinguishes in reference to all the provinces named by him, between those who are Jews by birth (Ἰουδαῖοι) and those who are converted pagans (προσήλυτοι). It is Luke's main purpose, in giving this list of names of nations and countries, as the context clearly demonstrates, to exhibit the variety of languages and dialects which these foreign Jews and proselytes employed. We have, consequently, no reason to represent the list as inexact in this respect, or even unmeaning (de Wette), on the ground, for instance, that the Greek language was then spoken in the cities of Asia Minor and Egypt, in Cyrene and Crete, and was well understood even in Rome. For every country, and, in some respects, every province had, nevertheless, a dialect peculiar to itself, and it is precisely the difference of *dialects* (διάλεκτος) to which Luke chiefly refers in ver. 6 and 8.—It may yet be added, as an obvious circumstance, that this extended enumeration of nations is not designed to be a precise report of the language of the multitude, but is ascribed to them in order to exhibit the great variety of their respective dialects; hence, it can give offence to none except to mere theorists, whose views respecting the historical fidelity of a narrative do not correspond to the exigencies of actual life. ["We have here recorded, not the very words of any individual speaker, but the sum and substance of what all said." (J. A. Alexander). TR.]. And the assertion that the whole list, which is found in all the manuscripts, is spurious and a mere interpolation (Ziegler, and others), is a striking instance of arbitrary interpretation and the want of critical tact.

b. **We do hear them speak in our tongues.**—After the statements made above scarcely a doubt can remain respecting the meaning of the present passage; it describes the speaking of the disciples *in different languages and dialects.* The circumstance that the disciples spoke in the particular dialects of the hearers respectively, was precisely the one that confounded the latter, ver. 6. The terms: *ἤκουον εἰς ἕκαστο τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν*, furnish merely a brief description of the whole scene. It is only a very superficial glance which could suggest the opinion that each one of the disciples had spoken in several different dialects at the same time (Bleek); such an opinion is supported by nothing except the plural *λαλούντων αὐτῶν*, which, however, is used collectively, and when rationally interpreted, can only mean that while one disciple spoke in one dialect, another employed a different one, so that every foreigner could hear his own dialect spoken by some one of the disciples. And this circumstance created the more astonishment, as the multitude knew that all the speakers were *Galileans*, ver. 7. The context, and, especially, the list of names of nations and countries, which is introduced in reference to the manifold languages, demonstrate that this term, *Galileans*, can also have only been introduced here in reference to language, inasmuch as the Galileans were accustomed to speak the Aramæan [or Syro-Chaldaic] language alone; it cannot have been intended to designate the speakers as disciples of Jesus (which was a later usage of the word), or to refer to the want of intellectual culture which characterized the province. But that these natives of Galilee should express themselves in the many vernacular dialects or languages of foreign Jews and proselytes, who came from Asia, Africa and Europe, and spoke in the Parthian, Phrygian, etc., tongues (ver. 8, 11), was an event that amazed and confounded the hearers. No interpretation is in harmony with the context, which assigns to *γλῶσσαι* any other sense than that of *language.* The following modes of interpretation are, accordingly, inadmissible:—(1). Those which take *γλῶσσα* literally, in the sense of *tongue, organ of speech* [so that the disciples spoke inarticulately,—TR.] (Wieseler), that is, of an *ecstatic speaking* in low tones and inarticulate sounds (*Stud. u. Krit.* 1838. S. 703 ff.). Bardili and Eichhorn (1786 f.) apply, however, a similar mode of interpretation only to 1 Cor. ch. xiv., and not to Acts, ch. ii. Dav. Schulz, on the other hand, explains the word as meaning loud and joyous exclamations and exultant tones (*Geistesgaben*, 1836), while Baur understands it to mean tongues which the Spirit gave, organs of speech of the Spirit.—(2). According to another class of explanations, which are all likewise untenable, *γλῶσσα* is equivalent to *expression, mode of speech,* (J. A. G. Meyer, 1797), or denotes obsolete, foreign or dialectal expressions (Heinrichs; Bleek, in *Stud. u. Krit.* 1829); but *γλῶσσα* occurs in such a signification only in the writings of learned Greek grammarians; the whole term: *ἑτέραις γλώσσαις*, ver. 4, besides, would then be redundant and altogether inappropriate.—(3). No other explanation of the word *γλῶσσα*, accordingly, remains, except that which assigns to it the signification of *language, dialect* (Olshau sen; de Wette; Meyer; Bäumlein; *Stud. d. würt. Geistlkt.* 1834); it is sustained both by the general usage of the word in question, and by the context. Therefore, Luke describes the disciples as speaking, when filled with the Holy Ghost, in different foreign languages and dialects.

But when this point is decided, another question presents itself: In what manner are we to view the whole occurrence? What is the true, central point, or the substance of the fact itself, viewed objectively? Here again the opinions of interpreters diverge widely. (1). Some suppose that certain of the disciples, who were not natives of Galilee, spoke *in the ordinary manner* in foreign languages, which were, however, respectively, *their own native languages* (Paulus; Eichhorn, and others); the only unusual feature, as they allege, was the circumstance that such hymns of praise should be uttered aloud in provincial dialects. This explanation grossly contradicts the text itself, since no reason whatever now remains for the amazement and confusion of mind described in ver. 6–8, 11, 12, as apparent in the hearers.—(2). Some of the early Christian writers (Gregory Nazianzen; Bede), as well as authors of a later age (Erasmus; Schneckenburger), suppose that the miracle was not one of speech, but of *hearing;* namely, the disciples simply employed their native language, the Galilean, and the foreigners who listened, being placed in a species of [magnetic] psychical "rapport" [communication, relation], only *thought* that their own respective languages were spoken by the disciples. But, according to this interpretation, the peculiar feature of the scene is converted into a mere delusion of the hearers, and must, as in the case of the previous explanation, be regarded as a mistake—a supposition which dishonors the character of Sacred History, and is irreconcilable with the statement of the narrator given in ver. 4.—(3). According to an interpretation of a more recent date, which has been accepted by comparatively large numbers, the true historical element in the narrative is the following: it was not really a speaking in foreign languages, but was "tongue-speaking," ["the tongue alone, not the *ego*, spoke" (Kling) —Tr.], that is to say, it was an involuntary and unconscious use of the tongue in the utterance of the language of prayer by men in a state of the highest mental and moral excitement [*Begeisterung*], whose words needed an intelligent interpretation, according to 1 Cor. ch. xiv. The advocates of this opinion usually assume that this historical element had been converted by tradition into a literal speaking in foreign languages, precisely as the present narrative describes the occurrence. This interpretation is adopted by Baur, de Wette, Hilgenfeld and Meyer; but Meyer, in addition, combines with this interpretation the view of Paulus, stated above (under No. 1), and assumes that some of the speakers who were inspired in this manner, were foreigners, whose "tongue-speaking" was heard in their respective native dialects; this latter explanation contradicts the letter and spirit of the narrative before us in the most positive manner. The decision of the present point depends partly on the parallel passages in the first Epistle to the Corinthians, etc., which treat of the glossolaly [speaking with tongues,], and partly, on the alleged impossibility of such a miraculous speaking with tongues.

(I). The parallel passages claim respectively, at the outset, an interpretation of their own, independently of each other · of the two, viz. Acts ch. ii., and 1 Cor. ch. xiv. neither is to be primarily employed in interpreting the other; but when each has been separately considered, the relation in which they stand to each other can be satisfactorily exhibited, and that relation is an exegetical problem, the solution of which is indispensable. It is true that at a time when commentators generally were inclined to adopt 1 Cor. ch. xiv., as their guide in interpreting Acts ch. ii., and when they understood the latter passage as describing an ecstatic speaking with tongues exclusively, Bäumlein adopted an opposite course, and, not without a certain degree of success, explained 1 Cor. ch. xiv. as referring to a speaking in foreign *languages.* Still, the difficulties which attend the explanation of the latter passage, have not in every particular been removed; see the Commentary on the chapter [by C. F. Kling, in a subsequent volume.—Tr.]. The Corinthian and the Pentecostal speaking with tongues coincide in the following points: (1) It was in both cases an extraordinary influence and gift of the Holy Spirit, a *χάρισμα,* Acts ii. 4; (2) on both occasions the Spirit of God took possession of the soul of the speaker with great power, insomuch that the free action of the will and the self-consciousness of the latter at last receded; a mental state ensued so strange and mysterious in its character, as to produce on the minds of some spectators the impression, corresponding to their general views, that they beheld a case of drunkenness, while others regarded it as a case of madness; comp. 1. Cor. xiv. 23; (3) in both instances this *γλώσσαις λαλεῖν* did not result in a didactic discourse, but was the language of devotion, in which the praise and honor of God were proclaimed.—On the other hand, each case exhibits distinctive features of its own: (1) The speaking of the disciples, Acts ii., was intelligible, and was consequently understood by the hearers without the assistance of others, ver. 8, 11, whereas the Corinthian speaking with tongues could not possibly be understood without the aid of an interpreter, 1 Cor. xiv. 2, 13, 16, 27, 28; (2) the speaking described in Acts, ch. ii., was clearly a speaking in foreign languages, whereas not a single distinct and unequivocal expression in 1. Cor. ch. xiv., intimates that such was the case in Corinth.—It appears, then, that certain essential features of both occurrences are the same, while important differences between the two are discoverable; we are, consequently, not authorized to assume that the one described in Acts, ch. ii., was necessarily like the other in all its features, and that the differences which are now noticed are merely legendary variations.

(II). Such a mythical interpretation, however, would have scarcely been suggested, if some writers had not likewise assumed that a miraculous gift of tongues is an impossibility. Zeller (*Apost.* 1854), who adopts this view in its extreme form, has declared that the narrative of the Pentecostal event is unhistorical in every re spect, that it is a mere legend proceeding from certain conceptions in the minds of its original authors, and that it possesses no foundation whatever in fact. But on what grounds is such an event declared to be impossible? Meyer alleges: "The sudden communication of the gift of speaking in foreign languages is neither logically possible, nor psychologically and morally conceivable." Now, with regard to the logical possibility, we know that all men in essential points occupy the same position, and that hence in essential features all languages resemble each other, so that every man possesses the key for understanding, and the capacity for acquiring, all languages. And the possibility of conceiving of the event psychologically, is denied chiefly for the twofold reason, that the disciples are supposed to have delivered formal and extended addresses in foreign languages, and, that they permanently retained the ability to express themselves in any and every foreign language. But there is not a single intimation given in the entire history of the apostles that the latter was the case; the section before us, on the contrary, describes a phenomenon which soon passed away, and to which the psychological difficulty, therefore, which has been adduced, does not apply. The whole question, indeed, assumes another form when we give due attention to the fact that the statements of Luke by no means suggest the thought that the disciples delivered extended discourses in foreign languages, but rather imply that their speaking with tongues consisted simply in brief utterances or effusions of the powerful emotions of their hearts, by which they were impelled to praise God for his wonderful works and gracious deeds. Now if, under such circumstances, they expressed themselves in foreign languages, the phenomenon would very inappropriately be assigned to the class of natural and ordinary occurrences, as the so-called "natural mode of interpretation" has attempted to do, since Luke's report undeniably represents the whole as a wonderful and truly amazing occurrence. Still, when the assertion is repeated that the whole occurrence is psychologically and morally inconceivable, and therefore impossible, we may, in addition, refer to analogous facts, such as the following:—Somnambulists and persons who were placed under magnetic influences or appeared in a highly excited state of mind, have been known to speak, not in their usual provincial dialect, but in a pure and elevated style, with which they had previously not been at all familiar, or even in foreign languages; another analogous case may be found in the accounts furnished by persons who were present, respecting the speaking with tongues of the Irvingites, about the beginning of the third decade of the present century. While, then, the event itself, when the disciples were filled with the Spirit, or when their souls were controlled and exalted by the Spirit of God, must undoubtedly be regarded as miraculous, and as proceeding from an extraordinary and heavenly influence, we must with equal reason regard this peculiar manifestation of the Spirit, namely, through the medium of other dialects and languages, as having also been miraculous in its character.

Ver. 12, 13.—And they were all amazed.—The view of the occurrence which has just been given, was, accordingly, entertained by many of the spectators at the time, who wondered and inquired with reverence and devout feeling; ver. 7, 8, 11, 12. They were men who were open to the influences of the truth, and whom Luke describes in ver. 5, as "devout," God-fearing men. [*εὐλαβής*, "*timens*, relate ad Deum=pius, reverens Deum." Wahl: *Clavis* N. T.—Tr.]. But all the spectators did not entertain such sentiments. There were persons present who remained unmoved, and who yielded to a spirit of levity; they would not permit this divine manifestation to make an impression on their hearts, but rather attempted to degrade and profane that which was holy and divine. These men declared that the words which they heard were merely the senseless speech of men who were unusually excited by strong drink, and that it was not the Spirit of God, but the spirit of wine by which they were impelled to speak. It is obvious that such language would have been altogether unmeaning and could not have occurred to these scoffers, if the deportment of the disciples and the manner in which they spoke had not been unusual, or had not indicated a high degree of mental excitement. But if such was really the case, we have not sufficient grounds for terming these men *blasphemers*, in the proper sense of the word, much less can we accuse them, as some have done, of committing the sin against the Holy Ghost; Peter himself admonishes them, ver. 15, in mild terms only, and exhibits no traces of indignant feelings. Many interpreters assume that the scoffers were all residents of Jerusalem, and that the others, whose words are quoted in ver. 7 and 12, as those of thoughtful men, were foreign Jews; the former are supposed, for instance, to be persons whose religious feelings had been "blunted by familiarity with holy things." But the text affords no support for this view; the Israelites from foreign countries are evidently placed in the foreground, chiefly for the purpose of presenting the fact more prominently, that the disciples, when filled with the Spirit, had spoken in a variety of languages and dialects. There were, doubtless, reflecting and devout men, found likewise among the inhabitants of the city, and some of the scoffers may have been foreigners.

DOCTRINAL AND ETHICAL.

1. As soon as the Holy Spirit was poured out and had filled the souls of the disciples, the praises of God flowed in a full stream from their lips; the sacred fire from above had enkindled their souls, and the tribute which their devout feelings offered, rose again, like ascending flames, to heaven. "Out of the abundance of the heart the mouth speaketh." Matt. xii. 34. The most profound and holy thoughts and feelings are those which can least of all endure constraint; they will break forth and proclaim their power aloud. The soul, struggling in its narrow enclosure with the powerful emotions which move it, finds relief in words. The eternal Son of God himself is called "The Word," and the soul, too, employs words in describing the gifts received from the Spirit, who proceeds from the Father and the Son. God's

wonderful gift of speech, the prerogative of man alone, although polluted by sin and the depravity of man, is cleansed, consecrated anew, and sanctified by the Spirit of God.

2. The speaking in foreign tongues was a *sign* of the Holy Ghost. It was a holy speaking of holy things—a speaking of the wonderful works of God, not of the petty affairs of men, and in so far it was an illustration of the holiness of the Spirit. It was a speaking in many different dialects and languages; herein were revealed alike the comprehensive character of the gift of the Spirit, and also its reference to the human species—the Spirit of God was a gift designed for all countries, nations, and tongues. This ability to speak in foreign languages was not acquired after much labor had been bestowed, and time and various aids had been employed, but was freely granted, and was solely a gift of divine grace—a sign of the favor and the grace which characterize the operations of the Spirit of God.

3. The fact that Israelites from all the known countries of the world were here present as witnesses of the outpouring of the Holy Ghost, is an evidence that the judgments of God also include gracious purposes, and that his chastisements proceed from a merciful design. The people of Israel had been scattered abroad among all nations on account of their apostasy—in earlier ages in the East, and subsequently, in the West also. But now, Jews and proselytes from all these countries assemble in Jerusalem, and are permitted to be *eye*-witnesses and *ear*-witnesses of the operations of the Holy Spirit; these were a pledge that the grace of God in Christ was designed for all countries, nations, and tongues. And it was precisely the dispersion of the Jews among all the known nations of the world that opened a pathway for the passage of the Gospel from the people of God to the Gentiles.

HOMILETICAL AND PRACTICAL.

VER. 5. **And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.**—O how wonderful is the faithfulness of our God, who, even amid the most severe judgments that overtake his disobedient people, prepares a pathway for the Gospel which is unto salvation! The Jewish people had, in accordance with the threatenings of God, been scattered among all nations on account of their sins, and had thus acquired the respective languages of those nations. And now God employs these as the means for communicating his word and the great salvation wrought by Christ, to all nations. He who surveys such deeds with the eye of faith, may with truth exclaim: "I remember thy judgments of old, O Lord; and I comfort myself." Ps. cxix. 52. (Apost. Past.).—Often when an individual undertakes a journey, or engages in a good work, the blessing of God is added, and conducts him to the way of salvation; see ch. viii. 27 f. (Starke).—**Devout men.**—In those who are truly converted, God begins a good work, at an early period, and opens the way for the operations of his grace. (Starke).—*A devout spirit is precious in the eyes of God:* I. It prompts to willing and continued obedience when God leads; II. Its reward consists in still more precious gifts of divine grace.—"Whosoever hath, to him shall be given, and he shall have more abundance" [Matt. xiii. 12].—"He that is faithful in that which is least, is faithful also in much." [Luke xvi. 10].—It is not in increasing stores of knowledge, but in true godliness and uprightness of spirit, that your real advantages consist.—*The dispersion of Israel, a wonderful illustration of the divine government of the world;* viewed, I. As the merited punishment of their sins; II. As an effectual means for extending a knowledge of the true God; III. As a promising indication and an instrument in reference to the propagation of the Gospel.—The judgments of God during this season of grace, are always channels through which his grace, too, abundantly flows.—In God's hand, the staff called "Bands" may at any time be converted into the staff "Beauty." [Zech. xi. 7]. (Lechler).

VER. 6. **Now when this was noised abroad, the multitude came together, and were confounded.**—The curiosity of men, manifested alike in the days of Christ and the apostles, and in our own, must, in accordance with the example of the first witnesses of our Saviour, be so employed by us as to promote the interests of the kingdom of Christ. Wherever that kingdom comes in reality, or is preached in truth and purity, and in the power of God, the previous repose of men is greatly disturbed. Even the amazement and confusion of mind which the Gospel produces, when it comes in power, often render valuable services. We cannot, on the other hand, regard it as a good sign, when all things proceed in their usual quiet course, and when the preaching of the Gospel produces no movement among men. (Ap. Past.).—The instructive fact that the Father can employ even the curiosity of men as the means of conducting souls to the Son. (Lechler).—The advantages possessed by the Gospel, as compared with the Law: when the law was given, the people fled [Heb. xii. 18-24; Exod. ch. xix.]; here, they are drawn together. (Starke).—Men are sometimes conducted to the way of salvation by an alarm, which is employed as the means of preparing their hearts. (ib.).—**Every man heard them speak in his own language.**—Every man heard the glorious deeds of God proclaimed in his language. Do we, who are ambassadors of Christ, also take so deep an interest in the spiritual welfare of each individual among our hearers? Or do we content ourselves with making, at all times, only a general public statement of the truth? (Ap. Past.).

VER. 7. **They were all amazed and marvelled.**—Amazement at great events, the means through which at times God makes known his salvation. (Lechler). Amazement or wonder may indeed prepare the heart for receiving a deep impression from the word of God; but it should also impel us, as the intended result, to praise and adore the grace and truth of God.—**Are not all these which speak Galileans?**—A faithful witness of the truth may easily endure it, when others look down on him as on a "Galilean." Was not such the experience of David, of Paul (2 Cor. x. 10), and even of our Lord himself? (John i. 46).

VER. 8-11. **How hear we every man in**

our own tongue, etc.—Luke is not unmindful of the progress of the Gospel when he adopts the present arrangement of the representatives of the many nations now assembled in Jerusalem, and introduces them as speakers.—The commemoration of **the wonderful works of God** was not unfamiliar to Jewish ears (Ps. lxxi. 19). But no ear had ever previously heard of those wonderful works of God which the Holy Ghost on this occasion taught the hearts and lips of the disciples to praise. The language of the Jews was too feeble to describe their grandeur; it needed all the tongues of the world to publish and to glorify the works of the Saviour of the world. (Besser).—How gratefully we should confess the goodness of God in permitting us to read and hear the Gospel in our own native language!—The wonderful works of God, viewed as the subject of which the Bible chiefly treats.—The truth that the divine gift of speech cannot be more appropriately applied, than when it is consecrated to God and to the interests of his kingdom. (Lechler). *The Hallelujah of the world, sung by innumerable voices to the honor of God:* the hymn of praise, I. Was commenced on the morning of the creation, in the kingdom of nature; II. Was commenced anew on the day of Pentecost, in the kingdom of grace; III. Will be more perfectly continued (but not end) on the day of the revelation of the Lord, in the kingdom of glory.

Ver. 12. **They were all amazed**, etc.—Even such amazement may ultimately conduct men to salvation, since God does not begin his work in their souls, until their reason has discovered its own errors, and confesses its feebleness. (Starke). —Now when the question dictated by wonder: "What meaneth this?" is changed into the question, "What shall I do?" and proceeds from a deeply moved and penitent heart, the way of salvation is opened. (Leonh. and Sp.).

Ver. 13. **Others mocking said**, etc.—Although such scoffing is one of the most mournful evidences of a Satanic opposition to the kingdom of Christ, the teacher of religious truth is, nevertheless, not excusable when he allows it to arouse his indignation so highly that he casts the scoffer altogether from his path, or even by scornful words and pointed reflections exasperates such persons anew; they are, in truth, entitled to our pity. He should therefore endure them with gentleness of spirit, and persevere in his efforts to rescue some of these wretched men from destruction.—When we closely examine the scoffs and blasphemies of Satan, we can always discover from them that such wonderful works of God overwhelm him with confusion, and that he sometimes emits blasphemies which are either totally devoid of meaning, or else self-contradictory, as exemplified here in the words: "They are full of new wine." (Ap. Past.).—"The world loves to tarnish shining objects, and to drag those that are exalted down into the dust." (Schiller). —O how often this mocking is only the veil assumed by a desperate spirit! The strongest convictions of the truth are frequently produced on the heart of such a man; he well knows the divine character of the Gospel; but he attempts to repress his convictions, and will not permit them to come to the light of day, for he loves darkness rather than light; hence he endeavors to escape their force by resorting to ridicule and jests. (L. Hofacker).—*How shall we secure ourselves from taking offence at holy things in consequence of erroneous judgments?* I. By carefully maintaining sentiments of profound reverence in our souls, with respect to God and divine things; II. By making ourselves thoroughly acquainted with the sinfulness of man in our own case, and in the case of others; III. By constantly remembering the contradiction and opposition which God's works have encountered among men, even from the beginning. (Lechler).—The Gospel, to some the savour of life unto life, to others the savour of death unto death [2 Cor. ii. 16].—Christ is still set in our day for the fall and rising again of many. [Luke ii. 34]. (ib.).

The significance of the Pentecostal gift: I. It was a token given to Israel; II. It was a prefiguration of God's dealings with the Gentiles, namely, (*a*) of the call given to all nations; (*b*) of the election of those who seek salvation; (*c*) of the rejection of those who scoff at the wonderful works of God; III. It is still a rich source of hope, consolation and encouragement for all true Christians. (Harless).—*The outpouring of the Holy Ghost on the disciples of the Lord:* I. The circumstances which necessarily preceded such an event; II. The external signs which attended it; III. The power of the Holy Ghost, manifested at once in the disciples; IV. The impressions made on the assembled multitude. (Langbein).—*The miracle of the Pentecostal gift:* I. In the world, a mystery of foolishness; (*a*) "What meaneth this?" (*b*) "They are full of new wine." II. In Christ, a mystery unto salvation; (*a*) a mystery—sudden; invisible; wonderful; (*b*) in Christ made manifest unto salvation—made manifest (by being with one accord together; by prayer; by a holy walk)—unto salvation (for all nations and times). (C. Beck: *Hom. Repert.*).—*The operations of the Holy Spirit:* I. The manner in which they are conducted; II. The results which they produce. (Kapff).—*The Christian Church, originally founded by the outpouring of the Holy Ghost:* I. By what circumstances was the way for this event prepared? (*a*) Externally, by the fulfilment of an appointed time; (*b*) internally, by the continuing together of the apostles with one accord. II. What circumstances attended the event itself? (*a*) Externally, wonderful signs; (*b*) internally, wonderful influences. III. What impressions did the multitude receive from it? (*a*) Externally, the effect of the singular character of the testimony of the disciples (mockery); (*b*) internally, the effect of the truths proclaimed (confusion of mind). (Lisco).—*The outpouring of the Holy Ghost, an image of regeneration* (Homily). I. The praying Church; II. The sound from heaven; III. The holy flames; IV. The preaching with new tongues. (ib.).—*The confused voices of the world when the Holy Spirit bears witness:* I. "Are not all these Galileans?" The world takes offence at the persons of the witnesses. II. "How hear we in our own tongue?" It is arrested by the voice of conscience responding to the truth. III. "What meaneth this?" It distrusts the issue of the ways of God. IV. "They are full of new wine." It mistakes the source of the operations of the Spirit.—*The natural man receiveth not the things of the Spirit of God.* [1 Cor

ii. 14]. I. The disciples of the Spirit are too mean in his eyes, ver. 7; II. The Spirit's witness is too mighty for him, ver. 8—11; III. The Spirit's purpose is too lofty for him, ver. 12; IV. The Spirit's source is too profound for him, ver. 13.—*The impressions made on the individual by divine things, correspond in their character to the actual state of his mind and heart;* I. The thoughtless gaze in ignorant wonder; the reflecting, with adoring praise; II. The guilty listen with confusion and terror; the justified, with holy joy; III. The wicked are prompted to indulge in foolish mocking; earnest inquirers are filled with holy awe.—[Illustrations of the divine attributes, derived from the outpouring of the Spirit (love; wisdom; power; truth, etc.).—Illustrations of the future blessedness of believers, derived from the outpouring of the Spirit (personal merit not the the cause; no hinderances insurmountable; suited to the nature and capacity of the creature; gives glory to God, etc.).—The continued operations of the Holy Spirit in the Church.—*The outpouring of the Holy Ghost, a triumphant display of divine grace:* I. In its original design; (*a*) such a gift could not have been conceived of by man; (*b*) was, therefore, unsought; (*c*) and totally undeserved; II. Its actual occurrence; (*a*) the subjects (disciples); (*b*) witnesses; (*c*) immediate effects (Church founded); III. Its permanent results; (*a*) preservation of divine truth in the Church; (*b*) conversion of sinners; (*c*) sanctification, etc. —Tr.].—Comp. the Hom. and Pract. remarks below, on II. 14–21.

C.—THE TESTIMONY OF PETER.

Chapter II. 14–36.

Contents:—Peter arises and asks for attention, ver. 14; he says: (1). These scenes are the fulfilment of Joel's prophecy, ver. 15–21; (2.) Jesus of Nazareth, whom ye slew, has been raised up, in accordance with the prophecies of David, ver. 22–32; (3.) This exalted Jesus, the Lord and Messiah, has now poured out the Spirit, ver. 33–36.

§ I.—*Peter stands forth, and addresses the multitude. He explains that this astonishing course of action on the part of the disciples, is not the effect of drunkenness, but is occasioned by the fulfilment of Joel's prophecy, namely, the outpouring of the Spirit of God in the last days.*

Chapter II. 14–21.

14 But Peter, standing up with the eleven, lifted up his voice, and said unto them,
Ye men of Judea [Jewish men], and all *ye* that dwell at Jerusalem, be this known
15 unto you, and hearken to my words: *For these are not drunken, as ye suppose,
16 seeing [for] it is *but* the third hour of the day. *But this is that which was spoken
17 by the prophet Joel; *And it shall come to pass in the last days, saith God, I will
pour out of my Spirit upon all flesh: and your sons and your daughters shall [will]
prophesy, and your young men shall [will] see visions, and your old men shall dream
18 [will have] dreams:[1] *And on my servants and on my handmaidens I will pour out in
19 those days of my Spirit; and they shall prophesy: *And I will shew [do] wonders in
heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke;
20 *The sun shall be turned into darkness, and the moon into blood, before that great
21 and notable[2] day of the Lord come: *And it shall come to pass, *that* whosoever shall
call on the name of the Lord shall be saved.

EXEGETICAL AND CRITICAL.

Ver. 14, 15. (*a*) **But Peter, standing up,** etc.—The apostles were authorized, and, indeed, impelled by a sense of duty, in view alike of the amazement and inquiries of the devout, and of the scoffs of the others, to address the assembled multitude, and deliver their testimony. Hitherto all the disciples of Jesus had pursued the same course, but at this point, the *Apostles*, mindful of the will and words of Jesus: "Ye shall be witnesses unto me in Jerusalem," (i. 8), presented themselves to the multitude. Their public appearance is described in solemn language: **Peter stood up with the eleven,** as the leader of the latter, "the mouth of the apostles and their corypheus" (Chrys.), quick in his movements and resolute, bold in his faith and eloquent. The position which he took in the sight of the multitude (σταθείς), was not, however, isolated, as his eleven fellow-apostles surrounded him, and also addressed the people, at least, subsequently, ver. 37–40. Peter **lifted up** his voice, so that the thousands who stood before him might hear distinctly; his good conscience and joy of soul gave him confidence and strength. He spoke in a solemn, distinct and intelligible manner, and praised God, not in an ecstatic state, but with self-possession; his whole demeanor, his voice, and his words, revealed entire sobriety.

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[1] [Ver. 17.—ἐνύπνια of the *text. rec.* with E., has been exchanged by Stier and later editors generally for ἐνυπνίοις, in accordance with A. B. C. D. (corrected) Cod. Sin. For examples in the N. T. of the accus. of conjugate nouns, see Winer, *Gram. N. T.* § 32. 2, and for the dat. ib. § 54. 3.—Tr.]

[2] [Ver. 20.—ἐπιφανῆ, *text. rec.* and Sept.; נוֹרָא; Luther and Lechler, in obsolescent German, *offenbarlich*. The Hebrew signifies *terrible*, if from יָרָא as usually explained, but *glorious*, if traced to רָאָה as is done by the Sept. (de Wette) —The words καὶ ἐπιφανῆ of ver. 20, and the whole of ver. 21, are omitted in the original text of Cod. Sin., but a later hand added the words found in ver. 21.—Tr.]

b. **Ye men of Judea.**—The manner in which Peter begins his address indicates that truths of high importance are to be communicated. He speaks to the assembled Jews with simple dignity, and modestly but emphatically entreats them to listen, and lay his words to heart. He spoke undoubtedly in the Aramæan, the language of the country, which all the hearers could understand.

c. **These are not drunken.**—He replies at once to the mocking language of some of the spectators, and repels their degrading charge by referring to the early hour of the day. The **third hour of the day**, extending from eight to nine o'clock in the morning, according to the modern computation, was the first of the three stated hours of daily prayer [see below, iii. 1. c. and x. 3.-6.—Tr.] which coincided with the morning sacrifice [Ex. xxix. 38-42; Numb. xxviii. 3–8]; the Israelites were not allowed by devout usage to partake of food and drink until this hour had expired, particularly, when the festivals occurred. The calmness with which Peter replies to the mockers, is well worthy of attention; he is as dignified as he is prudent in his language, when he assumes that such is the sincere, although unfounded, opinion of these people, and refrains from accusing them of uttering malicious and slanderous remarks in opposition to their own secret convictions. When he here speaks of the disciples in the third person [οὗτοι], he by no means intends to exclude himself and the other apostles from the number of those who spake with tongues, as de Wette supposes, [overlooking ἅπαντες in ver. 4, and] assuming that the speaking with tongues proceeded from an inferior grade of inspiration, of which the apostles would have been ashamed. Peter adopts that phraseology simply because he is himself at the moment speaking in the ordinary style, and temporarily associates himself with the spectators, so that he might the more effectually establish the truth respecting the real nature of the occurrence: he unquestionably includes himself in his defence of the whole number of the disciples.

Ver. 16–21. **But this is,** etc.—A simple denial is never regarded as a sufficient defence against a charge, and is not adapted to make a favorable impression. We cannot *convince* others, unless we not only deny, but also affirm, that is, *prove* the truth. This course Peter pursues. He declares that the event which had just occurred, and had so greatly amazed his hearers, was nothing less than a fulfilment of the divine promise given through the prophet Joel (ch. ii. 28–32). The prophet announces, in the name of God, that after his people had endured heavy judgments, a season of grace should arrive, distinguished by a general and abundant outpouring of the Spirit of God. He announces, further, that previously to the last judgment, the enemies of God shall be visited with a succession of terrible judgments, while all the true people of God shall find protection and deliverance. God promises, in a special manner, to **pour out** of his Spirit upon all flesh, that is, not upon certain individuals only, but upon the whole human race, without distinction of sex, age, or station, even as a rain that is graciously sent to water the whole land. "To prophesy, to see visions, and to dream dreams," are each specified as operations of the Spirit of God, and as evidences of an overflowing outpouring of the Spirit. The bodily senses are more impressible in the case of the young, while the inner sense is more acute in the old; hence, "visions" are promised to the former, and "dreams" to the latter, although these gifts are not confined to each class respectively. In the prophecy of Joel, the promise of the gracious gift of the Spirit is combined with intimations of the judgments that shall overtake the enemies of God, and of the signs that shall precede that awful final judgment. These signs will appear partly on earth, namely, the shedding of blood and vast conflagrations, partly in the heavens above, namely, eclipses of the sun and moon, together with other fearful phenomena. All these things shall precede that great day of the Lord, on which his irrevocable decisions and final judgments shall be manifested. But while these awful punishments bring destruction upon the enemies of God, deliverance and salvation are prepared for those who "call on the name of the Lord;" that is, for those who believe in God, even as he is revealed to them, who humbly obey, offer devout prayer, and consecrate their hearts and lives to him.—When the prophet mentions the great day of the Lord, he doubtless refers to the times of the Messiah, although he does not introduce that name. He speaks of the end of the world, which he is called to describe chiefly in its awful aspects, as a time in which terrible judgments will come upon the wicked. Still, he also addresses consolatory words and soothing promises to those who devoutly worship and obey God. Periods of time of great length, and widely separated, are obviously grouped together in this prophecy; it is, however, a peculiarity of the language of prophecy, that it presents *one* comprehensive view of future events, which, when they actually occur, are found to be separated by wide intervals of time.—How did Peter *understand* and apply this prophecy? With respect to the language, it will be perceived that he does not give a strictly literal version of the Hebrew, but quotes with a certain degree of freedom, while he adopts to some extent the rendering of the Septuagint. At the commencement of the passage, he deviates from the original, to which the Alexandrian version adheres. For the word "afterward" he substitutes the phrase, "in the last days," [for which see below, Doctr., etc., No. 1.—Tr.], in order to specify, with greater precision, the period to which the prophecy alludes, in conformity to other prophetic passages [e. g. Is. ii. 2; Mic. iv. 1]. Further, he deviates from the Hebrew, but agrees with the Septuagint in the phrase: "I will pour out *of my Spirit*" [ἀπὸ], while Joel says: אֶת־רוּחִי . Still, we should assign undue importance to the partitive expression [of the Greek], if, with Starke, we understand it to be designed as an antithesis to the entire fulness of the Spirit which is in Christ; comp. Col. i. 19. We can as little accord with Olshausen, who here finds an indirect allusion to a future outpouring of the entire fulness of the Spirit in the Church, when it will have attained to its perfected state [when all nations shall have been received into it (Olsh.).—Tr.]. The phrase in question is very probably intended only to distinguish the whole fulness of the Spirit of God in itself, or as a whole, from the outpouring of the Spirit on individuals.—Lastly, Joel speaks, in the Hebrew, of "servants and handmaids," that is, *slaves* in the proper sense of the word. When Peter, in accordance with the Septuagint, terms them *δούλους—δούλας*, it is not his intention that the difference in *station* should be made to disappear entirely from the view (Meyer) [and that the fact should be set forth more prominently, that persons of *both sexes* belonged to the *Christian* people of God]; he, rather, intends to give a prominent position to the fact that the male and female slaves upon whom the Spirit is poured out, must have *previously* been devout persons, or servants of God.

When Peter says (ver. 16): "This is that which was spoken by the prophet Joel," he undoubtedly maintains that the prophecy is fulfilled on the present occasion; still, he does not assert that it was now fulfilled in every point, and on this occasion alone, or that such fulfilment was confined to the present moment. He has, besides, a special object in view, when, in place of pausing at ver. 18, he continues in ver. 19–21 to quote from the prophet; namely, he assigns a conspicuous position to the prophetic revelations of the divine judgments, and even of the final judgment, in order that he might make known to his hearers the end which awaits the enemies of God (comp. ver. 35), and thus the more emphatically direct inquiring souls to Jesus Christ, as the Saviour and deliverer from such a mournful lot.

DOCTRINAL AND ETHICAL.

1. How are we to understand the words: **the last days?**—Peter regards the outpouring of the Spirit as the fulfilment of that prophecy concerning the last times; nevertheless, many centuries, and, indeed, well-nigh two thousand years, have passed away, since he pronounced these words. How shall this apparent discrepancy be explained? It is, in the first place, certain that the term: "the last days" denotes, not a single *point* of time, but an entire *period*, including a succession of times, and, consequently, also a process of development. It must be remembered, in the second place, that all the prophecies of the Old Testament reach their ultimate limit, or are fulfilled in the Messianic age, of which the advent of the Anointed One constitutes the central point. The New Testament, accordingly, represents the appearance of Jesus Christ, in connection with the attendant circumstances, as the beginning of the last time; comp. Heb. i 2. It is quite possible that the disciples did not imagine that so many centuries would intervene between the "beginning of the end," and the extreme end itself. Nevertheless, the view which Peter indicates, when he uses the phrase in question, involves the following great and incontestable truths:—Christ is the culmination of the world's history; his appearance on earth was the end of the old world, the fulfilment of the hopes and longings of the world, the goal which struggling mankind sought to reach, the realization of God's plan of grace; and, now that he has appeared, subsequent events can only be the gradual revelation and execution of his atoning work, until it is consummated, or until He comes a second time, who has already once appeared on earth. And the more diligently and humbly our faith ponders the twofold truth, that Christ's Person stands alone [no other like it, by any possibility, being in existence], and, that the fulness of his work [which supplies every want] admits of no repetition, the more clearly will we perceive the truth of such a view of the times.

2. While Peter recognizes the fulfilment of the prophecy of Joel in the outpouring of the Spirit, particularly in the indiscriminate communication of the gifts of the Spirit to persons of different ages and conditions, and of both sexes, he bears witness to *the adjustment and equalization* through Christ of those opposite states or conditions which prevail in the world. These presented the most striking contrast, or the most fully developed contrariety among pagans, that is, fallen men who were out of the pale of covenantal revelation. We mention, as instances, the differences between the condition of man and that of woman, and the oppression to which the female sex was subjected; the contrasts between masters and slaves, and the failure to recognize the dignity and the rights of man in the latter; and, to a certain extent, the contempt and ill treatment to which old age is exposed in some nations. The law of God, even within the pale of the old covenant, directed attention to the adjustment and the reconciling of these different opposite states, in its provisions, for instance, respecting the relations between masters and servants; the female sex, however, did not fully rise to its proper level, under the Mosaic law. The sign of the covenant was given to the male sex alone, and the promises and predictions respecting more extended privileges refer only to the future, the Messianic age. The complete adjustment of these relations was not accomplished until the Gospel concerning Christ was given; for in him, first, as the Person of the God-Man, human nature was manifested in its perfect state. And it is precisely the gift of the Spirit, proceeding from the Father and the Son, which adjusts and produces harmony in the different states and conditions of those who belong to the human race. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Gal. iii. 28.

3. Divine grace and divine judgments are the subjects which both the prediction of Joel and the discourse of Peter discuss. The glance which both direct us to cast at the great and terrible day of the Lord, teaches us to value, and

to be grateful for, that grace of God which renews and ultimately saves man, and to call on the name of the Lord with faith. The atoning and redeeming work of Christ, which is, pre-eminently the subject to which Peter here refers, cannot be clearly seen, nor can its inestimable value be understood, until we have surveyed the abyss of misery and damnation from which we are delivered by Christ alone. "Mercy rejoiceth against judgment." James ii. 13.

HOMILETICAL AND PRACTICAL.

VER. 14. **But Peter, standing up**, etc.—Peter was sitting, when he received the gift of the Spirit; he and the other apostles were, if we may employ the image, gloriously entertained at the table of God; he now appears on the field of battle, in which he is expected to apply the powers that grace had bestowed upon him. But when the holy apostle begins to speak, it is obviously not his main purpose to protect his own reputation and that of his fellow-apostles from the aspersions of others, but to maintain the honor of his crucified Saviour, and to secure the salvation of his hearers, even of those, too, who mocked him. If he had been the Peter of old, who, when the Saviour was seized, smote with the sword, his address would have exhibited a very different spirit. But the rashness and ardor of his nature were now subdued by heavenly influences, and his tongue, once too prompt to speak, had received the unction of the Holy Spirit; hence, he now combines gentleness with boldness, and wisdom with zeal. (Apost. Past.).—Behold the wonderful power of the Holy Ghost; fugitives are converted into resolute men; those who once denied Christ, boldly confess him; timid men are now heroes, who, armed with the sword of the Spirit, intrepidly face vast hosts; unlettered fishermen speak like accomplished orators, and act as reformers of the whole world. (Starke).—When the honor of God is assailed, or his name is blasphemed, we are not permitted to remain silent.—Our calmness in repelling slanders must correspond in degree to the malignity of our enemies; let us, as our duty requires, simply state the facts, and never revile or mock in return. (id.).—The Holy Ghost not only converts lambs into lions, but also lions into lambs.—**Peter, standing up with the eleven.**—All speak at first with tongues; then, they cease, and Peter alone comes forward and preaches the word; so, too, at our public worship, all sing together at first, and in a common hymn proclaim the wonderful works of God; then, one alone speaks, and preaches the word. On this account, even as the Holy Ghost, on the day of Pentecost, directed the disciples to observe silence, in order that the words of Peter, as a preacher of the Gospel, might be heard, so, too, he withdrew all those extraordinary gifts from the Church, after the lapse of some years, and permitted the office or ministry of reconciliation [2 Cor. v. 18] alone to remain; and the gifts which he bestowed, were intended to be a testimony that his presence in the Church would always be found in connection with this office. (MUENKEL: *Epistelpredigten*). — **Ye men of Judea.**—Peter does not attempt to overwhelm the mockers with the language of stern rebuke; he, rather, desires to free them from all self-delusion, and win them for the cause of the truth by a calm and even kind address.

VER. 15. **These are not drunken, as ye suppose.**—Peter refutes the slanderous charge with great mildness, and in very brief terms, not being disposed to expend his own time and that of his hearers in considering a subject that was so unworthy and frivolous. We might think that the language would not have been too harsh, if he had told the mockers that their tongues were set on fire of hell [James iii. 6], and that their hearts were possessed by the devil, as the father of lies. But he merely says: "As ye suppose,"—*i. e.* as ye erroneously think. Now he accomplished far more by adopting this course than if he had employed the most severe words that his tongue could utter, and had thus increased the irritation of his hearers. The best vindication, in the case of the children of God, consists in their good and holy walk, when, with well doing, they put to silence the ignorance of foolish men [1 Pet. ii. 15]. (Apost. Past.).—The order of the words in the original ("*Not as ye suppose*, are these drunken"), suggests another thought of great depth;—"Unquestionably we are drunken, but drunken after sitting at the well-furnished table of the house, and drinking the sweet wine of gladness presented at the beginning of the marriage of the Lamb." The outpouring of the Holy Ghost was truly a sweet and divine wine, which the Lord poured out, that they might drink it with him in his kingdom. (Leonh. and Sp.)

VER. 16. **This is that which was spoken by the prophet Joel.**—These words of Peter are designed to awaken the interest of the devout Jews, who waited for the promise of the prophet. He desired that they should hear and learn that the third hour of that day had brought with it an answer to all the prayers which their fathers had offered since that remote day on which the third hour of Israel was consecrated to the morning sacrifice. (Besser).—That teacher alone is competent to explain the word of the Lord correctly, who has himself been made a partaker of the Holy Ghost. Very rich and expressive explanations will flow from his lips, when he himself possesses the gift concerning which the prophets so abundantly bear witness in their writings. *Davidica non intelligit qui non Davidica habet.* (Apost. Past.).—The word of God, a sure light upon our path. Even the illumination of the Spirit can never render the written word superfluous. The apostle, when filled with the Spirit, seeks a firm foundation in the word of prophecy [2 Pet. i. 19], not in his own internal illumination.—*The word and the Spirit*—in what relation do they stand to each other? I. The word is inspired by the Spirit, 1 Peter i. 11; II. The Spirit teaches us to understand, explain, and apply the word. (Lechler).

VER. 17, 18. **In the last days**, etc.—All the days of the new covenant are the last days; and these are already far advanced. (Bengel).—**I will pour out**—not in drops, as under the old covenant, but in streams; "which he shed on us *abundantly*." Tit. iii. 6.—**Upon all flesh.**—The word was made flesh [John i. 14], so that the Holy Ghost might be poured out upon all flesh, and convert us, who are carnal, into spiritual persons. (Starke).—This is the glorious promise of God, from which all believers under the new covenant may derive rich consolation. For this promise was not fulfilled on that holy day of Pentecost alone, but is also daily fulfilled through the Word and the Sacraments, so that, among believers, every day is a spiritual Pentecostal festival; and that fulfilment will never cease in the Christian Church, as long as the Word and the Sacraments endure. (John Arndt).—**Your sons and your daughters shall prophesy.**—As the words of the prophet were fulfilled before the people both visibly and audibly, when the gift of foreign tongues was imparted, so, too, the other words of the prophet were fulfilled: "Your sons—your daughters—your young men—your old men, etc.," namely, in the persons of all the disciples, who were united by a common faith in Jesus Christ, and on whom, without distinction of sex, age, or station, the Spirit was poured out. (Besser).—*Prophecy, visions, and dreams*, the three principal forms assumed by the influences of the Spirit under the old covenant, are exalted in character and united as a whole, when, under the new covenant, the Holy Spirit enters into the heart, and dwells in it. "For what are all other gifts, however numerous they may be, in comparison with this gift, when the Spirit of God himself, the eternal God, descends into our hearts, yea, into our bodies, and dwells in us, governs, guides, and leads us. Thus, with respect to this declaration of the prophet, prophecy, visions, and dreams, are, in truth, one precious gift, namely, the knowledge of God through Christ, which the Holy Ghost enkindles through the word of the Gospel, and converts into a flame of fire." (Luther).—God does not promise and impart every gift to every individual, but a special gift to each one—that of prophecy to the sons and daughters, visions to the young, etc. (Starke).—*The oneness of the gifts of the Spirit, and their difference:* I. Oneness, in their (*a*) origin, (*b*) value, (*c*) purpose; II. Difference, (*a*) in form, (*b*) grade, (*c*) effects. The Holy Spirit is the only true equalizing power among men. (Lechler).

Ver. 19, 20. **And I will shew wonders**, etc.—The fire either serves as a baptism, or it consumes. God promises to baptize all flesh with his Spirit. He who rejects this baptism, is condemned already; to him the Pentecostal baptism comes as the "burning" of judgment, and the Pentecostal fire, as a "fire" of judgment (Isai. x. 17); and to him, too, the antitype of the Pentecostal day of grace will come as *that great and notable day of the Lord* (Rev. xvi. 14). This day will be ushered in by *wonders in heaven above*, which will compel men to listen, and by signs *in the earth beneath*, which will be intelligible to believers, and afford them consolation. These wonders of wrath were foreshadowed when Israel nailed his King to the cross, for *the sun was then turned into darkness.* These wonders were repeated with still more power at the destruction of Jerusalem; *blood, fire,* and *vapor of smoke* filled the city. The light of the *moon* became red as blood, when it fell upon the pools of blood in the streets, and the *sun* has, since that day, withheld its healthful light from that desolated country.—At a later period the *half-moon* [Crescent] *of Mohammed* arose in blood over regions on which the bright light of the sun of salvation had once been shed, and the earth, sorely dishonored by the service of mammon, is ripe for the judgment pronounced in the words: "The strong shall be as tow, and his work [*marg. version, and German*] as a spark, and they shall both burn together, and none shall quench them." Isai. i. 31. (Besser).—God does not separate punishments from the gifts of his grace; when the latter are despised, his wrath will follow.—Before God sends his judgments, he warns men, and calls them to repentance by the wonderful works which he performs. (Starke).—Amid all the judgments which overtake the world, the word of the Lord abides in his Church; hence, amid all the storms which threaten to destroy the Church, the believing children of God have abundant reason to be of good cheer, and to lift up their heads; comp. Ps. xlvi. (Ap. Past.).—God lavishes all his treasures on man; he sends his Son, and pours out his Spirit. What could have been done more, that he has not done? [Isai. v. 4]. How terrible will that day of the Lord be, on which men will be called to give an account unto God for the blood of his Son, and the gracious gifts of his Spirit! (Quesnel).—*The grace and the judgments of God:* I. The solemnity of his judgments imparts new glory to his grace; II. The solemnity of his grace imparts additional weight to his judgments. (Lechler).

Ver. 21. **Whosoever shall call on the name of the Lord shall be saved.**—In wrath God remembers mercy. Hab. iii. 2; Mal. iii. 17.—The entire Church consists of those who are "scarcely saved" [1 Pet. iv. 18], or, of the rebellious, who have surrendered unconditionally.—How great is the goodness of God! He has made the way of salvation easy: it consists in calling on the name of the Lord. Comp. Acts xvi. 31; Rom. x. 13–15. (Starke).—Although contrition of heart, and godly sorrow on account of our sins, are indispensable, nevertheless, strictly speaking, it is faith, or the calling on the name of the Lord, by and through which we are justified and saved. [Rom. v. 1; Eph. ii. 8]; faith is, preëminently, the condition which is prescribed, as well when we are converted, as when we finish our course. (Apost. Past.).—To save men—such is the first vigorous act of the Church; for this great work she exists. When the divine judgments overwhelmed Jerusalem like a flood, the waves lifted up and carried the vessel of the Church of Christ even to the shores of the heathen world. Here she cast anchor, and threw out the rope of salvation to all men: "It shall come to pass, that whosoever shall call on the name of the Lord, shall be saved." Whosoever! Listen, all ye, who have ears to hear: Whosoever! Now let him who has heard, throw out the rope of salvation to other perishing souls—in his own house—in the huts and by-ways of misery; let him assist in throwing it out among the nations that still languish in the dark night of heathenism.—Shall we complain of the word of the Lord, because we do not see all the signs of which Joel speaks? O let us, rather, praise the patience of the Lord! The cheerful light of the sun which he made, retained all its brightness, until the call was extended even to our fathers! And that sun will continue to shine until the lingering mariners of Christendom shall have guided the vessel to the last unvisited shore, and shall have there, too, proclaimed: 'It shall come to pass, that whosoever shall call on the name of the Lord shall be saved.' This loud cry of the Church, proclaiming salvation, shall be repeated till the last hour arrives, and then be renewed with augmented power. And when in the final agony of a perishing world, the surging waves rise up like mountains, once more will the offer of tender, infinite mercy, be proclaimed: "He who calls, shall be saved!" Such is the action of the Church from the beginning to the end. (Zezschwitz: *Sermons*).—*The act of calling on the Lord:* it is, I. A result of faith; II. A source of salvation. (Lechler).

On the whole section.—*The outpouring of the Holy Ghost:* I. It bears witness to the truth of the Scriptures, ver. 16; II. It admonishes us to consider the solemn character of these last days, ver. 17; III. It affords consolation amid the trials and sorrows of the present times, ver. 17, (Leonh. and Sp.).—*The Christian, in his conflict with unbelieving scoffers:* I. He confesses the truth of God with power and joyfulness, ver. 14; II. He does not suffer himself to be provoked to anger, but manifests the gentle spirit of that love which hopes to reclaim wanderers, ver. 14; III. He does not employ the carnal weapons of temporal power or human wisdom, but wields the two-edged sword of the truth of God. (ib.).—*What are the essential requisites, without which we cannot bear witness with a joyful spirit and with the divine blessing?* I. A divine call; II. The unction of the Spirit; III. A good conscience; IV. The firm foundation of the Scriptures. (Lechler).—*What course shall the Christian adopt when he is falsely accused?* Let his statements and his actions be characterized by, I. Candor and fearlessness; II. Thoroughness and truth; III. Gentleness, and that charity which is not easily provoked. (ib.).—*What course of conduct should we adopt, as disciples of Christ, when the Holy Spirit is blasphemed?* I. Let us lift up our voices against impiety, whenever an opportunity is found; II. Let us oppose blasphemies directed against God's word and promise, in an humble and charitable spirit; III. Let us diligently pray that the Lord may pour out of his Spirit upon all flesh. (Langbein).—*The wonderful power of the Pentecostal Spirit, revealed in glory when the first Christian congregation was built up:* we perceive here, I. A firm bond of union, not weakened by the varied characteristic features of the individuals; II. A well-sustained soberness, combined with the highest degree of inspiration; III. An humble, child-like simplicity in strong men, who are crowned with victory; IV. A faithful love to their own nation, united with a deep interest in the welfare of all mankind. (W. Hofacker).—*The Holy Pentecostal Spirit, the almighty author of a new creation of mankind:* I. The new creative breath which proceeds from him; II. The new spiritual language which he reveals; III. The new direction of life to which he gives an impulse. (id.).—*The coming of the Holy Ghost on the day of Pentecost:* I. The circumstances which prepared the way for the Spirit; II. His solemn manifestation; III. His power in the believers; IV. His influences, designed for the whole world. (W. Hoffmann, *in the Wilhelmsdorf Book of Sermons*).—*The language of the Holy Ghost:* I. The mode in which it is uttered; II. The various modes in which men listen to it; (*a*) some are confused; (*b*) some commit sin; (*c*) some are conducted to salvation (Staudt).—"*These are not drunken, as ye suppose*"—a vindication of the witnesses of the truth, and an answer to those who mock holy things: for, I. Drunkenness, (whether it be the gross vice of the inebriate, or the internal vice of the fanatic) darkens the mind; but in *these men*, the mind is clear, and their glance penetrates the mysteries of the divine word and the divine ways, ver. 16 ff. II. Drunkenness unchains the passions; but *these men* continue to be gentle and self-possessed, ver. 14 ff. III. Drunkenness passes away; but in *these men* the fire of faith, charity, and hope continues to burn, insomuch that no storms of trial or temptation can extinguish it (demonstrated by references to the life and the death of the apostles).—*The Holy Spirit, the only true common spirit of mankind:* for he alone breaks down every wall of partition that divides, I. Different ages and sexes; II. Different ranks and degrees of culture; III. Different nations and ages; ver. 16–18.—*Hidden things revealed in the light of the Pentecostal festival:* I. The counsels of the heart; (*a*) of the mockers; (*b*) of Peter and the disciples. II. The mysteries of the Scriptures; (*a*) the promises, ver. 16–18; (*b*) the threatenings, ver. 19, 20. III. The ways of God; (*a*) in past ages; (*b*) in the future.—(See also the Hom. and Pract. remarks below, on ver. 22–36, and ver. 37–41).

§ *II.—Peter's address, continued; he demonstrates that, although the Jews had crucified Jesus of Nazareth, he was, nevertheless, by virtue of his resurrection and exaltation (as a consequence of which h poured out the Holy Ghost,), in truth the Lord and the Messiah.*

Chap. II. 22–36.

22 Ye men of Israel [Israelitish men], hear these words; Jesus of Nazareth, a man
approved of God among you by miracles [mighty works] and wonders and signs, which
23 God did by him in the midst of you, as ye yourselves also [*omit* also][1] know: *Him,
being delivered by the determinate counsel and foreknowledge of God, ye have taken
[Him, delivered according to the determined counsel and foreknowledge of God, ye
have received].[2] and by wicked hands [by the hand of lawless men][3] have crucified
24 [affixed] and slain: [.] *Whom [Him] God hath raised up, having loosed the pains
of death:[4] because it was not possible that he should be holden of [overcome by] it.
25 *For David speaketh concerning him, I foresaw [saw] the Lord always before my face;
26 for he is on my right hand, that I should not be moved: *Therefore did my heart re-
27 joice, and my tongue was glad; moreover [yea] also my flesh shall rest in hope: *Be-
cause thou wilt not leave my soul in hell [in the place of the dead (*Todtenreich, hades*)],[5]
28 neither wilt thou suffer thine Holy One to see corruption. *Thou hast made known to
me the ways of life; thou shalt make me full of joy with [before] thy countenance.
29 *Men *and* brethren, Let me [I may][6] freely speak unto you of the patriarch David,
that [David:] he is both dead and buried, and his sepulchre is with us unto
30 this day. *Therefore being [Now as he was] a prophet, and knowing [knew] that God
had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he
would raise up Christ to sit on his throne [that of the fruit of his loins One should sit
31 on his throne];[7] *He, seeing this before, spake of the resurrection of Christ, that his
soul [that he][8] was not left in hell [*as in ver.* 27], neither [and that] his flesh did [not]
32 see corruption. *This Jesus hath God raised up, whereof we all are witnesses.
33 *Therefore being by the right hand of God exalted, and having received of the Father
the promise of the Holy Ghost, he hath shed forth this, which ye now [*omit* now][9] see
34 and hear. *For David is not ascended into the heavens: but he saith himself, The
35 Lord said unto my Lord, Sit thou on my right hand, *Until I make thy foes thy foot-
36 stool. *Therefore let all the house of Israel know assuredly, that God hath made that
same [made this] Jesus, whom ye have crucified, both Lord and Christ.

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[1] Ver. 22.—καὶ before αὐτοὶ, of *text. rec.* [on authority not stated], has very properly been dropped by Lach. and Tisch. [and Alf.], in conformity to A. B. C. D. E., as well as other manuscripts [Cod. Sin.], Church fathers, and ancient versions. [But Vulg. *et.*—Tr.]

[2] Ver. 23. a.—λαβόντες after ἔκδοτον [of *text. rec.* with D. E.], conforms to the sense, but is, according to A. B. C., other manuscripts [Cod. Sin.], and also Church Fathers, and ancient versions [Vulg., etc.], to be regarded as a later addition. [A later hand (C) added λαβόντες to the original text of Cod. Sin.—Tr.]

[3] Ver. 23. b.—χειρός, the more difficult reading, found also in important manuscripts [A. B. C. (original). D., Cod. Sin.], is preferable to the plural χειρῶν [of *text. rec.*, with E. Vulg. (*per manus*)], which was suggested by the termination of the next word, ἀνόμων. [In place of ἀνείλετε of *text. rec.*, found in many minuscules ἀνείλατε has been substituted by recent critics, in accordance with A. B. C. D. E. Cod. Sin. See Winer: *Gram. N. T.*, § 13, 1, a.—Tr.]

[4] Ver. 24.—θανάτου [of *text. rec.*, with A. B. C. E. Cod. Sin.] should be unhesitatingly preferred to ᾅδου, which occurs only in one MS. [D.], some versions [*e. g.* Vulg. (*inferni*)], and fathers, and was taken from ver. 27 and 31.

[5] Ver. 27.—Instead of εἰς ᾅδου [of *text. rec.* with E.], Lach. and Tisch. [but not Alf.] adopt εἰς ᾅδην; but this reading, which is found in various MSS. [in A. B. C. D. Cod Sin.] and fathers, is probably a later correction. [The reading of the LXX. is doubtful, in Ps. xvi. 10, A. exhibiting ᾅδου, but B. ᾅδην; Meyer regards the weight of testimony as inclining in favor of the latter.—Tr.]

[6] Ver. 29.—[The margin of the Eng. Bible presents (with Geneva version, 1557) the more accurate version: *I may* Ἐξὸν, *i. e. it is permitted, is lawful;* the Eng. text conforms to *liceat*, of the Vulg.—Tr.]

[7] Ver. 30.—Before καθίσαι, the *text. rec.*, which Bornemann follows, inserts the words: τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστόν. They [vary in D. E., and] are wanting in the best manuscripts [in A. B. C. D. (corrected)] and versions, as well as in many fathers, and are unquestionably a later interpolation. [Rejected by Lach., Tisch., and Alf. as an "explanatory gloss." The following is the reading of Cod. Sin.: ὀσφύος αὐτοῦ καθίσε ἐπὶ τὸν θρόνον αὐτοῦ προϊδών.—Τὸν θρόνον, of A. B. C. D., is adopted by Lach., Tisch., and Alf., instead of τ. θρόνου of *text. rec.* with E.—Tr.]

[8] Ver. 31.—In place of the reading of the *text. rec.*: οὐ κατελείφθη ἡ ψυχὴ αὐτοῦ . . . οὐδὲ, Lach., Tisch., Born., etc., adopt, in accordance with weighty authorities, the following: οὔτε ἐγκατελείφθη εἰς Ἅιδου οὔτε. The former reading appears to have been influenced by ver. 27. [Alf. reads: οὔτε κατελείφθη εἰς ἅδου οὔτε.—Οὐ in E., οὔτε in A. B. C. D.—ἐγκατελ. in A. B. C. D. E.—ἡ ψυχὴ αὐτοῦ in E., but these words are omitted in A. B. C. (original) D.—ᾅδην in B., but ᾅδου in A. C D. E. The reading of Cod. Sin. is the following: οὔτε ἐνκατελίφθη (not—λείφ—) εἰς ᾅδην οὔτε.—Tr.]

[9] Ver. 33.—νῦν before ὑμεῖς [of *text. rec.* with C. (second correction) E.] has very properly been omitted by the most recent critics, who follow the authority of important manuscripts [A. B. C. (orig.) D. Cod. Sin.], versions [Vulg. (*quem vos videtis*)] and Church fathers; it is obviously an explanatory addition.

EXEGETICAL AND CRITICAL.

Ver. 22. *a.* **Ye men of Israel.**—Peter had hitherto exhibited the occurrence of the day in the light of the word of prophecy, and affirmed that it was the fulfilment of very solemn words of God, which, while they contained rich promises, set forth, at the same time, very impressive and alarming truths. His hearers are deeply moved, and their present devout frame of mind enables him to announce the main purpose of the miraculous event, and to unfold the fundamental truths which it taught. He testified publicly and explicitly, and in a manner which touched the conscience of the hearers, that Jesus of Nazareth, who had been crucified by his people, but had, in accordance with former promises, been raised up and exalted by God, had now poured out the Spirit, and that he is the Lord and *Messiah* [Χριστὸν, that is, *The Anointed One*, the current Greek translation of the Hebrew official title, *Messiah*.—Tr.]. Peter, accordingly, never loses sight of the great event of the day; the gift of the Holy Ghost, like a thread of gold, reflects its light in every part of the discourse. As the circumstances, however, assign the character of a missionary address to his words, these assume the form of a testimony which he bears to Jesus, who, as the Crucified, but also the Risen and Exalted One, is the Lord and Redeemer. On approaching this leading theme of his discourse, he again solicits his hearers to listen to his words.

b. **Jesus of Nazareth.**—When Peter names Jesus, he describes him personally as one whom God had preëminently distinguished by deeds and events (see below, the Doctr. and Ethical views), insomuch that the Israelites had been placed in a favorable position for recognizing in him an eminent personage, to whom God himself had borne witness (*ἀποδεδειγμένον εἰς ὑμᾶς—ἐν μέσῳ ὑμῶν, καθὼς καὶ αὐτοὶ οἴδατε*) Here already the apostle very plainly makes an appeal to the conscience of the hearer, and endeavors to awaken in him a deep sense of the atrociousness of the treatment which Jesus had received; this is his next topic.

Ver. 23. **Him—ye have**, etc.—Peter presents the two-fold origin of the sufferings of Jesus—the human, and the divine. When the human influences which directly caused them, are considered, the whole was a complicate deed, in which various individuals coöperated. Those on whom the guilt of having slain Jesus chiefly rests, are the Israelites (*προςπήξαντες ἀνείλατε*, ver. 23: comp. ver. 36); the next, are the intermediate persons through whose direct instrumentality the Lord was affixed to the cross and executed, namely, the *ἄνομοι*, pagans, who were without the law (of Moses); these were Romans, and not merely the Roman soldiers, but also the Roman procurator. Lastly, there is at least an allusion, in the word *ἔκδοτον*, to the treachery of Judas. Peter addresses his hearers as if all were indiscriminately guilty: "ye have slain him", while many are doubtless now among them who were not present in the city eight or nine weeks previously, during the last days of the Lord's passion; it is, therefore, obvious that the crucifixion of Jesus was an act of the people viewed as a whole—it was a common act, involving the whole people alike in common guilt.—Peter. in the next place, proceeds to answer the question which might naturally arise: "How could these things be permitted to take place, if Jesus was truly such a man of God?" In order to remove the offence which the Lord's death on the cross might give, Peter now exhibits the other influence, or, the divine participation in the sufferings of Christ. He presents the following view:—They were endured in consequence of the fixed purpose and foreknowledge of God; that is to say, they were not simply the result of the uncontrolled action of human malice and sin Those sufferings could not have advanced to such an extreme, if they had not been at the same time in accordance with the will of God, who had not only foreseen, but also positively decreed them. Hence, a divine decree was also carried into execution when Jesus suffered and died.

Ver. 24. **Whom God hath raised up.**—When the apostle refers to the sufferings and death of Jesus, he utters thoughts of deep import, but the language itself is exceedingly concise. His remarks on the resurrection of Jesus, on the other hand, extend through not less than nine verses; he thereby indicates that this great fact was the most important of all those to which he directed attention, and that he regarded it as his chief task to explain it to his hearers in a convincing manner. His remarks on the resurrection involve two points. First, he bears witness in his own name, and in that of all the other apostles, that the resurrection of Jesus was a fact which had actually occurred (ver. 24, 32). His testimony is sustained by the circumstance, (not, however, expressly mentioned by him,) that he and the Eleven had seen the Lord personally after his resurrection, and could thus testify from their own knowledge to the life of the Risen One, (comp. 1; 21 ff.). The apostle, in the second place, exhibits the resurrection in the light of prophecy, showing that the fact had been predicted by David, and that the prediction was necessarily fulfilled in Jesus. His testimony respecting the fact itself, coincides with the exclamation: "The Lord is risen indeed," (Lu. xxiv. 34)—the resurrection really occurred; his argument derived from prophecy, advances a step further, and is equivalent to the words: "It behooved [*ἔδει*] Christ to rise," Lu. xxiv. 46—his resurrection was necessary. These thoughts are distinctly indicated by the words: *οὐκ ἦν δυνατόν*, etc. Here, Peter, speaking in the Aramæan language, doubtless employed the expression חֶבְלֵי־מָוֶת [found in Ps. xviii. 5, 6; cxvi. 3.—Tr.], signifying the *snares* or toils with which death ["personified as a capturing hunter" (Meyer)] catches and holds fast his prey. But Luke here adopts the version of the Septuagint; the authors of this translation supposed the forms to be חֲבָלִים, חֵבֶל [found in Isai. lxvi. 7, and elsewhere, and referring especially to the pains of parturition (Meyer)—Tr.], and, accordingly translate *ὠδῖνες θανάτου* [not, the *cords*, *snares*, but, the *pangs*, *throes* of death.—Tr.]. It is certain that the word [ὠδῖνες] is not used by Luke here in the Hebraizing sense of *cords* or *bonds* (Olshausen), but in that of *pains*, *pains of travail*, since here a new life was born of death. The interpretation which represents death itself as enduring the pains of parturition until He who was slain was raised up (Meyer), is far-fetched; it is much more natural to refer the **pains** (ver. 24) to the Person of Jesus himself, since that state which is succeeded by the *διαφθορά* was regarded as attended, even in the place of the dead, with pain.—But what is precisely the sense of the apodictical declaration: "It was not possible that he should be holden of [overcome by] death"? Both earlier and also recent interpreters explain the direct meaning to be the following: 'It was impossible', Peter says, 'on account of the very nature or being of Jesus Christ, since the Son has life in himself' [John v. 26]. (Olshausen); or else: 'It was impossible with respect to (1) God the Father, (2) the Son, as the *eternal* Son of the Father, (3) Death, which could not have a permanent claim on a Holy One and a Prince of life.' (Gebrand van Leeuwen). But such explanations connect important truths with these words, to which Peter did not directly refer; the immediate context suggests no other explanation than the following: 'It was impossible that Jesus should be overcome by death, for the simple reason that such had been the prediction, and the divine promise must needs be fulfilled.' This is the most direct and logical meaning, which, however, does not exclude, but rather includes the thought that the source both of the promise and also of its fulfilment lies in that victorious power and that fulness of life of the Anointed of God, which are indicated in the prophecy.

VER. 25–32. **I foresaw** [saw] **the Lord always.**—[*προωρώμην*, *saw*, not *foresaw*, *πρό* is intensive merely. (Hackett, *ad loc.*); the verb here has respect to place, and means *saw before me.* (J. A. Alexander).—TR.]. The prophecy to which Peter appeals, Ps. xvi. 8–11, contains an animated expression of the joyful confidence of a devout mind; the believer's body and soul rejoice in the living God, and, even in the sight of death, are assured of an eternal, blessed life. The passage, (in accordance with the Septuagint), is quoted in full. David's intimate and faithful communion of life with God is here set forth, (ver. 25), in so far as he always has the Lord before his eyes, and as the Lord is at his side with divine aid and support. Hence proceed (ver. 26) the joy in God and the hopeful confidence which influence the believer's whole nature (*καρδιά*, *γλῶσσα*, for כְּבוֹדִי, *σάρξ*,) so that he has an assurance (ver. 27) that he shall not be retained by death as a prey—his soul shall not remain in the place of the dead [*Todtenreich*], neither shall the Beloved One of God moulder in the grave. He hopes, on the contrary (ver. 28), that, by the guidance and love of God, he shall be placed in possession of the fulness of life and of joy in the presence of God.—Now all that David expresses in these words of joyful confidence, the apostle refers to Jesus Christ. He premises (ver. 25) that David speaks *εἰς αὐτόν*, that is, not "concerning" Jesus, but "in allusion to" him ["*aiming at him* (dicere *in* aliquem), as *εἰς* is employed in Eph. v. 32; Hebr. vii. 14." WINER' *Gram. N. T.* § 49. a.—TR.]. All this is fully explained by Peter (ver. 29–31), after the introductory remark that he can speak with freedom concerning David. Peter is aware that the minds of men who revered the holy character of King David, might become prejudiced against himself, and suppose that the remarks which he intended to make were designed to disparage that devout man: in order to prevent his hearers from receiving this impression, and to conciliate them, he remarks that it was certainly allowable (*ἐξὸν sc. ἐστὶν*, not *ἔστω*) to state a fact which no one thought of denying. Next, in order to testify his own reverence for David, he gives him the title of *πατριάρχης*, that is, the honored founder of the royal family from which, according to the promise, the Messiah was to come. Nevertheless—Peter proceeds—the facts are well known, that David not only died and was buried, but that his sepulchre still remains [1 Kings ii. 10, comp. with 2 Sam. v. 7]: it necessarily follows, (as he plainly intimates), that David's corpse had been abandoned to corruption. Consequently, David, who was unquestionably enlightened by the Spirit of God, and who had also received a promise, confirmed by an oath, that God would place one of his descendants on his royal throne (2 Sam. vii. 12; comp. Ps. lxxxix. 3, 4, 35, 36; cxxxii. 11), must have cast a prophetic glance at the future, and have spoken of the resurrection of the Messiah, meaning that *He* should not be left in the place of the dead, and that *His* flesh should not be given over to corruption. Ps. xvi. 10. The words *ὅτι οὐ κατελ.* etc., "that he was not left", present the substance of the prophetic declaration in a direct form, and are not to be taken as equivalent to *εἰς ἐκεῖνο ὅτι* (Meyer) ["spake in reference to this, that, etc.; *ὅτι* in the sense of *εἰς ἐκ., ὅτι*" Meyer.—TR.]; the former is the more natural construction. The objection that, in this case, *εἶπε* would have been employed in place of *ἐλάλησε* is unfounded, since the latter word is connected with those that immediately follow it, *περὶ τῆς - - - Χριστοῦ*; besides, if the other view were correct, we would naturally expect to find *γάρ* in ver. 32, or a similar particle.

But how are we, in accordance with the opinion of the apostle, to understand *the prophecy of David psychologically?* Did David, who speaks in the first person, and therefore really seems to refer to himself, in truth speak, not in his own name, but in that of the Messiah? The Psalm itself does not furnish the least support for such a view: nor, indeed, does Peter maintain that David, omitting every reference to his own person, spoke exclusively of Christ. It is quite consistent with the words and the meaning of the apostle to assume that David certainly expressed more immediately his personal hope of life, founded as it was on his close communion with God; but Peter as certainly asserts emphatically, that at the same time, David, by virtue of the illumination of the Spirit of God, which was in him, expressed a hope which, in its full sense and meaning, was to be fulfilled, not in himself, but in that Anointed One of God, who was promised to him, and who was his descendant and a successor on his throne. It is, at the same time, undoubtedly true, that the apostle does not here define the degree of light or knowledge granted to David when he cast a prophetic glance at Jesus Christ and his resurrection.—But while he applies the words of David, Ps. xvi. 10, directly to the resurrection of Jesus, he maintains not only that the Lord's body had remained untouched by corruption, but also that Jesus had gone to the place of the dead, without having remained there, ver. 31.

Ver. 33–35. **Therefore, being by the right hand of God exalted.**—The apostle's address proceeds, in historical order, from the resurrection to the ascension of Jesus, and to the outpouring of the Spirit, *i. e.*, the hour in which it was delivered. "Jesus is exalted by the right hand of God" to heaven, to divine power and glory. The words: τῇ δεξιᾷ are not to be translated: "*to* the right hand," which version (Bleek, de Wette) is not sustained by the the laws of grammar, including those observed by the New Testament idiom; Peter, rather, says "*by* the right hand of God," inasmuch as he ascribes weight especially to the circumstance that Jesus, who had been dishonored and slain by the wicked act of men, had been raised up and exalted by the favor and almighty power of God.—Peter adds: 'Jesus at once received the promised Holy Ghost from the Father, in order to impart the same to men, and hath shed forth this which ye see with your eyes and hear with your ears—that power, the operation of which ye plainly perceive.' Here, too, ver. 34 ff., the apostle appeals to the prophecy as a confirmation of his testimony: 'David, confessedly, did not ascend to heaven, like Elijah; nevertheless, he says: "The Lord said, etc.,"' Ps. cx. 1. Peter, to whom, doubtless, the question proposed by Jesus in Matth. xxii. 42, had occurred, assumes that the word of God, in which a seat at the right hand, that is, a participation in the honor and power of God is promised to the Messiah, refers to Jesus.

Ver. 36. **Know ye, therefore, that Jesus is the Christ!**—Such is the practical conclusion of the address—a summary of all that Peter had said. This *knowledge* (γινωσκέτω) is derived with entire assurance (ἀσφαλῶς) from the premises. The conviction of mind which is thus established, should, as he now wishes, influence the whole moral nature of the hearers; it should humble them, and lead them to sorrow and repentance, in view of the fact that Israel had crucified Him, who was, nevertheless, the Messiah, and had been so highly exalted by God. The apostle trusts that such knowledge will exercise a benign influence on the *will*, since it is of a practical character, leading to a recognition of Jesus as the Lord, in the obedience of faith [Rom. xvi. 26.]. That recognition may be expected from the whole nation (πᾶς οἶκος Ἰσρ.), as a duty, and the more justly as the nation has heinously sinned against Jesus. Hence Peter places the words: ὃν ὑμεῖς ἐσταυρώσατε ("whom ye have crucified") at the end of his address, intending that they should continue to pierce the souls of his hearers like a sting, until their conversion and the remission of their sins should restore them to peace.

DOCTRINAL AND ETHICAL.

1. Both the human and the divine nature in the *Person* of Jesus Christ are set forth in this first apostolic discourse, but the references to the former predominate. For although the dignity of Jesus is continually and gloriously displayed in his life and works, in his death on the cross, in his resurrection, his ascension and his heavenly honor and action, still that which is divine in him, is represented as having been bestowed on him, (ver. 22) and wrought by God. Thus, in ver. 24, 32, "God raised him up;" the language is not: "Christ is risen." In ver. 33, he is exalted "by the right hand of God," not "he has ascended;" it is, indeed, expressly stated in ver. 36 that "God had *made* him both Lord and Messiah." Not a single positive intimation is given that Jesus was originally the Son of God, that he had life in himself, that he was God from all eternity, etc. But these facts cannot perplex, nor suggest the thought that the doctrine of the divinity of Christ was of a comparatively late origin, and was not founded on eternal truth. It is not even necessary to resort to the explanation that Peter and the other apostles, in whose name he speaks, had temporarily observed silence respecting that doctrine only from considerations connected with his hearers (accommodating himself, in a manner that might be considered allowable, to their grade of knowledge)—that it was his object to induce his hearers first of all to recognize the Messiahship of Jesus—and that he intended subsequently to disclose to them the deeper doctrine. The true explanation is furnished by the peculiar nature of the case and by the nature of religious knowledge in general. Jesus had distinctly borne witness concerning himself; nevertheless, the personal knowledge or insight of the apostles, and their conviction of the deity of the Redeemer, could necessarily attain clearness and depth only by degrees. Now their growth, in its natural course, exhibited the usual features of such a process, that is, their knowledge of the Lord's appearance in time, was enlarged to a knowledge of his eternal being; their acquaintance with the leading facts, grew into an acquaintance with the leading truths connected with him. Thus their view was gradually turned from things without, to things within, and from those which are below, to those which are above.

2. The apostle's remarks on *the sufferings* and *death* of Jesus exhibit the same characteristic features. The view which he presents of the Lord's passion (see above, Exeg. and Crit. note on ver. 23,) is designed to teach his hearers that the whole was indeed the guilty act of the Jewish people, but was, at the same time, foreknown and determined by God. On the other hand, however, he does not utter a word which would explain the reason that rendered the death of Jesus necessary, or would, in particular, show that his sufferings and death on the cross were an atoning, redeeming and saving work. And we are not authorized to assert that he had designedly observed silence on these points, since he was delivering at the time, not a didactic discourse, but a missionary sermon, that is, giving a simple statement respecting his faith. The

true view is rather the following: It was still necessary at this period, that the apostles should be guided into all truth with respect to these points also. All that Peter said was truth—truth, never contradicted, but established by all the later and deeper views which he acquired; still, it was not yet *all* truth, comprehended in its fulness, its depth, and its height.

Similar observations may be made respecting the *resurrection.* The apostle declares that it was not possible that Jesus should be overcome by death, that is, he maintains the necessity of the resurrection. He means, however, simply that the resurrection of the Messiah had been predicted under the old covenant in the word of prophecy, and that, consequently, as God is true and faithful, it necessarily occurred at the proper time. But he does not utter a single word which would intimate that Jesus, by virtue of the inherent vital power and the victorious energy of his Person, must needs overcome death, that is, that an internal and essential necessity of the resurrection had existed. He bears witness to the truth, but his comprehension of it is not yet thorough and complete. Here, too, we may observe the peculiar feature which characterizes the mode of divine revelation, namely, its gradual advance. The divine wisdom is also revealed in the mode according to which the gracious operations of the Holy Spirit are manifested; the disciples are not placed instantaneously, as if by magic, in full possession of the truth, but are guided step by step, or gradually, into *all* truth; comp. John xvi. 13.

3. *Christ in the place of the dead.*—Peter shows that the prophecy in Ps. xvi. 10 had been fulfilled in Jesus (ver. 31 comp. with ver. 27), and accordingly maintains that Jesus had been in Hades, but had not remained therein (*erat in inferno, non est relictus in inferno.* BENGEL). The appeals which have been made to views prevailing under the old covenant, for the purpose of evading the force of this fact, have the less weight, since Peter recurs to it in a professedly didactic manner in his first Epistle, ch. iii. 18 ff. The present address assigns a high degree of importance to the fact that Jesus had subjected himself truly and fully, but not abidingly, to the law and necessity of death. He, too, had been in that state of transition which intervenes between terrestrial life and the resurrection-life of eternity, and thus all that belongs to human nature, was manifested in his personal experience; the raising up of Jesus, on the other hand, was a victory the more decisive, since he had himself fully and unconditionally entered into the state of the dead. The particular end which was in view, when he descended to the place of the dead, was clearly revealed, it is true, only at a later period.

4. It is worthy of observation that Jesus, (who was exalted by the glorious power of God), received the promised Spirit first himself, in order to impart the same to the disciples. All this implies that the exalted Redeemer was not competent to impart the Holy Ghost by virtue of a fulness or authority originally dwelling in him [*i. e.* in his human nature.—TR.] It was rather a special degree of the glorification of Jesus, that he "received the promise of the Holy Ghost." [ver. 33]. It appertains, indeed, to the perfect *human nature* of the Redeemer, that he not only *grew* during his life on earth, and *waxed strong* in spirit (Luke ii. 40), but that he also received in his state of exaltation that which he had not yet previously possessed, namely, the fulness of the Spirit which was to be poured out upon his people; comp. John xv. 26.

[It is obvious from these concluding remarks that the author adopts the interpretation of Phil. ii. 5 ff., according to which the *subject* of the humiliation and exaltation there described, is not, as some allege, the *λόγος ἄσαρκος*, but rather, as others hold, the *λόγος ἔνσαρκος*, the *incarnate* Word, that is, the whole, undivided Person of Christ, it is true, but specially, his *human nature.* The former is the interpretation adopted by "the Greek and Catholic commentators (Corn. a Lap., Estius), by most of the Reformed—Beza, Zanchius, Crocius, Aretius, Coccejus—and by more recent writers, as Semler, Storr, Keil, Ust., Rilliet, Müller; the latter, by Ambrose, Erasmus, Luther, Hunnius, Calov, Calvin, Piscator, Grotius, Heinrichs, van Hengel." (de Wette, *ad loc.*). Those who adopt this latter view, proceed on the principle that the divine nature of Christ, being absolutely perfect from all eternity, was not capable either of an increase or diminution of glory or power; hence, all the Scriptural expressions which imply that Christ received any accession of dignity in time (before or after his resurrection), assign all such changes, not to his divine, and therefore immutable, but to his *human* nature.—TR.]

HOMILETICAL AND PRACTICAL.

VER. 22. **Jesus of Nazareth, a man,** etc.—It is here obvious that it was the apostle's chief desire to magnify Jesus Christ among his hearers. Hence he speaks both of the state of humiliation, and also of that of the exaltation of our Saviour. Even when he describes Jesus in his deepest humiliation, he intends to show that it was the purpose of God to convince men by the amazing miracles which preceded the passion, that Christ is the true Messiah and Saviour of the world. Indeed, we should never forget the lofty position which Jesus occupied even in the state of humiliation. (Apost. Past.).—Herein, also, the servant of Christ is made like unto his divine Head, that when afflictions are permitted to visit him, he receives a testimony from the Lord, which is previously addressed to the conscience of men, even of his enemies, that he is the servant of that Lord. (ib.).—God comes with his Son among men, so that men may come to God. (Starke).

VER. 23.—**Him, being delivered,** etc.—After Peter had reminded the Jews of the "wonderful works" which God had done in connection with Jesus, and through him, he made a powerful appeal to their hearts, by reminding them of the guilt which they had contracted by their treatment of Jesus.—Although not all those persons who mocked the apostles on the day of Pentecost, at the third hour, may have, at the same hour on Good Friday, exclaimed, "Crucify him!" [Mark xv. 13, 25], nevertheless, the blood-guiltiness of the whole nation continued to cling to all who had not truly repented. Yea, even we ourselves have abundant reason to make the confession: "I have, blessed Jesus, by my sins, which are as the sand of the sea, been the cause of all thy pains, thy misery, and thy shame." Besser).

Ver. 24. **Whom God hath raised up**, etc.—He addresses the conscience of the hearer, and speaks of the grievous sin which the people had committed against the Anointed of God with "wicked hands;" he then contrasts with their act all that the *hand* of God had wrought in connection with the Crucified One. Their guilt is revealed in the darkest colors, but he appears in unclouded glory, whom they had indeed put to shame, but whom God had crowned with glory and honor.—It was needful that the people should behold the Lord in both aspects—humbled, and yet exalted—wearing a crown of thorns, and yet rising from the grave as the victorious King of glory.—Hitherto the disciples had refrained from proclaiming the wonderful event—the resurrection of Jesus; but the Spirit that beareth witness, had now been given to them, and Peter stands forth as the first public "witness of the resurrection." (Besser).—**Having loosed the pains of death.**—Death is nothing more than a cord, which God can easily loose; therefore be thou not afraid of death. (Starke).—My own bonds are broken, when those of Jesus break, for we belong together. (Lindheim).—The joy of the risen Saviour may be compared to the joy of a mother whose anguish has passed away, and who now rejoices "that a man is born into the world" [John xvi. 21]; for we are now "begotten again unto a lively hope by his resurrection." 1 Pet. i. 3. (Apost. Past.).—**Because it was not possible that he should be holden of it.**—For he was not like the prey which death usually catches in his toils; he passed through the net and tore it asunder, so that it can no longer hold the Christian.—Death is prostrated, is swallowed up of life, and can never regain its power; *life* towers high above, retains the victory, and with outstretched hands exclaims: "All is gained! All is gained." (Luther).—*The testimony of God respecting Jesus:* I. In the miracles of the Lord himself; II. In his resurrection and exaltation; III. In the gift of the Holy Ghost.—*The counsel of God, and the action of man:* I. Their apparent opposition; II. Their real harmony.—The malice and wickedness of men are always under the control of a higher power.—There are limits prescribed to the growth of the tree, as it grows upward.—*The Scriptural doctrine respecting the common guilt of men:* I. The source of that guilt; II. The punishment; III. The deliverance from it, and forgiveness, in the case of individuals.—*The witness which the resurrection of Jesus bears:* to, I. The omnipotence; II. The faithfulness; III. The pity of God. (Lechler).

Ver. 25–28. **For David speaketh concerning him**, etc.—Even as our faith looks back to the past, and finds a firm foundation in the saving work of God in Christ, so the faith of the saints of the old covenant found rest and security in the same saving work. (Besser).—**I foresaw [saw] the Lord always before my face.**—Those who have the Lord always before their face in this world, shall stand before his face in the other; they, on whose right hand the Lord now is, shall then be placed on his right hand. (Starke).—**Therefore did my heart rejoice.**—Severe conflicts which have successfully terminated, are the source of great joy to the victor. (ib.).—No one can truly rejoice in heart, save that man who sees God always before his face. (ib.).—When our Redeemer, by his resurrection, entered into life eternal, he opened a pathway to it for us also. (ib.).—The kingdom of God is here already joy in the Holy Ghost; but what will our portion be, when we shall see God face to face!—**Thou wilt not suffer thine Holy One to see corruption.**—The Scriptures apply such words to no other one, but consign all men to corruption and the dust. He alone proclaims to us, in this hymn [Ps. xvi.] which is truly a treasure of gold, the Gospel truth, that His flesh shall not decay, nor turn to dust, but that He will die and repose with calmness and security, waiting for the resurrection. (Luther).—**Thou hast made known to me the ways of life.**—All the ways in which Jesus walked in his humiliation and exaltation, when he entered through suffering into his glory, are altogether the ways of life for all men; and all those in which he conducts the soul, from the original conversion to the glorification of that soul, are, too, altogether the ways of life. (Ap. Past.).—*The death and resurrection of Jesus, a twofold mystery:* I. In so far as He was capable of dying, who had life in himself; II. In so far as He arose, who came to give his life for many.—Our communion of life with God, an earnest of eternal life.—The body and the soul [ver. 26], rejoicing in the living God.—The word of prophecy, a light in a dark place. [2 Pet. i. 19].—*The deep import of the descent of Jesus into hell:* viewed as, I. An evidence of the perfect humanity of the Redeemer; II. The utmost depth of his humiliation; III. The point at which his exaltation commenced; IV. A standard by which the vast extent of his redeeming work may be judged. (Lechler).

Ver. 29. **Men and brethren**, etc.—Peter terms these assembled Jews, *brethren*, both on account of their common descent (Rom. ix. 23), and on account of his cheerful hope that many among them would yield to the authority of the Gospel, and become brethren indeed; his address, now that he has become more fervent, reveals the warmth of his love. O, how gladly would he have rendered them every service in his power, so that they might become the children of God. (Apost. Past.).—**He is both dead and buried.**—Death and the grave are the end of all the glory of this world; take heed that thou give not thy heart to it. (Starke).

Ver. 32. **This Jesus hath God raised up**, etc.—The apostle completes the circuit of his remarks by recurring to the subject with which he commenced.—"Ye are witnesses of these things", said the risen Lord to the disciples (Lu. xxiv 48); the full echo of this saying of the Lord, proceeds from the apostle's mouth. (Besser).—How cheering the sight is, when pastors, who conduct the work of the Lord in the same congregation, are truly united on this vital subject, so that the one can always refer to the other with confidence! (Apost. Past.)

Ver. 33. **Being by the right hand of God exalted**, etc.—He whom the world raised up on the cross, is raised by God into heaven. (Starke). —**Having received, - - he hath shed forth.** —The Son receives from the Father for us; the Holy Ghost receives from the Son, and gives to us; John xvi. 14 ff. O how blessed is such giving and receiving! Let us imitate the Holy Trinity; faith receives—love gives. (Starke).

VER. 34, 35. **Sit thou on my right hand,** etc.—This prophetic passage, which the Lord repeats in the presence of the scribes (Matt. xxii. 43), like a fruit-bearing tree, distributes the wealth of its fruit through the whole extent of the apostolic writings; 1 Cor. xv. 25; Eph. i. 20; Hebr. i. 13; v. 6. (Besser).—**Until I make thy foes thy footstool.**—If Christ must wait until all his foes shall be made his footstool, why should not we wait? (Starke).—The act of making his foes his footstool, is not to be simply so understood, that the Lord will consign his enemies to eternal suffering and punishment; it is done, also, when they are induced to acknowledge their misery and enmity, to cast their weapons away, and to sue for mercy; such a victory he prizes most highly. Then he lifts such supplicants up, throws his arms around them, yea, places them at last on his own seat. (Apost. Past.).—Our weak senses do not readily perceive that Christ rules with vast power in the midst of us; we rather see and feel the reverse, and discover only feebleness and helplessness in Christian people: they seem to us to be wretched and forsaken, trampled under foot by the world, rudely assailed by Satan, and overcome by sin and the terrors of death and hell. And then, the trials and sorrows of this life appear to fall with greater weight on Christians than on other people. Here our faith must manifest all its power, must arm us for the struggle with such thoughts and fears, and must give us strength to cling to the word alone which is here pronounced, namely, that Christ the Lord, although invisible to us, is placed by God on his right hand; there he will remain, reigning over us with power, even though his glory is hidden from the world. For this *Sheb Limini* ("Sit thou at my right hand" [שֵׁב לִימִינִי]) was spoken by God himself; that word must, therefore, be true and will abide, and no creature can overthrow or disprove it. Neither will he himself ever deny it, although all around us should seem to contradict it. (Luther). —*The exaltation of Christ:* I. By the right hand of God; II. To the right hand of God.—*Christ, ascending his throne.*—"While Jesus is the Lord, glory and joy will daily increase."—The outpouring of the Holy Ghost, an evidence of the exaltation of the crucified Redeemer. (Lechler).

VER. 36. **Therefore let all the house of Israel know,** etc.—With these impressive words Peter made a last appeal, primarily, to the understanding of his hearers: he demonstrated that Jesus is the Messiah, by placing before them the testimony furnished by the word of God, by their own experience, and by the wonderful signs from heaven which they had even then both heard and seen. He appealed also to the heart and the conscience of his hearers, which he deeply pierced; he intended alike to convince them of their sin, and to show the way of salvation, when he closed with the words, Ye have crucified him, but God has made him both Lord and Christ.—*The testimony that Jesus Christ lives, and that he is exalted to heaven:* I. In the Scriptures—testified by the prophets and apostles; II. In the history of the world and the kingdom—by all the events that have occurred from the day of Pentecost to the present time; III. In the heart and the conscience—by both his friends and his foes.—"*God hath made that same Jesus, whom ye have crucified, both Lord and Christ*": I. These words, full of stern truths, are a loud call to repentance; II. They are full of grace, and are words of comfort.—*Christ, on the right hand of God;* I. Protecting his friends; II. Subduing his foes.—*Jesus Christ on his throne, as the King of glory:* I. In the Scriptures, wherein all the prophets and apostles point to him; II. In the world, wherein he reigns invisibly, and rules in the midst of his enemies; III. In the heart, wherein he continues to manifest himself as the Prince of peace, and the Captain of our salvation; IV. In heaven, wherein his glory will hereafter be revealed unto all.—[Peter, a model as an earnest and intelligent preacher of the Gospel.—*The first public discourse of an inspired apostle:* I. The circumstances under which it was delivered; (*a*) the outpouring of the Spirit; (*b*) the amazement of the devout; (*c*) the mocking of the ungodly; II. Its substance; (a) explanations of Scripture; (*b*) solemn warnings; (*c*) words of comfort and encouragement; III. The results; (*a*) some remained unmoved; (*b*) others were hardened; (*c*) others, converted.—TR.].

D.—THE EFFECT PRODUCED BY THE ADDRESS.

CHAPTER II. 37–41.

The address, and the exhortations which followed it, resulted in the conversion of three thousand souls, who were added by Baptism to the disciples of Jesus.

37 Now when they heard *this*, they were pricked [pierced] in their heart, and said
unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?
38 *Then [But] Peter said unto them, Repent, and be baptized every one of you in [upon,
ἐπὶ] the name of Jesus Christ for the remission of sins, and ye shall receive the gift
39 of the Holy Ghost. *For the promise is unto [for] you, and to [for] your children,
40 and to [for] all that are afar off, *even* as many as the Lord our God shall call. *And
with many other words did he testify and exhort, saying, Save yourselves [Be ye
41 saved] from this untoward [perverse] generation. *Then they that [*om.* that] gladly[1]
[*om.* gladly] received his [the, τὸν] word [and] were baptized: and the same day [on
that day] there were added *unto them* about three thousand souls.

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[1] Ver. 41. ἀσμένως follows οὖν in the *text. rec.* [as in E. Syr.]. But it is a later addition, intended to add to the force of the text, and is wanting in important MSS. [in A. B. C. D., Cod. Sin.,] in ancient versions [Vulg., etc.,] and Church Fathers; hence Lachm. and Tisch. [and Alf.] cancel it.

EXEGETICAL AND CRITICAL.

VER. 37. **Now when they heard this - - - what shall we do?**—The address made a deep impression; the hearers, that is, a large part of them, were "pierced in the heart" (κατενύγησαν), and deeply moved; the sting in the concluding words of the apostle aided largely in producing this result. When we consider the impressions made by his address, we observe that it, primarily, affected the *feelings* of the hearers. Pain and anguish seized them, when they saw, as they now did, that they had mistaken, despised, ill-treated and crucified Jesus, whom they were at length compelled to recognize as the Messiah and their Lord. They had grievously sinned against God and his Anointed, and incurred the just penalty of such guilt. The effect was not, however, confined to these emotions, which had been produced by the light that was dawning upon them; their question: "What shall we do?" manifests that their *will* had also been powerfully influenced, insomuch that they apply in a confiding and even affectionate manner to the apostles for counsel, and are now desirous to do all that their duty and the will of God demand. While they thus turn to Peter and to the rest of the apostles as to brethren, and with the utmost candor, good will, and confidence, ask for advice, they furnish the evidence not only that they are deeply concerned for their salvation, but also that faith is springing up in their souls; they trust that God will yet forgive, and guide them in the right way.

VER. 38. **Repent**, etc.—Peter gladly imparts the instructions which they seek, and may be regarded as fulfilling a special pastoral duty, when he explains the way of salvation to those who now were open to conviction, or were awakened. He prescribes a twofold duty, and promises a twofold gift. He *demands* that these persons should, (1) change their minds, (their whole moral state should undergo a change, μετανοεῖτε), and (2) be baptized in the name of Jesus (ἐπὶ τῷ ὀνόματι Ἰησ. Χρ., as an expression of their faith in Jesus, or a recognition of him, and as a pledge of their submission to him as the Lord and Messiah). Peter assumes that his hearers already possess a certain amount of knowledge concerning Baptism as an outward act, having derived it from the well-known practice of John the Baptist, and also from the course pursued by Jesus himself. [John iv. 1, 2]. Peter's demand, therefore, embraces a change of mind, and faith, in addition to the outward Baptism; the latter is here viewed, on the one hand, as a moral act of the person who is baptized, but, on the other hand, (in consequence of the promise that is immediately subjoined) unquestionably, also, as a means of grace proceeding from God. The apostle *promises* to those who repent, and receive Baptism, (1) the remission of sins, and (2) the gift of the Holy Ghost.—A general view is presented in ver. 40, of additional statements and exhortations, by means of which, as Peter had reason to hope, his hearers would be conducted to an immediate and final decision, before the impressions which they had received, should fade away. It was the general purpose of his remarks to urge all who were awakened, to save themselves by accepting the offered grace, to withdraw from the perverse generation around them, and to avoid all participation in the guilt and ruin of the latter.

VER. 39. **For the promise is unto you.**—The apostle, after having taught his hearers to hope with confidence that the same gift of the Holy Ghost which he and other disciples had already received, would be imparted to them, proceeds to exhibit the firm foundation of that hope. He specifies those for whom this promise of God was intended: (*a*) It concerns "you," the Israelites; (*b*) also "your children," *i. e.*, it is not restricted to the present moment, but extends to the future, and comprehends the generations in Israel that are still unborn. And yet the whole extent of the promise has not been presented to their view; it belongs, further, to (*c*) πᾶσι τοῖς εἰς μακράν, all nations, *i. e.*, heathens, dwelling at a distance, as many as God shall summon [or, *call forward unto* the kingdom of the Messiah (Meyer), προσκαλέσηται.—TR.]. Beza supposed that the words referred to distant generations (*longe post futuri*), but these are already included in *τέκνα ὑμῶν*. Meyer and Baumgarten understand *πᾶσι τοῖς ε. μ.* on the other hand, as indicating Israelites dwelling in distant countries, and they allege that the context does not suggest that Gentiles are meant. Yet the latter will appear to be really the case, when the gradual enlargement of the circle in which Peter's words move, is noticed. He unquestionably regards his hearers as representatives of the entire nation; the Jewish *diaspora* [Jam. i. 1], moreover, did not need a special call, since those who were "scattered abroad" originally had an interest in the promise as fully as those who were accidentally here present. Hence the interpretation adopted by Brenz, Calvin, Bengel, Lange, etc.,—that the words refer to heathens—is preferable to any other.

VER 41. **They received the word.**—The ultimate *result* was wonderful; a multitude, consisting of about three thousand souls, promptly and sincerely received the word which they had heard, submitted to be baptized, and were added as new members to the church of Jesus. They were baptized in the course of "that day" by the twelve apostles.—That *all* who came together, ver. 6, and had been hearers, were also converted, is, of course, not implied here, for those who mocked, ver. 13, had also been hearers, and it cannot be assumed that all of these, without an exception, changed their views.—But it fully accorded with the commandment of Jesus, Matt. xxviii. 19, that all those who received the witness concerning Jesus in sincerity, should at once be baptized; the principle was recognized, that every one who honestly desired to be a disciple of Jesus, should be baptized: fuller instructions in the doctrine could afterwards be appropriately imparted.

DOCTRINAL AND ETHICAL.

1. The *order of salvation* is set forth by the apostle in terms that are brief, but in entire accordance with evangelical truth. After declaring emphatically that his hearers participated with others in the guilt of having crucified the Redeemer, he demands, as the condition of the remission of their sins, not fasting, or self-inflicted torments, nor meritorious works of any kind, but simply repentance and a change of mind, on the one hand, and, on the other, their prompt consent to receive Baptism in the name of Jesus, as the manifestation of their faith in Him as the Messiah.

2. *Baptism*, according to the view presented in this section, is a twofold act: a human and a divine. It is a human act, first, in so far as the individual who receives baptism, thereby confesses Jesus as his Lord (in other words, confesses that the triune God is his God), and pledges himself to serve Him; secondly, in so far as the Church of Christ which imparts Baptism to him, now receives him as a member, or incorporates him with itself, ver 41. Baptism is a divine act, in so far as God separates the individual from a perverse and sinful generation (*σώθητε*, in ver. 40, implies that grace is a saving power to which man yields), remits his sins, and bestows the Holy Ghost upon him, ver. 38. This *ἄφεσις ἁμαρτιῶν* is unquestionably connected more intimately and directly than the gift of the Holy Ghost with the baptismal act; the former, [*ἄφεσις*] namely, is indicated by the word *εἰς* [*for* the remission, etc.,] as the immediate purpose of Baptism, and as the promise inseparably connected with it, while general terms are all that now succeed, viz.: "and ye shall receive the gift of the Holy Ghost." But these terms do not by any means imply that the apostle's hearers should at once receive the Holy Ghost in and with Baptism itself.

3. The *congregation*, or *the Church of Christ*. The fact that the day of Pentecost is the birthday of the Church, has always been recognized. The latter was founded by or through the work of Jesus Christ, as a Prophet, High Priest, and King, through the calling and installation of the Apostles, and the gathering together of larger numbers of disciples, and through the institution of the Lord's Supper and Holy Baptism. But after the Head of the Church was enthroned invisibly in heaven, and before the Pentecostal festival arrived, the Church of Jesus resembled the human body, after God had formed it of the dust of the ground, and before the spirit which was from God, was breathed into it; it was only after that influence reached man that he became a living soul, Gen. ii. 7. [Job. xxiii. 4]. The Church of Christ, viewed as the new collective person, was formed and set forth in the world; but it was *now* only, on the day of Pentecost, that the Spirit was suddenly breathed into it, and that it became a living soul. And from that moment the growth also of the Church of Christ could regularly proceed, by the assimilation and incorporation of other souls. Irenæus says: *Ubi ecclesia, ibi et spiritus Dei; et ubi spiritus Dei, illic ecclesia et omnis gratia.* The second member of this entire proposition is abundantly confirmed by the contents of the chapter before us, but the general terms of the former are not sustained, since, according to ch. i. and ch. ii. ver 1 ff., the Church of Christ existed, even when the Spirit of God was not yet present. And this fact, which cannot be controverted, shows that at other times also, the Church of Christ may be brought into such a state, that the Spirit of God can with difficulty be found in it.

HOMILETICAL AND PRACTICAL.

VER. 37. **Now when they heard this they were pricked in their heart.**—The task of so combining and setting forth the law and the Gospel, that the truth shall, like a sharp-pointed arrow, pierce through the heart, is one of such importance and difficulty, that it cannot be accomplished by the mere reason and power of man. (Apost. Past.).—Repentance, like faith, is the result of the hearing of the word [Rom x. 17].—The consideration of the sufferings of Christ, which our sins caused him to endure, is adapted to awaken a sincere and deep sorrow on account of our sins. (Starke).—"**Whom ye have crucified**"—this accusation at the conclusion of Peter's address, was the hook with which, as a true fisher of men, he reached their hearts; it was the goad with which the exalted Saviour himself pierced their souls, so that it was hard for them to kick against it; it was the two-edged sword of God, which divided asunder the soul and spirit, the joints and marrow, a discerner of the thoughts and intents of their hearts.—**Men and brethren, what shall we do?**—Love awakens love; Peter's gentle words: "Men and brethren", find their echo in the hearts of his hearers.—*What shall we do?*—namely, in order to atone for the sins which we have committed, to escape the wrath of God, and to find that salvation which ye proclaim. It is the welcome question of the penitent heart that is seeking for mercy.

Ver. 38. **Then Peter said unto them, Repent,** etc.—When the fisher observes that his net is full of fishes, he is doubly careful in handling it. But it is a very sad spectacle, when a fisher of men has had no experience of his own, and, unable to give wise counsel to those who are awakened by his words, permits them to escape, or even casts them forth again from the net. (Apost. Past.).—If we desire to explain God's word in a profitable manner, we must ourselves have first experienced its power. Peter had obtained a practical knowledge of repentance, after his fall, and had tasted the joy which the remission of sins produces. (ib.).—Like John the Baptist and Christ himself, the Church, too, begins her saving work by exclaiming aloud: "Repent!" For repentance is the beginning of all true Christianity. (Leonh. and Sp.).—**And ye shall receive,** etc.—When a pastor finds souls before him, on whom the word has made an impression, and who begin to inquire with deep seriousness, he may well spread out his sails with reanimated hope, and open his mouth with increased joy and confidence. To such souls we may promise many precious gifts, and need entertain no fear that God will withhold that which we have promised in his name, from those who submissively walk in the way which he appoints. (ib.).—There is no true repentance without a change of the heart and the mind.—Baptism is an efficient means of regeneration and the remission of sins. (Tit. iii. 5.).—Days of humiliation which are appropriately kept, constitute a Pentecostal commemoration on which the divine blessing rests. The Holy Ghost does not proceed from us, but is a gift which we receive from God.—And thou, O Christian, art baptized. But thy Baptism should continue to manifest its efficacy in thee. Let each day appear to thy soul as thy baptismal day. Thou shouldst every morning be buried anew in thy Lord Jesus Christ. (Ahlfeld).—The men of Israel had asked: What shall we do? They are now told that they should, in a submissive spirit, yield to the operations of the Holy Ghost.—They would have made every sacrifice, in order to call back Jesus of Nazareth, to embrace the knees of Him who was crucified, to be raised up by him, and to hear him personally say; "Your sin is forgiven!" And now, behold, their desire was fulfilled. The triune God has connected his gracious presence, as revealed in the new covenant, with the water of Baptism. (Besser).—This doctrine must therefore abide, as one that is true and permanently established, namely, that the Holy Ghost is given through the ministry of the Church, that is to say, through the preaching of the Gospel and through Baptism. Let all those who desire the Holy Spirit, seek him there; let them not despise the little flock, in the midst of which the sound of the Gospel is heard; let them, much rather, join themselves unto those who are gathered together in the name of Christ, and let them assist in prayer. (Luther).—*That we are saved, not so much through that which we do, as through that which the triune God does in us:* I. Our repentance, which is commanded, is already a result of the preventing grace of God, by which he draws us to his Son; II. We are brought by our Baptism into the most intimate communion with Christ, our Saviour; III. Our conscious and continued preservation in this communion through the Word and the Sacraments, is one of the gracious operations of the Holy Ghost. (Langbein).

Ver. 39. **For the promise is unto you, and to your children.**—The gracious promises of God are of vast extent; hence we can repeat them with confidence to all who are willing to hear. (Apost. Past.).—**And to your children.**—The church and the people of God had hitherto been so constituted, that not only adults but also little children belonged to the people of God, and with all these he made a covenant that he would be their God. Let us now suppose that on the day of Pentecost Peter had thus addressed the Jews: 'Brethren, repent, and let every one of you be baptized in the name of Jesus Christ, for the remission of sins; but your little children shall not be baptized; they shall remain in their sins, continue in their state of condemnation, and be counted among the people of Satan, until they grow up and reach the years of understanding.' What answer would the devout Jews have made? (Bugenhagen).—**And to all that are afar,** etc.—However distant the heart may be from God, it can nevertheless hear his voice. (Starke).—God is still willing to call men unto himself, and he has still room for all who come to him, Lu. xiv. 21. (Lindheim).

Ver. 40. **And with many other words did he testify and exhort.**—Testifying and exhorting belong together. Our exhortations must be founded on God's word and testimony, and the divine testimony must be applied to the hearts of our hearers through the medium of our exhortations. (Apost. Past.).—**Save yourselves,** etc.—No result is produced by the operations of the Holy Ghost, as long as the soul resigns itself to the corrupting influences of society; Christians are required to shine as lights in the midst of a crooked and perverse nation, and to sever every tie that attaches them to a sinful world. (Apost. Past.).—True conversion to God implies an entire separation from the creature. Avoid the company of the corrupt; it is better for thee to dwell in solitude, than to be found in the congregation of the wicked. (Quesnel).

Ver. 41. **Then they---received the word.**—A prompt acceptance of the word is the beginning of true conversion. (Starke).—Salvation or damnation may be the consequence of a single sermon or exhortation that was accepted or rejected. (id.).—**Were baptized.**—They were delivered through the means of this saving flood from the perverse generation which was given over to destruction, and were **added** to the assembly of those who were gathered together in the true ark of salvation; 1 Pet. iii. 20 f. (Besser).—**Were added- -souls.**—This was an amazing draught of fishes on the part of Peter. (Apost. Past.).—If the apostles had made Holy Baptism, which is the true door of the kingdom of heaven, narrower, by instituting a baptismal examination, as those deluded spirits do, who degrade the Sacrament of Baptism to the rank of an exhibition of certificates of their full-grown "believers" ("it would be dreadful," says Luther, "if I should be baptized on *my faith*"), then these three thousand could never have been added on the same day. (Besser).

ON THE WHOLE SECTION, ver. 37–41. *The Christian's way of salvation:* it is a life spent, I. In repentance toward God [Acts xx. 21], our Father in Christ; II. In faith toward the Son of God, our Redeemer; III. And sustained by the power of the Holy Ghost. (Leonh.).—*The gracious work of the triune God:* I. The Father decrees man's redemption, in eternal love; II. The Son completes the work, in voluntary obedience; III. The Spirit appropriates that salvation to us through the Word and the Sacraments, in repentance and faith. (Leonh. and Sp.).—*Repentance unto life* [Acts xi. 18]: I. Repentance first of all produces deep grief (sorrow for sin); II. Then, it conducts to true blessedness (remission of sins); III. And the heart, strengthened anew by the message of peace, serves the Lord without ceasing. (ib.).—The effect produced by the apostolic discourse, an evidence of the indwelling of the Holy Ghost in the Apostles.—*What are the results of the faithful preaching of the Gospel?* I. Deep feeling in the heart; II. Determination of the will.—Only be thou not so moved, that thou movest not from the place!—The vital question: 'What shall we do?'—The vast difference between the answer of John the Baptist, and that of the apostles of Jesus, to the same question: 'What shall we do?' Comp. Lu. iii. 10 ff. There, the Law, here the Gospel.—The evangelical order of salvation, that is, calling, illumination, conversion, justification, renewal or sanctification.—The Word and the Sacraments, the indispensable means of grace.—Repentance and the remission of sins, both in the name of Jesus Christ; ver. 38, and comp. Lu. xxiv. 47.—The gift of the Holy Ghost, a general promise. The kingdom of God with its promises and blessings, governed by the law of progress. — *The wonders of the divine call:* I. It exercises vast power, and is nevertheless consistent with the liberty of man; II. It embraces all things, and is nevertheless characterized by a gradual advance.—*The opposite effects of conversion:* I. It excludes, ver. 40; II. It unites, ver. 41. (Lechler).—*The discourse on the day of Pentecost, addressed by the Spirit to the whole world:* the office of the Spirit, manifested, I. In instructing, (ver. 32, 37); II. In convincing of sin (ver. 38); III. In consoling (ver. 38, 39). (C. BECK: *Hom. Rep.*). —*Who is it that receives the Holy Ghost?* I. All men may and should receive the gift; II. But it is bestowed on those alone who repent and believe. (Kapff.).—*I, too,* I. *Can* be baptized with the Holy Ghost; II. Such is my *duty;* III. And my *desire.* (Pressel).—*The first sermon, and the first baptism.* (Palmer).—*It still continues to be the office of the Church of Christ,* I. To receive—from Christ; from the Holy Ghost; II. To possess—fellowship; the Word; the Sacraments; III. To impart—to those who repent and believe. (BECK: *Hom. Rep.*).—*The Pentecostal,* I. *Question;* II. *Answer;* III. *Life.* (Hamm.).—*The effusion of the Holy Ghost,* the act, and the glorification, of our Saviour Jesus Christ. (Haackh.).—*The Pentecostal sermon of the Apostle, the testimony of the Holy Spirit delivered through the medium of the spirit of a man* (ver. 32, 41); I. It honors God; II. Instructs men; III. Convinces those who seek salvation; IV. Establishes and extends the Church. (Florey).—*The gift of the Holy Ghost:* I. How is the desire for it awakened in the heart? II. When is the heart prepared to receive it? III. What effects does it produce in us? (O. v. Gerlach).—*The building up of the holy Pentecostal temple in the world and Christendom* (in the Old Test. the counterpart—the building of the tower of Babel; the type—the building of Solomon's temple); I. The preparations for building; II. The master who directs; III. The materials; IV. The plan; V. The completion of the building (With references to the entire passage; A. SCHMIDT: *Predigtstudien*).—*What shall I do, that I may receive the gift of the Holy Ghost?* I. Look up, in faith, to the Son of God; he sends that gift from his throne in heaven, ver. 33; II. Smite upon thy breast in sorrow, and see that thou repentest, ver. 38; III. Attach thyself to the people of the Lord, and separate thyself from the worldly-minded, ver. 38–40.

ON THE WHOLE PENTECOSTAL NARRATIVE.—*The events of the day of Pentecost continue to occur even in our age, in order that the Christian Church may be sustained and extended:* I. The commemoration of the wonderful works of God in different tongues, ver. 11; II. The piercing of the heart, ver. 37; III. The harmony of believers, and their steadfast continuance in the apostles' doctrine, in breaking of bread, and in prayers, ver 1, 42 ff. (Schleiermacher).—*How does the Holy Ghost in our day preserve and extend the Church?* I. By proclaiming the wonderful works of God; II. By the powerful awakening of the minds of men; III. By the use of the appointed means of salvation. (Schütz).—*It is the Spirit whose divine power creates man anew:* I. He breathes into man a new breath of life, ver. 2–4; II. Opens his mouth for the praise of God, ver. 6–11; III. Brings loving companions to him [Gen. ii. 22]; ver. 14–21; 37–41. — "To us, O Holy Spirit, come!" Grant us, I. True repentance, ver. 37, 38; II. A joyful faith, ver. 38, 39; III. Brotherly love, ver. 41 ff.—*The festival of Pentecost, a spiritual vernal festival:* I. The breezes of Spring —the sound, as of a rushing wind, and the still, small voice from heaven, ver. 2–4; II. The voices of Spring—the animated voices of the apostles, praising the wonderful works of God, ver. 6–11, 14 ff., and the trembling voices of awakened men, inquiring for the way of salvation, ver. 37 ff.; III. The blossoms of Spring—childlike faith, and brotherly love, ver. 41 ff.—*The wonderful draught of Peter, the fisher of men* [Matt. iv. 19]. ("Fear not: from henceforth thou shalt catch men," Lu. v. 10.): I. The deep sea before him ("Launch out into the deep," Lu. v. 4)—the agitated multitude of people in Jerusalem, ver. 5–13, and, indeed, the vast sea of mankind, ver. 39; II. The good net which he casts ("Cast the net on the right side" [John xxi. 6])—his discourse concerning Jesus Christ, the Crucified and Risen One, delivered with an earnestness that rebuked, and a love that melted, the heart, ver. 14–40; III. The successful draught ("they enclosed a great multitude of fishes" [Lu v. 6])—on that day about three thousand souls at once, ver. 41. And to-day, here, among you—is there not perhaps such a soul here?

E.—THE HOLY, DEVOUT, AND BLESSED STATE OF THE PRIMITIVE CHURCH.

Chapter II. 42–47.

42 *And they continued [adhered] steadfastly in the apostles' doctrine and [to the teaching
of the apostles, and to the] fellowship, and [*om.* and][1] in [to] breaking of bread,
43 and in [to the, ταῖς] prayers. *And [But] fear came upon every soul: and many
44 wonders and signs were done by the apostles. *And all that believed were together,
45 and had all things common; *And sold their possessions [estates] and goods [possessions],
46 and parted [divided] them to all *men*, as every man had need. *And they,
continuing daily with one accord in the temple, and breaking bread from house to
house [at home][2], did eat their meat [partook of nourishment, τροφῆς] with gladness
47 and singleness of heart, *Praising God, and having favour with all the people. And
the Lord added to the church[3] daily such as should be saved [daily those who were
saved].[4]

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[1] Ver. 42. καὶ before τῇ κλάσει [of *text. rec.* with D (corrected). E.] is cancelled by later critics, in accordance with weighty authorities. [The word is omitted by Lach., Tisch., Born., and Alf., with A. B. C. D (original). Cod Sin.; these editors insert a comma in place of καὶ.—A later hand (C) prefixed καὶ to τῇ κλάσει in Cod. Sin.—Tr.]

[2] Ver. 46. [In place of *from house to house* (κατ' οἶκον) (as in Cranmer) the margin of the Engl. Bible furnishes the (Geneva) version *at home.*—"The best authorities are now in favor of explaining it to mean *in the house* or *at home*, as distinguished from the foregoing phrase, *in the temple.*—See Rom. xvi. 5; Philem. ver. 2, etc." (J. A. Alexander.) Tr.]

[3] Ver. 47. a. τῇ ἐκκλησια [of *text. rec.* with E.] was omitted first by Mill, afterwards by Bengel, and, more recently, by Lachmann, as this reading is wanting in several ancient manuscripts [A. B. C., also Cod. Sin.], and versions [Syr. Vulg., etc.]. It appears, however, to have been omitted [by copyists] in order to establish a conformity to ver. 41 [where the word does not occur]; but that verse is of a different character, as the verb is there employed in the passive voice. [Alford also rejects τῇ ἐκκλ.—'Επὶ τὸ αὐτὸ δὲ Πέτ. is the reading of *text. rec.* ch. iii. 1, with E. most minuscules, etc. But A. B. C. Vulg. (*quotidie in idipsum. Petrus autem.*) attach ἐπὶ τὸ αὐτό, without δὲ, to καθ' ἡμέραν in ch. ii. 47, and begin a new construction with 'Πέτρος δὲ. This is the division of the words adopted by Lach. and Alf., and they are sustained by Cod. Sin., which exhibits in four successive lines of the third column of the page, but without accents, the following arrangement: Τους σωζομενους—καθ ημεραν επι—το αυτο—πετρος δε.—Tr.]

[4] Ver. 47 b. [The original is σωζομένους (present tense), not the future, σωθησομένους. "This awkward periphrasis", says J. A. Alexander, in reference to the English version (Com. *ad loc.*), "is borrowed from the Vulgate, *qui salvi fierent.*" He translates: "*The Lord daily added saved* (or, *saved ones*) *to*, etc."—Comp. ἐστε σεσωσμένοι, *ye are saved* in Eph. ii. 5, 8. According to the analogy of the same word (also passive) in ver. 40, the translation would be: "*those saving* (or, who saved) *themselves*, that is, says Alford: "they were *in the way of salvation* when they were added to the Christian assembly." See Winer: *Gram. N. T.* § 18. 3, where Lechler's translation, as given above, is sustained.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 42. **And they continued steadfastly.**—The context shows that this verse refers more immediately to the *newly converted* persons mentioned in ver. 41, and that no reference to the *whole body* of believers occurs, until Luke introduces the latter in ver. 44 (πάντες δὲ οἱ πιστεύοντες). Commentators usually assume, without argument, that the entire church is meant in this verse, except that Meyer finds an argument in favor of this assumption in προςετέθησαν, ver. 41, which shows, as he supposes, that here the whole church is to be regarded as the subject. But nothing authorizes us to make such an inference; according to the laws of grammar, no others are meant except the three thousand souls, who "were added" (viz. to the original stock of the church); the question is, however, fully decided by the terms employed in ver. 44. The whole passage, besides, is consistent with itself, and rich in meaning, when we understand the present verse as referring to those alone who had so recently been converted. They had been made disciples when they were baptized in the name of Jesus, Matt. xxviii. 19, 20; it now followed, as a natural and necessary result, that they should receive fuller instructions (διδάσκειν, ib.), and regularly advance in knowledge and sanctification. And that such was the result, is stated in the present verse. They themselves felt the necessity of becoming more and more firmly established in the truth, and in fellowship with God in Christ, and on this account they adhered so steadfastly to *the teaching of the apostles* and to a *fraternal fellowship* with the believers Such is the meaning of κοινωνία, and neither "Communion", which interpretation gives an explicative sense to καὶ τῇ κλάσει τοῦ ἄρτου [καὶ *explicativum* = *videlicet*], nor, exclusively, charitable gifts to the needy. Lastly, they adhered also to the *religious meals* (the *agapæ*), of which the Lord's Supper was the conclusion, and to the *prayers.* [“The plural indicates the great variety, some being new or distinct from written forms, others being derived from the Jewish liturgy.” (Meyer). Alford explains thus: “The appointed times of prayer; see ver. 46—not excluding prayer among themselves, etc.”—The construction which the author (Lechler) adopts above, and with him Prof. Alexander, as varying from the one recognized in the English Version, is thus explained by the latter: “They continued, first, in the apostles’ doctrine, then, in communion, not with them alone, but with the body of believers.”—Tr.]. While the aorist forms *ἐβαπτίσϑησαν*, *προςετέϑησαν*, mark a *single*, momentary act, the term *ἦσαν προςκαρτεροῦντες* distinctly exhibits the continuance and permanence of the action specified. [See Winer: *Gram. N. T.* § 40, 3, and ib. 5 (1).—Tr.]

Ver 43. **And fear came upon every soul.**—Luke here describes the impression which the whole occurrence, and, particularly, the undeniably sincere conversion of such large numbers made on the multitude, even on the unconverted. A holy dread overpowered them, for they were unconsciously led to acknowledge the finger of God, and they felt his power. They may also temporarily have had a presentiment of that “wrath to come,” which was to overtake the obstinate enemies of God. While the narrative before us refers to this circumstance, it also states a fact which deepened the feeling of dread produced by the Pentecostal event, namely, that many miracles were wrought by the apostles; these are not, however, to be understood as having been restricted to that particular day.

Ver. 44, 45. **And all that believed.**—The *entire*, youthful Christian congregation is next described, ver. 44–47, with respect to its social relations and general course of action. The most prominent features are the brotherly love and the undisturbed harmony of the believers. Thus, they **were together** (*ἐπὶ τὸ αὐτό*), that is, as in ch. i. 15; ii. 1, in the *same* place, at times in the temple, ver. 46, at times in private houses; this course could be the more easily followed, if a large proportion of the newly converted Jews were strangers whom the festival had attracted to the city, and who immediately afterwards departed to their own homes.—The fraternal union of the Christians likewise manifested itself in their peculiar *administration of temporal possessions.* In what sense is the statement of this fact to be understood? Does it refer to a community of goods, in the literal sense of the words, so that it was an arrangement which embraced all without exception, and was, likewise, compulsory and legally sustained? The answer is furnished by a subsequent passage, ch. iv. 34 ff. The words before us, when viewed independently, do not indeed indicate that a *legal* statute had been adopted, to which each individual was *bound* to submit; but it, nevertheless, produces the impression that a *universal custom* is intended to be described. The former could not have been the case, as the facts presented in the narrative are simply descriptive of the conduct of individuals, and not the faintest intimation is given that their course of action was otherwise than voluntary. On the other hand, the language is unquestionably so positive and general (*πάντες οἱ πιστεύοντες*—*εἶχον ἅπαντα κοινά· καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον*), that if *this* passage alone referred to the subject, we would at once receive the impression that it was the universal practice to **have all things common.**—It may be added, that the words: *εἶχον ἅπαντα κοινά* are not to be understood: “they *possessed* all things in common,” (Meyer), but: “they *held* all things as common (property).” Each man regarded his property, not as intended for his own personal use, but as intended for the use of all others. For, the actual sale [*ἐπίπρασκον*] of their goods (*κτήματα*, real estate, *ὑπάρξεις*, personal property) would not well accord with the former interpretation, but be far more consistent with the latter.

Ver. 46. **And they, continuing daily with one accord in the temple.**—They were at one time in the temple, at another in a private house. The primitive Christians faithfully repeated their visits to the *temple*, as the central point of the Israelitic worship, and the common sanctuary of the entire nation. They did not even remotely entertain the thought of founding a sect, or becoming separatists, or organizing a religious communion that should essentially differ from that of the old covenant, and withdraw them from the latter. On the contrary, they participated with as much zeal and earnestness as any others, in the services of the temple, and observed all the prescribed hours of prayer and sacrifice; and this course aided in securing for them the favor of all the people; ver. 47.—But they also regularly came together in a *private house* (*κατ’ οἶκον*), where they formed a distinctly defined company of their own, and where the intimate relations which existed among the members, could be freely manifested; and it was precisely to such private assemblies that the development, in the course of time, of their peculiar Christian worship is to be traced. Here, however, special prominence is given only to the act of **breaking bread** (*κλᾶν ἄρτον*), by which, in accordance with the context, an act constituting a part of the public worship is necessarily meant, as in ver. 42. It is true that Luke describes in ver. 46 (“did eat,” etc.,) the manner in which the believers partook of bodily food; it was received with gladness, being cleansed and sanctified by singleness of heart, and by praises and thanks to God; accordingly, their bodily and daily life was elevated to a higher sphere by the Spirit and by a devout state of the heart. Still, the phrase *κλᾶν ἄρτον* includes a holy element of worship, passing over into the relations of the natural and bodily life; for this “breaking of bread” is, in accordance with the example and institution of the Lord, in reality a supper of brethren, a supper of the Lord, that is, it implies eating and drinking. Thus the life of the body and the life of the spirit reciprocally pass over into each other, and herein precisely, the healthy and vigorous action of the primitive congregation is revealed.

Ver. 47. **And the Lord added to the church daily.**—The last sentence of the chapter bears witness that the external growth of the church did not cease after the day of Pentecost, but, on the contrary, steadily proceeded, although not in the same striking manner. This growth is not, however, to be viewed as a natural process, but as an operation of grace, as the act of the living and exalted Lord of the Church (*ὁ κύριος προςετίϑει.*).

DOCTRINAL AND ETHICAL.

1. The *doctrine* or *instruction* was the first instrumentality that was employed in the work of strengthening and establishing the new converts. The Christian Church is primarily a communion of faith, and hence essentially needs instruction, a knowledge of the truth, and the ministry of the word. Any attempt to edify without instruction and doctrine as the basis, is neither in accordance with the example and command of Jesus, nor with the practice and principles of the apostles, and is therefore unevangelical.

2. We learn that at the very earliest period of the existence of the Church of Christ, all *the means of grace* were employed and appreciated in their full significance, as *media* through which salvation is imparted—first, the *Word*, partly, in the missionary address, and, partly, in the subsequent appropriate and thorough instructions imparted by the apostles; secondly, the *Sacraments:* (*a*) Baptism, as the means of regeneration, so that the individual may *become* a disciple of Jesus; (*b*) The Lord's Supper (breaking of bread), as the Sacrament of growth, so that the individual may *remain* a disciple of Jesus.

3. *Prayer*, an aid to growth in true virtue. Even as the first converts in the apostolical Church made progress in the Christian life and advanced in grace, by also persevering in prayer, so prayer still is, and, under all circumstances, will ever continue to be, one of the chief means by which our growth in sanctification and the renewal of our nature are promoted. Our communion with the living God in Christ Jesus, when sustained by prayer, as the intercourse of one person with another person, will necessarily exalt, sanctify and enrich the soul; for God is as surely the hearer of prayer, as he is the living God.

4. The *fellowship of believers*, is, next to their communion with God himself, a means for promoting their growth in grace. "Every one that loveth him that begat, loveth him also that is begotten of him," 1 John v. 1. Conversion enlarges the heart, and produces a holy and blessed communion of souls. A living faith, and the love to the Redeemer, are precisely the sources whence the mutual relations of men, who are herein of one mind and heart, derive their warmth and tenderness And that love of our neighbor, which is active, prompt and self-sacrificing, is both the evidence of our faith, and also the means of promoting its growth.

5. The external increase of the church was one of the results of its internal growth. The more vigorous and pure our inner life gradually becomes, the more powerful and extended is the influence which it exercises on the world without. And those missionary operations are the most richly blessed, which are conducted unconsciously through the medium of the holy life of the *entire body* of believers, and not merely through the agency of individuals who are commissioned to perform the work. Still, the external growth is essentially an operation of the Lord, and an evidence, furnished by facts, of his Deity. For it is not man (who merely plants and waters), but *God*, who causes the growth, and gives the increase. (1 Cor. iii. 6, 7). The adding of souls to the Church is *one* of the operations which the exalted Redeemer conducts in his church. (See above, EXEG. AND CRIT. notes on ch. i. ver. 1. b.)

HOMILETICAL AND PRACTICAL.

VER. 42. **And they continued steadfastly**, etc.—It is not sufficient to begin well; we must persevere unto the end. (Starke).—The loud sound from heaven, and the trembling of the soul are succeeded by silence and repose, indicative of the soothing influences of the Pentecostal Spirit. (Leonh. and Sp.).—**In the apostles' doctrine**; see the admonition given by the apostle, 1 Pet. ii. 2, 3.—The pure and simple Gospel of Christ, the Crucified and Risen One, which is alike the heart and the glory of all the teaching of the apostles, is the immovable foundation on which "all the building fitly framed together, groweth unto a holy temple in the Lord," Eph. ii. 21. (Leonh. and Sp.).—No one of the apostles entertained doctrinal views that were peculiar to himself; all adhered to the simple Gospel; believing souls were thus sustained in their adherence to the one thing needful. (Apost. Past.).—*Grow in grace!* [2 Pet. iii. 18]. I. He who does not grow, declines; II. Whosoever hath, to him shall be given, and he shall have more abundance; III. Let him that standeth, take heed lest he fall! (Lechler).—**And** (in) **fellowship, and in breaking of bread, and in prayers.**—Then only, when believers are in fellowship with Christ, will their own union among themselves acquire increased purity and power. And for this purpose the servants of God urge the souls intrusted to their care, to come to the Lord's Table, as well as encourage them to offer united prayers. (Apost. Past.).—Keep to the means of grace, and they will keep thee.—*The Lord's Supper:* I. Its nature —a festival of the Lord and of the brethren; II. Its influence—it conducts to the remission of sins, and promotes the growth of true godliness. —Continue instant in prayer! [Rom. xii. 12].—Endeavor to keep the unity of the Spirit in the bond of peace! [Eph. iv. 3]. (Lechler).

VER. 43. **And fear came upon every soul.** —God can easily fill the hearts of his enemies with terror, and hold back their mouth with bit and bridle. [Ps. xxxii. 9]. (Quesnel).—It is a characteristic feature of the works of God, that they fill us with awe. (Starke).—God is as a wall of fire around his Pentecostal Church, so that the tender plants may not suffer harm.—**And many wonders and signs**, etc.—The many wonders and signs which were done by the apostles, might indeed create fear among those who stood without; faith was, however, produced not so much by them as by the word of the Gospel (Apost. Past.)

VER. 44, 45. **And had all things common.** —It was not the envy of the destitute, but the love of the original owners which led to this "community of goods" among the primitive Christians; it had, however, no features in common with the fanatical, levelling practices of "Communism." In the sight of God it is not "property" that is a "theft," but selfishness, which possesses, but also withholds the means for relieving the wants of a brother. When the necessities of the case were apparent, all that a member of the holy family of Christians possessed, was unquestionably placed at the disposal of its Head, but the Holy Ghost did not teach any one to sell his goods, in order that he might be the owner of none. The primitive congregation by no means lived in a convent. Nothing in the text implies that a law on the subject existed; all the arrangements were made by love. (Besser).—That Christian Communism said: All that is mine, is thine; the unchristian Communism of our day, says: All that is thine, is mine. Those early Christians said: Take all that I have! The modern Communists exclaim: Deliver up all that thou hast! That holy community of goods proceeded from love to the poor, but that which is now proclaimed, is the result of a hatred to the rich.— Faith—its tendency to produce union: it unites men with God; it forms a union among men.—Love, the fruit of faith [Gal. v. 6], manifested by its acts.—When we possess genuine faith and love, we do not become weary in well-doing. (Starke).—No friendship is so sincere as that which exists among believers.—Unity and love are the best evidences that the Church is a building and work of God.—Temporal possessions are insignificant in the eyes of those who possess heavenly treasures. (Quesnel).—The more sincerely we love the Lord, the more sincerely will we love our neighbor.—"To do good, and to communicate, forget not." [Hebr. xiii. 16].—Let me, O Lord, do unto others, as thou hast done unto me. [John xiii. 15].—'He that hath pity upon the poor, lendeth unto the Lord.' [Prov. xix. 17]. (Lechler).—*The essential features of Christian Communism*, in contradistinction from any unchristian form of Communism: I. Its source is, not an external law, much less compulsion, but the natural impulse of love; II. Its object is, not the equality, but the welfare, of all; III. The means which it employs—not a community of goods, but a union of hearts.

VER. 46. **And they, continuing daily with one accord in the temple.**—The Lord had not yet destroyed the temple of Jerusalem, and the Christians consequently still visited it as the place of public worship and prayer.—'Let us not forsake the assembling of ourselves together, as the manner of some is!' [Hebr. x. 25.]—**Breaking bread from house to house.**—They naturally observe their peculiar holy rite, the Sacrament of the new covenant, apart from the public, in the bosom of the congregation. Thus their private dwellings were consecrated as temples of the Most High; the house and the church, private prayer in the closet, and the public praise of God in the temple, formed one harmonious and complete whole.—A solemn admonition to rebuild our broken domestic altars, and to recall our extinct family worship back to life! (Leonh. and Sp.).—Simplicity and union, the prominent virtues and ornaments of true Christians. (Starke).

Did eat their meat, etc.—Peace of conscience, and gladness, the fruits of faith. (Starke)—God permits none to exceed him in liberality; the more heartily we praise and thank him, the more abundantly does he bestow grace and comfort upon us. (Quesnel).—No one can more fully enjoy the temporal gifts of God than a true Christian, for he rejoices at the same time in God, and tastes and sees that the Lord is good.—As soon as we are converted to Christ, we enter the way of salvation. (Apost. Past.).—It is godliness that affords us the purest enjoyment of life.—The true Christian, not of a sad countenance, as the hypocrites are. [Matt. vi. 16].—That God fulfils his promise: "Them that honor me I will honor." [1 Sam. ii. 30]. (Lechler).—None were so joyful in all Jerusalem as the disciples of Jesus. (Besser).

VER. 47. **And the Lord added to the church**, etc.—Nothing conduces more effectually to the conversion of unbelievers than the harmony and gladness of Christians. (Starke).—And by what means did the first Christian Church subdue so many hearts? She had not yet established Tract Societies, neither did she accomplish her design by long discourses, or by running to and fro. She was herself a living Tract on the saving power of the Gospel. Her image performed the part of a missionary. Her fulness of life furnished her with nets and hooks. All who came near her were overpowered by the feeling: 'This is none other but the house of God, and this is the gate of heaven!' (Krummacher).

ON THE WHOLE SECTION.—*On the happy results of a truly apostolic Christianity:* we enumerate, I. A steadfast continuance in the apostles' doctrine, ver. 42; II. Acts of self-denying love, ver. 44, 45; III. Winning souls by joyfully praising God with singleness of heart, ver. 46, 47. (Harless).—*The Pentecostal church, the commencement of a new period of the kingdom of God:* I. New, in the mode in which it was founded; II. New, in the form of the inner and outer life of its members; III. New, in its spiritual influence on the world without. (Krummacher).—*Of one heart, and of one soul* [Acts iv. 32]: I. Such is the true spirit of the Church of Him who, previously to his death on the cross, earnestly prayed that all might be one [John xvii. 11]; II. Such should be, and such will be, our spirit, if we submit ourselves altogether to Christ in faith; III. And we are not full citizens of the kingdom of God, unless we endeavor with singleness of heart to promote such unity of spirit. (Knapp).—*Without love, no Holy Ghost:* I. Love in heaven bestows the gift of the Holy Ghost; II. Love on earth receives it; III. Love in the heart testifies to it. (Florey).—*The gracious operations of the Holy Ghost in the life of the primitive Christian Church:* I. The faith to which she bore witness; II. The acts which she performed; III. The love which she demonstrated; IV. The means of grace which she employed; V. The blessedness which she enjoyed. (id.).—*The first Christian congregation, a permanent model for all that succeed it:* I. In the fellowship of the faith; II. In the practice of love; III. In the enjoyment of general esteem. (Binder).—*The encouraging example given by the first Christian congregation:* they continued steadfastly, I. In the apostles' doctrine; II. In fellowship; III. In breaking of bread; IV. In prayers. (Langbein).—*How does the glory of the new life which we discover in the youthful congregation of Jerusalem, manifest itself?* I. As a vigorous and healthy spiritual life; II. As the sanctified life of a family; III. As the influential life of witnesses. (W. Hofacker).—*The essential features of a truly Christian congregational life:* I. Faithful adherence to the confession of the truth; II. Fellowship of public and family worship; III. Demonstration of faith by works of self-denying love. (Langbein).—(*Sermon on the occasion of an ecclesiastical Visitation:*) *The fourfold standard according to which a congregation and the pastor are to judge themselves:* I. The application made of the divine Word; II. Conduct with respect to the Lord's Supper; III. The personal interest in Christian fellowship; IV. Practice with respect to prayer. (Weitbrecht).—There is a threefold Paradise to which we look back with longing eyes: that of the first human pair—that of our childhood—that of the primitive Church.—*How may the survey of the paradisiacal state of the primitive Church become a blessing to us?* That survey is well adapted, I. To strengthen our faith, while we gaze on the Church as the beloved of the Lord; II. To humble us, when we soon afterwards perceive that her glory was obscured by a veil which still covers her in almost every place; III. To enlarge our Christian knowledge, and teach us that the power of divine grace bestowed on the Church, as an institution designed to conduct men to salvation, is not yet withdrawn; IV. To give us the comforting assurance, that, amid all the difficulties of the present and any future time, the Lord will continue to add souls to the Church, even unto the end. (A. SCHMIDT: *Predigtstudien*).—*Behold, the tabernacle of God is with men!* [Rev. xxi. 3]. I. They are his people, ver. 42, 44-47; II. He is their God, ver. 43, 47.—*The little flock of the good Shepherd:* how admirably it maintains union, I. With its Lord; II. Among the members; III. As contradistinguished from the world.—*The first Christian congregation, a holy family:* I. The kind Father of the family; acknowledged with childlike faith—revealed in his daily blessings; II. The beloved members of the family; the older—those of the day of Pentecost; the younger—those who have since been added; III. The admirable family arrangements; doctrine and prayer—breaking of bread and care of the poor. IV. The blessed peace of the family; internally, among themselves—externally, with them that are without [Rom. xii. 18].—*The first Christian congregation, a flourishing garden of God:* I. The bright sunshine of divine grace which it was permitted to enjoy, after the abundant Pentecostal shower; II. The rich blossoms of the Spirit and fruits of righteousness, which prosper by the divine blessing: faith, love, hope, humility, gentleness, chastity, alms-giving, prayer, etc.; III. The strong wall which secures the garden of God from the ravages of the foe, ver. 40, 43.—*The image of the Pentecostal congregation of Jerusalem, a golden mirror for all congregations:* I. A mirror of instruction—showing us what a Christian congregation ought to be; II. A mirror of repentance—showing us what we need in order to be a Christian congregation; III. A mirror of comfort—showing us the means by which we may become a Christian congregation.—*Remember from whence thou art fallen, and do the first works!* [Rev. ii. 5]—an admonition addressed by the apostolic Church to the Church of our day: the first works of, I. Vital godliness; II. Consistent self-denial; III. Ardent brotherly love; IV. Victorious conflict with the world.—*The city of Jerusalem of the primitive Christians, the true Zion of God:* I. The unveiled archetype of the city of David of the old covenant; II. The permanent type of the Christian Church of the new covenant; III. The terrestrial image of the heavenly Jerusalem. [The divine purpose in founding the Church.—The duties of members of the Church.—The present (temporal—spiritual) condition of the Church, contrasted with that of the apostolic Church.—The treasures of the Church.—The terms of admission into the Church.—The essential features of Public Worship.—*The original establishment of the Christian Church:* I. The circumstances under which it was accomplished; (*a*) the Mosaic institutions were circumscribed and temporary in their character; (*b*) the time (state of the world, etc.,) had arrived in which it accorded with divine wisdom, that mankind should receive a perfect religion. II. The divine procedure; (*a*) introduction of gifts and forms which primarily appealed to the senses; (*b*) but were intended to renew and sanctify the heart; III. The human agency employed; (*a*) the preaching of the Word; (*b*) the administration of the Sacraments; IV. The results; (*a*) promotion of the glory of God; (*b*) salvation of immortal souls.—TR.]

PART SECOND.

The Church of Christ in Jerusalem; its development and guidance; its conflicts and victories, acts and sufferings. Ch. iii.—Ch. vii.

SECTION I.

THE HEALING OF THE LAME MAN, AN APOSTOLICAL MIRACLE WROUGHT IN THE POWER OF JESUS CHRIST; ITS EFFECTS: FIRST, PETER'S TESTIMONY CONCERNING JESUS CHRIST, DELIVERED IN THE PRESENCE OF THE PEOPLE; SECONDLY, THE ARREST OF PETER AND JOHN; THEY ARE, HOWEVER, RELEASED, AFTER ENERGETICALLY VINDICATING THEMSELVES BEFORE THE GREAT COUNCIL. ALL THESE EVENTS TENDED TO ENCOURAGE, AND TO STRENGTHEN THE FAITH OF THE CHURCH: THE ONENESS OF SPIRIT AND THE BROTHERLY LOVE OF THE BELIEVERS.

CHAPTER III. AND CHAPTER IV.

A.—THE MIRACULOUS HEALING OF A LAME MAN.

CHAPTER III. 1–10.

1 Now Peter and John went up together into the temple at the hour of prayer,
2 *being* the ninth *hour*. *And a certain man lame from his mother's womb was carried,
whom they laid [placed] daily at the gate of the temple which is called [the]
3 Beautiful, to ask alms of them that entered into the temple; *Who, seeing Peter
4 and John about to go into the temple, asked an alms[1]. *And [But] Peter fastening
5 his eyes upon him with John, said, Look on us. *And he gave heed unto
6 them [looked on them intently], expecting to receive something of them. *Then
[But, δὲ] Peter said, Silver and gold have I none [not]; but such as [but what,
ὃ δὲ] I have [that, τοῦτό] give I thee; In the name of Jesus Christ of Nazareth
7 rise up and[2] walk. *And he took him by the right hand, and lifted [raised] *him*[3]
up: and immediately his feet and ankle bones [ankles] received strength [became
8 firm]. *And he leaping up stood, and walked [could stand and walk], and
9 entered with them into the temple, walking, and leaping, and praising God. *And
10 all the people saw him walking and praising God: *And they knew [recognized
him, αὐτόν, ὅτι οὗτος] that it was he which sat [was accustomed to sit] for alms
at the Beautiful [beautiful] gate of the temple: and they were filled with wonder
and amazement at that which had happened unto him.

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[1] Ver. 3.—λαβεῖν [of *text. rec.*], after ἐλεημ. is wanting, it is true, in some MSS. [D.] and versions, but is probably genuine and, indeed, is often found as a pleonasm in combination with αἰτεῖν in classical Greek writers. [Found in A. B. C. E. Cod. Sin., and in Vulg. (*ut acciperet*), etc.: rejected by Meyer as a correction from ver. 5, but retained by Alf.; defended by de Wette; acknowledged and explained by WINER: *Gram. N. T.* § 65, 4, d.—TR.]

[2] Ver. 6.—ἔγειραι καὶ [*text. rec.* with C.]; these words are wanting in a few MSS. [B. D.], unquestionably also in the Codex Sinaiticus, but were probably omitted [by copyists] simply for the reason that, in ver. 7, Peter himself raised up the lame man. We have not sufficient grounds for regarding them as spurious. [Alford does not decide, "the authorities being so nearly divided," but, like Lach., encloses them in the text in brackets.—TR.]

[3] Ver. 7.—αὐτόν after ἤγειρε is found, indeed, in various MSS. [A. B. C. Cod. Sin.], versions [Syr., etc.] and fathers [Cyp. etc.], but is, nevertheless, rather to be regarded as a later addition. Lachmann inserts the word. [In the Engl. vers., *him* is inserted in Italics, as having been supplied; it is omitted in D. E., etc., and regarded by Alf. as "an insertion to fill up the sense."—TR.]

EXEGETICAL AND CRITICAL.

Ver. 1. *a.* The narrative before us does not relate the historical facts according to their regular connection and sequence, nor are precise chronological statements of any kind furnished by it. We have, therefore, no means whatever for determining how soon after the day of Pentecost the present event occurred, although a considerable period of time probably intervened. —The narrative of the healing of the lame man, derives its importance chiefly from the circumstance that it exhibits an *act* of an apostle, performed in the power of Jesus (*πράξεις τῶν ἀπ.*), and also describes the powerful witness which, in the presence of the people and the Great Council, the apostles bore to Jesus, as the Saviour. With these statements, the additional facts that are presented, and that relate to the internal condition and external relations of the Church, are very appropriately connected.

b. **Peter and John went up together.**—The union of the believers is here exemplified in the intimate and continued association of these two apostles. Their course confirms the statement which is made in ch. ii. 44 respecting the whole body of believers. We are likewise here reminded of the circumstance that Jesus sent forth his disciples "by two and two," Mark vi. 7. [See Luke xxii. 8; John xxi. 7, 20 ff.]. As on the day of Pentecost, all the apostles stood up, but Peter alone began to speak, so here, the two apostles are found together, but it is Peter who speaks and acts; John accompanies him, and stands at his side, engaged in silent meditation. His hour for action is yet to come.

c. **Into the temple at the hour of prayer, being the ninth hour.**—The general remark, in ch. ii. 46, that it was the practice of all the believers to continue daily in the temple, is here illustrated by a special case. The two apostles proceeded from the city to the mount of the temple, which they ascended at the hour of prayer. Already Daniel (ch. vi. 10) prayed thrice every day upon his knees (comp. Ps. lv. 17); in the later age of the apostles, custom had firmly established the three hours of prayer, namely, the third hour of the day, in the morning [see above, ii. 15]; the sixth, at noon; and the ninth, in the evening [x. 3, below]. The first and third coincided with the hours in which the morning and the evening sacrifices were, respectively, offered. On the present occasion, the hour of *evening* prayer is to be understood, or our three o'clock in the afternoon. Both the place and the time of public worship under the old covenant were sacred in the eyes of the disciples, and both were observed by them with the utmost fidelity.

Ver. 2, 3. *a.* **At the gate of the temple which is called Beautiful.**—No other sources furnish us with any information respecting a gate of the temple bearing this name. Josephus describes a certain gate (*J. War.* v. 5, 3), called *Nicanor's* Gate, and composed of Corinthian brass, which exceeded all the others in magnificence and value. Many interpreters suppose that this gate is meant; others are inclined to believe that another, called *Susan*, is intended; still others suggest a third [named *Huldah;* but not one of all these conjectures (see Meyer and de Wette *ad loc.*) has met with general favor, "so that," says Alford, "the matter must remain in uncertainty."—Tr.]

b. **Lame from his mother's womb.**—The miracle wrought in his case was, therefore, the greater; and, as he was accustomed to present himself daily at the gate of the temple, and sit there, his lameness was widely known, ver. 10.

Ver. 4, 5. **And Peter, fastening his eyes upon him.**—The apostle's heart was, at the same time, deeply moved by the pitiable and helpless condition of the cripple, and he, together with John, gazed on the face of the latter, with all that sympathy which love teaches the heart to feel for Christ's sake. His words: **Look on us**, were intended to aid the unfortunate man in collecting his thoughts, and in looking upward to the apostles with hope and confidence. And such, in truth, was the effect of those words, for he *ἐπεῖχεν αὐτοῖς, i. e. oculis et animo defixus atque intentus erat in apostolos.* (Strigel). He now confidently expected to receive a gift from these men. The earnest glances of each party produced, as well as bore witness to, a certain intenseness of feeling within them. These were the preparatory steps which each took in reference to the act.

Ver. 6, 7. **Silver and gold have I none**—Even if the lame man looked up to them with more than ordinary confidence, he, nevertheless, expected to receive money. Peter extinguishes this hope, and yet does not dismiss him without a gift. When he pronounces those powerful words of authority and help, he bestows that which he has—a vital power, proceeding from Jesus Christ. He speaks and acts, not by virtue of any authority of his own, but in the power of Jesus; the lame man, on his part, is directed to rise up and walk in, and by, the power and grace of Jesus. But the object is attained only when an *act* co-operates with the *word*—the act of taking the man by the hand and raising him up, was also required. In that moment the crippled limbs were touched as if they had been subjected to an electric shock; they were strengthened and restored by the almighty power of God. The man leaps up with an elasticity hitherto unknown to himself; he can do that which he had never learned to do, from the time of his birth—he can stand, and he can walk; this is another aspect in which the miracle should be viewed.

Ver. 8–10. **And entered with them into the temple.**—He did not at once proceed to his home, but entered the sanctuary of God, in order to give thanks and praises, and to testify that he both recognized the goodness and wonderful work of God in Christ, and also accepted such mercy with thankfulness. He walked about [*περιπατοῦντα*] in the court of the temple, and leaped, as his very heart leaped for joy; his body and soul rejoiced in the living God, who had now endowed him with life and power.—All those who had assembled in the courts of the temple in order to pray, were witnesses of the miracle; they recognized in him, as he walked before them, the same man whom they had always found sitting at the same gate, as a helpless beggar. The circumstance created the most profound amazement among the spectators. [They were "exceedingly astonished and aghast," as

Dr. J. A. Alexander (Comm. *ad loc.*) quotes, apparently with approbation, from the Rhemish N. T.—Tr.]

DOCTRINAL AND ETHICAL.

1. The miracle was wrought in the name of Jesus of Nazareth, as the Messiah. All the wondrous works of the apostles and the other disciples of Jesus, proceeded from Him as their source, and promoted His honor, not that of any human being, even though he were a disciple of the Lord. Luke says, in ch. ii. 43, very thoughtfully, that many wonders and signs were done *διὰ τῶν ἀποστόλων*, for they were performed, not by *men*, but by the Lord; men were simply his instruments. Such miracles are acts and operations of the exalted Lord, and thus demonstrate, as expressions of life and power, that He, the Crucified One, both lives, and also possesses all glory and power; they also furnish the evidence that he abides in true fellowship with his people, and acknowledges them when they confess him.

2. It is rarely the case, when we read of miracles wrought in the power of Christ, that the coöperation of the respective parties—of him who acts, and of him who receives—can be so distinctly observed, as in the present instance. We notice, first of all, the intent look of each party: Peter gazes on the lame man with deep sympathy, and his love is ready to help and to heal; when the lame man hears Peter's words, he surveys the two apostles with an intentness that reveals all the confidence, the desire, the hope, of his soul. We perceive, in the next place, that both parties depend on Jesus with all the fulness and power of faith: Peter speaks and commands in the name of Jesus; the lame man submits to Jesus with all his soul, and awaits the promised help with lively hope. And, lastly, each party combines the powers of the body and the soul in one effort: Peter takes the man by the hand, and raises him up; the latter, wonderfully endowed with new power of the will, and new muscular strength, at once stands up. The name of Jesus, the Person of Jesus, his grace and divine power to heal, constitute, in their combination, a point of union for both parties: here, their souls meet together; here, the hand of one grasps the hand of the other; and here, they find the source of that bodily and spiritual power, which they, respectively, impart and receive. The more intimately they are united with Jesus, in faith, love, and cheerful hope, the more freely and fully they receive strength, help, and salvation.

3. It may be added, that the lame man, doubtless, not only received health and strength of body, and power to use his limbs, but also that his soul was awakened and won for Jesus Christ. Such a result may be inferred from the overflowing gratitude of his heart, which expressed itself aloud in the praise of God; it is, indeed, necessarily implied by the whole character of the miracle, as one which was wrought in consequence of a union with Jesus Christ, both bodily and spiritual, alike on the part of him who gave, and of him who received. Such a union with Jesus, in the case of the afflicted and then hopeful lame man, cannot well be psychologically conceived as having been transient in its nature; and, besides, to him who gratefully praises God, the promise of new mercies is given; Ps. l. 23.

HOMILETICAL AND PRACTICAL.

Ver. 1. **Peter and John went up together into the temple.**—These two disciples henceforth often appear together. They did not precisely correspond to each other in nature and character; but, as one diamond polishes another, so each of these precious stones may have aided in imparting additional value to the other. (Rieger).—Union should exist among all men, but especially among those who are invested with the sacred office. (Starke).—Why should not those who adored the Saviour that had come into the world, enjoy the worship of the temple, which was a shadow of things to come? [Col. iii. 17]. (Besser).—Fellowship with all believers is perfectly consistent with a still more intimate union of the members of a smaller circle.—*The light in which the Christian views the order and arrangements of public worship:* I. Not as a yoke of the law; II. Not as a meritorious work; but, III. As a good external discipline; and, IV. As means which God has graciously given us for growing in grace. (Lechler).—*The Christian's visit to the house of God*, a free and joyful service; promoting, I. The honor of God; II. The edification of our neighbor; III. Our own growth in grace.

Ver. 2, 3. **And a certain man, lame,** etc.—The poor and miserable are commonly those in whose case the exceeding grace and power of the Saviour may be most distinctly revealed. (Ap. Past.).—It was not without a special object that the lame man begged at the gate of the temple; the law and the prophets appealed more forcibly to the heart there than elsewhere, and the heart and the hand were more prompt in giving. (Leonh. and Sp.).—This lame man is an image of our natural inability. We must be carried, as long as our feet are without strength. But he who lays us at the most beautiful gate of the temple, which is called *Jesus Christ*, has, in truth, carried us to the gate of life and of the power of God; we shall there be assuredly healed. (Gossner).—Those who have perfect limbs and senses, are in duty bound to be grateful to God, and to refrain from mocking and insulting the infirm. (Zeis.).—How bitter are the fruits of sin! From that source all our infirmities proceed, including those of the body. (Lindh.).—Like their Master, the servants of Jesus readily visit the poor and provide for the needy. But a faithful pastor is not satisfied, until those who have availed themselves of his personal aid and his office in relieving their temporal wants, have experienced the divine power of Jesus in relieving their *spiritual* wants. (Apost. Past.).

Ver. 4. **And Peter, fastening his eye upon him.**—That look certainly revealed love! O that we would always look on those who appeal to us for aid, instead of slightly glancing at them, and then looking hastily elsewhere! Then would our hearts be more deeply moved. The survey of such a countenance, or of such a disordered household, or of such a disturbed mind, would affect our feelings. And the faint ray of light which may occasionally be discovered in such a haggard face, or the spark of the divine image which continues to gleam in such a corrupt heart, would fill us with joyful wonder, with new faith, new love, new hope.—**Look on us**—with confidence, with hope!—It is a tender and paternal address, when faithful pastors say to those who are poor and blind in the faith: "Look on us! We are ambassadors for Christ, as though God did beseech you by us: we pray you, in Christ's stead, be ye reconciled to God." [2 Cor. v. 20]. (Ap Past.).

Ver. 5. **And he gave heed unto them,** etc.—With what diligence and attention we listen, when we have reason to expect temporal aid! (Quesnel).—It is already a great blessing, when a pastor, by the power of the Spirit, has awakened an expectation in his hearers that they will "*receive something;*" they are then no longer dead, for their hearts begin to feel and to hunger. But let them not wait in vain. Alas! how often it may occur, that poor, awakened, and hungering souls, look on their teacher, hoping to *receive something*, and are sent empty away! (Ap. Past.).

Ver. 6. **Silver and gold have I none.**—This is apostolical—"as poor, yet making many rich; as having nothing, and yet possessing all things." [2 Cor. vi. 10]. Peter, although poor in gold, was richer than all the rich—richer than all who bear dazzling titles and receive large incomes. He possessed faith in the power of the name of Jesus Christ, and with this he accomplished far more than if Christ had assigned to him the revenue of a kingdom, or an ecclesiastical territory, as his wages. (Gossner).—*That* can scarcely be regarded as the real patrimony of Peter, and the apostolic see, which glitters with gold and silver. (Lindh.).—**But such as I have give I thee.**—This is the feeling of devout and faithful servants. He who had received two talents, could not, it is true, gain as largely as he who had received five; nevertheless he also could say: That which thou hast given me, I have faithfully employed. (Ap. Past.).—**In the name of Jesus Christ of Nazareth, rise up and walk.**—In this manner the despised and crucified Jesus of Nazareth is glorified among the sick, as he who heals alike the body and the soul.- Health is better than silver and gold, but the health of the soul is better than that of the body.—When God appears to refuse the objects which we desire, he gives us others that are better.—If God were inclined to bestow no better gifts for the promotion of our spiritual welfare, than those which we usually desire, we would never obtain his richest gifts. (Starke).—"Give to every man that asketh of thee." [Luke vi. 30].—"As every man hath received the gift, even so minister the same one to another." [1 Pet. iv. 10].—"Freely ye have received, freely give." [Matt. x. 8].—Jesus Christ, the Mediator, through whom all temporal and spiritual mercies are received.—Jesus acknowledges those who confess him.—The more intimate thy union with the Redeemer becomes, the more abundantly does he grant thee power to loose, to heal and to help.—A living communion with the living Saviour, sustains our spiritual life, and constitutes our highest blessedness. (Lech.).—**Silver and gold have I none, but such as I have,** etc.—God be praised, that the evangelical church can still employ such language in our day. She is poor, it is true, with respect to secular power and temporal possessions; but that which she has, and which she gives to the soul that seeks salvation, is the blessed name of Jesus, His living word, His saving grace. And when we receive such gifts, we receive more than silver and gold. To the poor the infirm, and the wretched, the words are still repeated: **Rise up and walk!**—Rise up from the dust, and walk in newness of life!

Ver. 7, 8. **And he took him by the right hand,** etc.—The seeking soul must be sustained not only by our words, but also by our acts, even as if we took it by the hand, and assisted it to walk. (Quesn.).—**And lifted him up,** etc.—How much more wonderful than the change produced in this lame man's condition, is that change which God effects in the heart! But who gives heed to it? (Quesn.).—**And entered with them into the temple,** etc.—Many persons are restored to health, but all are not thankful for it; John v. 14. (Zeisius).—To offer thanks and praise to God, is a precious privilege.—It was a blessed and delightful visit to the house of worship for this man, who is now healed, and who could, with all his heart, repeat the Psalm of praise: "Bless the Lord, O my soul!" And it was as blessed and delightful for the apostles, who could bring such a companion with them to the presence of God. The most honorable escort which a servant of Christ can obtain, both here below, and on high, consists of those souls, whom he has been enabled by the grace of God to rescue from destruction. O God! how great will be the blessedness of him, who has guided even one soul to thee!

Ver. 9, 10. **And all the people saw him** etc.—Let every word of the Church be an act, and let every act accord with the word of Jesus, and be done in his name; then will the Church, even in her weakness, stand forth in strength. (Rudelbach).—A servant of Christ will afford the world an opportunity not only to hear, but also to see, that which is instructive. The example of converted souls must give a visible form to that which the preached word has declared. The happy change wrought in new converts, will impress others seriously in proportion to its outward manifestations. Hence God here chose a cripple who was widely known, and still chooses at times a notoriously wicked man, in order to make manifest, as it were, in a tangible manner, the wonderful power of his grace in Christ Jesus. (Apost. Past.).—**And they were filled with wonder and amazement.**—It was the immediate design, and also the effect of miracles, when the Church was founded, to produce wonder and amazement, and attract the multitude. They were means which God employed for calling the people together, in order to hear the Gospel concerning Christ. (Apost. Past.).—God desires to have witnesses of his acts and wonderful works.—Is the proverbial phrase; *Nil admirari*, founded on sound and Christian principles?

On the whole section.—*The grace of Christ revealed in our temporal afflictions:* I. It denies inferior gifts which we desire; II. It bestows more precious gifts, which we do not expect; III. It opens an avenue to the most exalted blessings, which we do not deserve. (Florey).—*In the name of Jesus Christ, rise up and walk!* For, I. It is high time to awake out of sleep [Rom. xiii. 11]; II. Christ himself grants the ability, through the Word and the Sacraments; III. By such a course alone will you be enabled to praise and thank God with confidence and joy. (Leonh. and Sp.).—*The healing of the lame man, an illustration of our conversion:* I. As he was lame from his birth, so we are, from our birth, the servants of sin; II. As he was carried to the gate of the temple, in order to receive alms, so we were carried unto Baptism, in order to receive celestial gifts; III. As he was healed through Peter's word concerning Christ, so our conversion is a work of God, wrought through the word of the prophets and apostles; IV. As he walked and praised God, after he had been healed, so a genuine Christian walk, and the joyful praise of God cannot precede, but must follow after true conversion. (ib.).—*The Gentiles, viewed as mendicants at the gate of the temple:* I. Their condition; II. The duties which we owe them. (Langb.).—*The liberal alms* [which we receive]: I. The Lord's invitation, addressed to the Christian: Ask what I shall give thee [1 Kings iii. 4]; II. The happy experience of the Christian, that the Lord bestows exceeding abundantly above all that we ask or think [Eph. iii. 20]. (Lisco.).—*The blessed visit to the temple:* I. The two devout apostles, on their way to the temple — what thoughts do they suggest? II. The lame beggar at the gate of the temple—what "happened unto him?" ver. 10. III. The joyful sacrifice of praise—how shall we participate in it?—*The detention on the way to the house of God,* or, *Decline no task which God proposes:* I. The design of the apostles to remain together and alone, is hindered —the cripple lies before them; they desire to repose and pray, but, behold, they are required to work and act; but, II. It was a blessed detention; the sacrifice of prayer was afterwards offered the more joyfully, both by the apostles, whose first act, performed in the name of Christ, had been successful, and by the lame man, who had, through them, obtained health of body, and spiritual treasures.—*The most valuable possessions of our evangelical Church:* I. "Silver and gold have I none." The Son of man, too, was poor, and, since the age of the apostles, the spiritual wealth of the Church has always been proportioned to her poverty with respect to temporal possessions; II. "But such as I have - - walk;" consequently, the name of Jesus, the apostolic word, and the means of salvation through Jesus —such are, and ever will continue to be, the most valuable possessions of our Church.—*The narrative of the apostles and the beggar, a guide to Christians in caring for the poor:* I. The sentiments which naturally prompt us to care for the poor; (*a*) the love of God: the apostles were on their way to His temple; (*b*) the love of our neighbor: they look with sympathy on the beggar. (Here *both* of the apostles may be introduced— the tender feelings of John; the energetic action of Peter). II. The appropriate means employed in caring for the poor; these are not, preëminently, silver and gold; alms that are carelessly bestowed, cost little, and avail little; rather (*a*) personal and affectionate intercourse with the poor: Peter looked on him, and said: Look on us; (*b*) evangelical exhortations, counsel, and consolations, derived from the word of God: "Such as I have - - - walk." III. The appropriate and encouraging results; (*a*) bodily relief: he was able to stand and to walk; (*b*) spiritual blessings; he praised God.—*The first miracle of the apostles*— a guide for the Christian Church in the faithful discharge of her duties; I. Her extensive field of labor—among those whom temporal, and those whom spiritual poverty oppresses; II. Her genuine animating principle—the love of God, and of our neighbor; III. Her inexhaustible spiritual treasure—the word of God with its vital power, and the Holy Ghost with his gracious gifts.

B.—PETER'S TESTIMONY CONCERNING JESUS, DELIVERED IN THE PRESENCE OF THE PEOPLE.

CHAPTER III. 11–26.

11 *And as the lame man which was healed[1] held [But as the lame man held fast to]
Peter and John, all the people ran together unto them in the porch that is called Sol-
12 omon's, greatly wondering [full of wonder]. *And [But] when Peter saw *it*, he answered unto the people, Ye men of Israel [Ye Israelitish men], why marvel ye at this
[this man]? or why look ye so earnestly on us, as though by our own power or
13 holiness[2] [godliness] we had made[3] this man to walk? *The God of Abraham, and
of Isaac, and of Jacob[4], the God of our fathers, hath glorified his Son [Servant]
Jesus; whom ye [5]delivered up, and denied him in the presence of Pilate, when he
14 was determined [after he had decided] to let *him* go [release him]. *But ye denied
15 the Holy One and the Just, and desired a murderer to be granted unto you; *And
killed the Prince [Author][6] of life, whom God hath raised from the dead; whereof
16 we are witnesses. *And his name, through faith in his name, hath made this man
strong, whom ye see and know: yea, [and] the faith which is [which wrought] by
him hath given him this perfect soundness [this health] in the presence of you all.

17 *And now, brethren, I wot [know] that through [in] ignorance ye did *it*, as *did* also
18 your rulers. *But those things, which God before had shewed by the mouth of all
his [all the] prophets, that Christ [his Anointed][7] should suffer, he hath so fulfilled.
19 *Repent ye therefore, and be converted, that your sins may be blotted out, when [in
order that] the times of refreshing shall [may] come from the presence [face] of the
20 Lord; *And he shall [And that he may] send Jesus Christ, which before was preach-
21 ed [the Messiah Jesus who was appointed][8] unto you; *Whom the heaven must re-
ceive until the times of restitution of all things [times wherein all things will be re-
stored], which God hath spoken by the mouth of all[9] [*om.* all] his holy prophets since
22 the world began [10][prophets from of old]. *For Moses truly [11]said [Moses has said]
unto the fathers [12][*om.* unto the fathers], A Prophet shall the Lord your God raise up
unto you of [out of] your brethren, like unto me; him shall ye hear in all things
23 whatsoever he shall [will] say unto you. *And it shall come to pass, *that* every soul,
24 which will not hear that Prophet, shall be destroyed from among the people. *Yea,
and [And] all the prophets from Samuel and those that follow after, as many as have
25 spoken, have likewise foretold[13] of [*om.* of] these days. *Ye are the[14] children of the
prophets, and of the covenant which God made with our fathers, saying unto Abra-
26 ham, And in thy seed shall all the kindreds of the earth be blessed. *Unto you first
God, having raised up his Son Jesus[15], sent [his Servant, sent] him to bless you, in
turning every one of you from his iniquities.

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[1] Ver. 11. The words τοῦ ἰαθέντος χωλοῦ [of *text. rec.*; the authority not stated], were substituted in the text for αὐτοῦ as an ecclesiastical lection [select portion of the Scripture] began at ver. 11. [So Meyer.—The words are omitted by A. B C. E. and Cod. Sin., all of which read simply αὐτοῦ; Syr., Vulg., etc.—Tr.]

[2] Ver. 12. a. In place of εὐσεβεία, several ancient versions read ἐξουσία, which seemed to derive support from δυνάμει. [εὐσεβ., translated *holiness* in the Engl. Bible, is uniformly rendered *godliness* in the 14 other places in which it occurs in the N. T.—Tr.]

[3] Ver. 12. b. The reading ὡς ἡμῶν—πεποιηκότων instead of ὡς—πεποιηκόσι [of *text. rec.* with the other uncial MSS. and Cod Sin.] is but feebly supported by MSS., [by D.] and is apparently a correction intended to add strength to the original.

[4] Ver. 13. a. Some MSS. have ὁ θεὸς 'Αβρ. κ. θεὸς 'Ισ. καί θεὸς 'Ιακ. [So Lachm. and Born. read, in accordance with A. C. D. Cod. Sin. Vulg., etc.; Alford adheres to the *text. rec.* with B. (e sil) E., and rejects the other reading as a later "correction to suit LXX. Exod. iii. 6, and Matt. xxii. 32."—Tr.]

[5] Ver. 13. b. μέν [omitted, after ὑμεῖς in *text. rec.*] without a corresponding δὲ [Winer, ᳲ 63. 2. e], is sustained by important MSS. [by A. B. C. E. Cod. Sin.; Syr. Vulg. (*quidem*) etc.—Tr.]

[6] Ver. 15. [For *Prince*, the margin (Engl. B.) offers *Author*, from (Rheims, 1580, and) the Vulg. (*auctorem*); the latter is preferred by Alexander, Hackett, Owen, etc.—Tr.]

[7] Ver. 18. αὐτοῦ, (not αὑτοῦ), after Χριστόν, and not after τ. προφητῶν [as in *text. rec.*] is the reading which Bengel had already adopted, and which, more recently, Lachm. and Tisch. recognize, in accordance with important authorities. [B. C. D. E. Cod. Sin.; Vulg. etc. So also Alf.—Tr.]

[8] Ver. 20. The reading προκεχειρισμένον is to be preferred to προκεκηρυγμένον [of the *text. rec.* with many minuscules]; the latter, the far more easy reading of the two, is not sustained by good authorities; προκεχειρισ. is adopted by Bengel, Griesb. and recent editors. [In accordance with A. B. C. D. E. Cod. Sin.—Tr.]

[9] Ver. 21. a. τῶν, instead of πάντων of the *t. rec.* is adopted by Griesb., Lachm., [Alf.] etc., in accordance with weighty authorities [namely, A. B. C. D. and Cod. Sin. Vulg.—"πάντων, borrowed from ver. 24, was intended to add strength to the original." (Meyer).—Tr.]

[10] Ver. 21. b. The reading ἀπ' αἰῶνος [of *text. rec.*] should be retained as genuine; it is wanting only in a few authorities. [Omitted in D., but found in A. B. C. E. Cod. Sin. Vulg., etc.—Tr.]

[11] Ver. 22. a. μέν without γάρ is far better sustained than μὲν γάρ, although the latter undoubtedly corresponds to the logical connection. [μέν, alone, in A. B. C. D. E. Cod. Sin.—Alf reads: Μω. μὲν εἶπεν ὅτι.—Tr.]

[12] Ver. 22 b. πρὸς τοὺς πατέρας, in some MSS. before, in others, after εἶπεν, is a later addition, and, in accordance with high authorities, is cancelled by Lachm. and Tisch. [and by Alf.; found in few MSS.; omitted by A. B. C. Cod. Sin. Vulg., etc.—Tr.]

[13] Ver. 24. προκατήγγειλαν [of *text. rec.*] is an attempted correction of the simple form κατήγγειλαν; the latter is well sustained [by A. B. C. E. Cod. Sin., etc.—Tr.]

[14] Ver. 25. The article is omitted before υἱοὶ in the *text. rec.* [with D.] but is sufficiently sustained. [By A. B. C. E. Cod. Sin.—Tr.]

[15] Ver 26. 'Ιησοῦν after αὐτοῦ [of *text. rec.* with A. B.], is an addition, which is not sufficiently sustained in order to be admitted. [Omitted by C. D. E. Cod. Sin. Syr. Vulg., etc. Alf. says: "All such additions, if at all the subject of variations, are spurious."—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 11. **And as the lame man held** [fast] **to Peter and John.**—Large numbers of persons, full of wonder, gathered around the two apostles, to whom the man that had been lame, continued to cling: Peter was both required and enabled by this circumstance, to deliver an address to the people. It induced him to explain the occurrence itself, and, in general to speak of Jesus. Luke employs the word ἀπεκρίνατο, as the address was virtually an *answer* to a question which the wondering glances and excited movements of the spectators seemed to direct to him. The precise locality of this assemblage of people and of the address, is indicated by Luke; it was **Solomon's porch** in the court [called the *great court*, 2 Chron. iv. 9; vi. 13; Winer, *Realw. art.* Temple]; this portico or colonnade was distinguished from the others by bearing Solomon's name, inasmuch as it was a remnant of the original temple built by him; it had escaped the general destruction of the building which Nebuchadnezzar had ordered. The immediate cause, however, in consequence of which **the people ran together unto** the apostles, lay in the man himself; with a heart full of gratitude and devotion, he had attached himself to them, seized them by the hand, and *held them fast*; the latter is the clearly proved meaning of the phrase: κρατεῖν τινα, while it can by no means be established on philological grounds that the phrase means: *to hold to, to follow some one.*

Ver. 12. *a.* Peter's address consists of two parts:—1. Instructions concerning the Author and the purpose of the miracle, ver. 12–18; 'it was not wrought by us, who are men, but by God; He purposed thereby to glorify his Servant Jesus, whom Israel had denied and killed, but whom God raised up.' 2. An exhortation to repentance and conversion, in order that the sins of the Israelites might be forgiven, and that the blessing which all the promises had taught them to expect, might be imparted to them through Christ, ver. 19–26.

b. **Why marvel ye at this?**—Peter does not reprove the people simply for expressing great astonishment, but for assuming that the healing of the man had been an independent act of the apostles, performed solely by them. For the wondering and steady gaze (*ἀτενίζετε*) of the people, seemed to say: 'What vast power resides in these men (*ἰδία δύναμις*)!' Or—'What holy men these must be, since God rewards them with such miraculous gifts!' The latter thought would undoubtedly suggest that of "merit," the word which Luther has employed in his version [for *εὐσέβεια*]. Peter, therefore, denies that he and John possessed either such a physical power as the people imagined, or such a meritorious ability of the soul.—The expression *ὡς πεποιηκόσι τοῦ περιπατεῖν αὐτόν* involves an inexact use of the *genitive of the purpose* [Winer: *Gr. N. T.*, § 44, 4]; literally: "as if we had done aught so that he might walk." [*ἐπὶ τούτῳ* rendered by L. in the version above, not as a neuter (this *event*), but as a masc. pron. (this *man*), with de Wette, Meyer, Alford, Hackett, etc.—Tr.]

Ver. 13, 14. *a.* **The God of Abraham - - - hath glorified his Son** [Servant] **Jesus.**—After the error has been exposed, the truth is set forth (as in ii. 15 ff.): 'Not *we* have wrought the miracle; its author is God, the covenantal God of our fathers, and, indeed, of the original founders of our nation.'—The apostle refers, at the same time, to the author of the miracle, and to its design and significance. It was the design of this miracle to glorify Jesus, to exhibit him in his *δόξα*, and to teach men to see and confess his dignity and the power of his higher life, attained through the resurrection and ascension, as well as to demonstrate that in him dwelt the fulness of vital and saving power, the gracious exercise of which was designed for the benefit of mankind.—But what is the meaning of *παῖς θεοῦ* when applied to Jesus? The earlier interpreters, without specially dwelling on the point, assumed that the term was equivalent to *υἱὸς θεοῦ*, with the single exception of Piscator, in the seventeenth century. Bengel explains the sense to be: *Servant* of God, as in Matt. xii. 18. And since Nitzsch has published the results of his investigations (in *Stud. u. Kr.* 1828, p. 331 ff.), all the recent interpreters agree that *παῖς θ.* means, not the *Son*, but the *Servant* of God. [So Olsh., Stier (in *Red. d. Ap. ad loc.* 2d ed.), Alford, Hackett, Robinson (in *Lex. art.*, *παῖς*, 2. c.), etc.; Alexander ascribes to the word a "dubious or double sense."—Tr.]. Indeed, the term *παῖς* is a standing predicate with Luke, being applied to Israel (Gosp. ch. i. 54), and to David (Acts iv. 25, and Gosp. ch. i. 69). In the present passage, as well as in ver. 26, below, and in iv. 27, 30, as also in Matt. xii. 18, it corresponds to עֶבֶד יְהוָֹה in Isaiah [ch. xl.—ch. lxvi.].

b. **But ye denied.**—Peter speaks unreservedly and emphatically of the sin which his hearers had committed against Jesus, so that he might lead them to repentance. Ye have—he says—delivered up Jesus, denied him before Pilate, and even preferred, and interceded for a murderer, while ye killed Him. He shows that they advanced, step by step, in crime and guilt. He exhibits the sin of the people in a still stronger light, by means of antithetic propositions. He, first, contrasts Israel with Pilate, the pagan: the latter pronounced the sentence that Jesus should be released [Luke xxiii. 16; John xix. 4]; the people, on the contrary, denied Him—their Messiah. He then contrasts Jesus with Barabbas: the latter was a murderer; Jesus was not only innocent and holy, but even the Author and Giver of life; 'yet you released the former, and killed Jesus.'

Ver. 15, 16. Peter here explains the manner in which God had glorified (ver. 13) his Servant Jesus: **Whom God hath raised from the dead.**—And, (he continues,) it is solely in the power of the name of Jesus, received in faith, that this man, once lame, has been made strong, and restored to health. We, the apostles, bear witness to that event—the raising up of Jesus; of the restoration of this man to health and strength, ye have yourselves all been eye-witnesses (*ἀπέναντι πάντων ὑμῶν*).

Ver. 17, 18.—**And now, brethren.**—After showing the necessity of a change of mind and feeling on the part of his hearers, the apostle testifies, that both repentance and forgiveness are possible, in reference, first, to the sinner, ver. 17, and, secondly, to God, ver. 18. However great the sin is, it may, nevertheless, be forgiven, since it was committed in ignorance, both by the people, and by their rulers. And the apostle makes this declaration in the most sincere love—a love already revealed in the appellation **brethren**, which he here employs; compare with it the more formal *ἄνδρες Ἰσρ.*, in ver. 12.—In reference to God, the sin of Israel, consisting in the rejection and execution of the Messiah, may be forgiven in so far as it, at the same time, involved the fulfilment of the decree that the Messiah should suffer, which God had made from of old, and foretold through all the prophets.

Ver. 19–21. **Repent ye therefore.**—The apostle states the conclusion which is to be drawn from the words which he had pronounced, and, in a direct appeal to his hearers, calls on them to turn back and change their minds; at the same time, he not only represents the blotting out of their sins as the result of such repentance (*ἐξαλειφθῆναι*, applied [as in Col. ii. 14] to a document that is obliterated), but he also opens a still wider view before them, and exhibits a time of refreshment and blessedness, for which, too, they may hope. Of that time God is the author and source (*ἀπὸ προσώπου τοῦ κυρίου*); it commences with the return of Christ, whom heaven receives during the interval, but whom God will send personally (*ἀποστείλῃ*, etc.); it consists of all that which God had hitherto promised through the prophets (*ἀποκαταστάσεως*, etc.). In *ὃν δεῖ οὐρανὸν δέξασϑαι* the subject [or acc. *before* the inf.] is not *ὃν*, but *οὐρανὸν*, *i. e. heaven must receive him* [as in the Engl. version], not, *he must take possession of heaven* (Luther), the latter not agreeing with the *usus loquendi* of *δέχεσϑαι*. [On the contrary, Bengel (Gnomon) holds that *ὃν* is the subject, and translates: *Who must*, etc.; he terms the construction here preferred by Lechler, and by many others, a "violenta interpretatio," since it implies that heaven is greater than Christ, and since it is hostile to the grandeur of Christ, who is "above all heavens," Eph. iv. 10, etc. So, also, Olsh. and Lange. Stier (*Red. d. Ap. ad loc.* 2d ed.) unequivocally adopts Bengel's views, and rejects those which Lechler (whom he specially means) here prefers. Tyndale and Cranmer translated: *who* must receive heaven. (Alexander, *ad loc.*)—TR.]. According to the established *usus loquendi* of *ἀποκατάστασις*, it regularly denotes a restoration, or return of an earlier condition; see below, DOCTR. *and* ETHICAL. 6.) [" *The* before *heaven*—is supplied by the translators—without reason, etc." (J. A. Alex.). —TR.]

VER. 22–24. **Moses said.**—[Deut. xviii. 15, 18, 19, combined with Gen. xvii. 14]. The language in these verses is intended to develop more fully and to confirm all that Peter had intimated in ver. 21 concerning the word of prophecy. Moses—he says—has promised that a prophet shall come forth out of Israel, and has declared that they who do not unconditionally obey him, shall be cut off and destroyed; and the succeeding prophets, beginning with Samuel, have all uttered predictions respecting these times.

VER. 25, 26. **Ye are the children**, etc.—Peter applies the whole to his own age and to the people before him, and presents two aspects of the case: first, the promise of the blessing [made to Abraham, Gen. xii. 3; xviii. 18; xxii. 18; to Isaac, Gen. xxvi. 4; to Jacob, Gen. xxviii. 14] belongs, as he declares, to his hearers; but, secondly, on the condition that they fulfil the duty imposed upon them, of repenting and turning to God.

DOCTRINAL AND ETHICAL.

1 Those powers by which miracles were wrought, never resided inherently in any one of the children of God; here the apostles expressly guard their hearers against such a delusive thought; the exercise of such powers always depends on the might and free grace of God. The error which the apostles expose, is the assumption that the miracle proceeded originally either from a magic power (*ἰδία δύναμις*) or from moral merit (*εὐσέβεια*). If even the Redeemer ascribed to the Father the works which he did [" which the Father hath given me to finish," John v. 36], the apostles, still more emphatically, ascribe their miracles to God the Father. But even as the miracles wrought by Jesus were designed to bear witness of him and glorify him (John v. 20, 36; Matt. xi. 5), so all the deeds which his disciples performed by the grace and power of God, are designed to contribute to the honor of Christ, and to praise and magnify his name. (*ὁ ϑεός—ἐδόξασε—Ἰησοῦν*).

2. It is not simply an accommodation to the habits of thought and the mode of expression of Israel, when Peter says: " The God of our fathers, of Abraham, of Isaac, and of Jacob, hath glorified Jesus"; those words, much rather, express the truth, that the God of Abraham, etc., is likewise the Father of our Lord Jesus Christ. Or, in other words, it is the same God who revealed himself to the fathers, and who now reveals himself to us through the Son; the new covenant is founded on the old covenant, and the latter already points to Jesus Christ.

3. The phraseology, according to which Jesus appears as *ὁ παῖς ϑεοῦ*, (that is, not *a* Servant of God, but "*the* Servant of God," ver. 13, 26, in a preëminent and special sense), alludes to the prophecies of the Old Testament, particularly to Isai. xli. ff., and expresses a conception which refers, directly, to the Work of Jesus Christ alone, and not to his Person. Jesus, namely, is He through whom God executes or accomplishes all that he has determined to do, and promised in his word; comp. ver. 21, 24, 26; the blessing which God had promised to Abraham, and, through him, to the human race, is realized and bestowed through Christ; all that God has ever promised through the prophets, is fulfilled in Christ. This is truly a lofty conception. It also undoubtedly assigns a high rank to the Person of Christ, although less directly, implying at least his intimate and peculiar union with God, even if not his deity.

4. With respect to the *Person* of Jesus, Peter describes Him as *the Holy and Just One* (ver. 14), that is, not merely guiltless, as contradistinguished from Barabbas, the criminal, but in a positive sense, perfectly holy and just, as well in relation to God (*ἅγιος*), as in relation to men (*δίκαιος*). And, doubtless, here, too, the definite article [*τὸν ἅγιον*, etc.] is of weight, and has even a doctrinal significance; for it indicates a certain peculiarity not elsewhere found, and exalts Jesus, in a moral and religious respect, above the whole human race. To this view the title admirably corresponds, which he receives in ver. 15, *ὁ ἀρχηγὸς* ["from *ἀρχή* and *ἡγοῦμαι* or *ἄγω*," WAHL: *Clavis.* — TR.] *τῆς ζωῆς*; it contrasts him with the murderer, the man who deprived others of life; Jesus, on the contrary, is the Author of life, opens the way to life, and is the Leader of those who seek life (primarily, in consequence of his resurrection). We are, therefore, enabled to follow in the way in which he leads, inasmuch as he imparts eternal life and blessedness to those who believe in him; at the same time, he imparts, through faith in his name, a vital power to the body also, ver. 16.

5. Repentance, and conversion or turning from the evil way, are the indispensable conditions of salvation, that is, the conditions on which, first, (ver. 19), the sins committed, and the guilt contracted by us, are forgiven and blotted out, and, secondly, (ver. 20, 26) participation in the promised blessing and in the gracious gifts of God, is granted. The apostles by no means encourage the delusion that any one can acquire a claim to salvation by reason of his descent from the people of God, without being personally prepared for it, and without rendering to God the obedience of faith Here, Peter demands, immedi-

ately after having acknowledged his hearers to be children of the covenant or parties in it (ver. 25), that they should turn away from sin and be changed in mind and spirit, if they desire to receive the promised Abrahamic blessing which is now offered in Christ (ver. 26).—The application of these truths to Christendom is obvious.

6. The words of the apostle present a grand and comprehensive view of the counsels and acts of God, and of the course of divine revelation, from the beginning to the end. All the promises that God made to Abraham, all the words that he spoke by the mouth of Moses concerning a Prophet who was yet to come, and all the predictions of Samuel and the prophets who succeeded him, essentially refer to Christ as their central point—to his sufferings (ver. 18)—to the blessing, given through him, and embracing the world (ver. 25)—and to a future restoration of all things (ver. 21). Jesus Christ, the Servant of God, whom he sent (ver. 26), has come, has suffered (ver. 18), but is now invisible, since heaven received him, until God shall send him again, namely, until he comes the second time from heaven (ver. 20 ff.). This future is described (1) as καιροὶ ἀναψύξεως, seasons of refreshing (ver. 19), that is, as a time in which rest, peace and recreation will succeed the heat, the violence and the pressure of conflicts and sorrows. The sametime is described (2) as χρόνοι ἀποκαταστάσεως (ver. 21)—this latter, objectively; the former, subjectively [the latter, descriptive of the *object;* the former, referring to the subjects or *persons* affected by the object.—Tr.]. The *usus loquendi* shows that these terms refer to a restoration. But *what* is it that shall be restored? Baumgarten [*Die Apostelgeschichte*] I. p. 80 replies: 'Nothing else than the kingdom of Israel, the whole power and glory of the Israelitic kingdom.' Such a mode of interpretation, however, does not deduce the main point from the text, but at once inserts it in the text. The words themselves do not suggest such a meaning, but convey one that is far more comprehensive, namely, the following: 'All that God has spoken by the mouth of his holy prophets, shall be restored, and be placed in its original order, and in that condition which God designed and promised.' It may be added that this restoration is not to be understood as being exclusively a return of a condition which had existed at a previous time, but rather as a renewal of all things, that will partly be restorative in its operation, but also, in part, far transcend all that had ever existed. And we are the more fully authorized to adopt this interpretation, as the view presented by the apostle does not embrace Israel alone, but comprehends all mankind, and is uncircumscribed; the blessing that was promised to Abraham, is to be imparted to all the nations of the earth, ver. 25. Even if he terms the Israelites the "children of the covenant", he does not refer to any exclusive privileges, or to a monopoly or particularism, but only to priority in time. For Christ was sent, not to Israel only, but to Israel *first*, ver. 26. And this expression presupposes, and indirectly testifies that Christ and the blessing which is given in him, are appointed for the Gentiles also, although they occupy only the *second* place.

HOMILETICAL AND PRACTICAL.

Ver. 11. **And as the lame man - - - held Peter and John.**—*The holy ties which unite awakened children of God and their spiritual fathers;* by such ties, I. The awakened are strengthened; II. Their spiritual fathers are encouraged; III. The Church is edified; IV. The Lord is glorified.

Ver. 12. **Why marvel ye at this? or why look ye so earnestly on us?**—A solemn question addressed to us by all the faithful servants of God, when we survey the wonderful works of God, for the purpose, I. Of guarding us (*a*) against a mere carnal wonder at the external form of the events, and (*b*) against the error of estimating too highly the human agents, and their power and merit; II. Of directing our attention to (*a*) the Lord, who alone doeth wonders (ver. 13, 15). (Admire *Him*, and do not idly wonder!); (*b*) ourselves, our guilt (ver. 13, 14), our duty (ver. 19), our salvation (ver. 20).—*Not unto us, O Lord, not unto us, but unto thy name give glory!* [Ps. cxv. 1]. Such is the confession of all true servants of God. (Starke).—Men seek after new wonders, and are amazed; they forget those that are old, and do not rightly apply them. See Ps. cvi. 21, 22. (Quesn.).—*The works of God can be distinctly seen only in the light of his word.*

Ver. 13. *The God of Abraham, Isaac and Jacob, is also the Father of our Lord Jesus Christ:* the light which this truth casts, I. On the Old Covenant, as the type and foundation of the New; II. On the New Covenant, as the development and fulfilment of the Old.

Ver. 13, 14. *Ye denied Him!* This sin is, since the resurrection of Jesus, the most heinous of all. (Apost. Past.).—Peter had himself previously denied the Lord Jesus; but when his Saviour had forgiven him this sin, he had great boldness in rebuking those who also committed it. Let faithful pastors bear this in mind. (ib.).

Ver. 15. *Jesus, the Prince of life:* as such, I. Denied and slain by the world; II. Raised up and glorified by God; III. Declared and manifested in the Church.—"Ye thought evil against me; but God meant it unto good." Gen. l. 20. These words, in their deepest sense, were fulfilled in Jesus, the Crucified and Risen One. (Starke).—Men deal with the gifts and mercies which God bestows, as the Jews dealt with Christ; man can only destroy them; God alone can preserve or restore. (Quesn.).—*Christ, the Holy One and the Just,* in an absolute sense, not only, I. As compared with Barabbas, the murderer, the representative of sinful men, but also, II. In the presence of his God and Father.—Christ the Holy One, also the Prince of life.—*Why do the apostles of the Lord so emphatically declare themselves to be the witnesses of his resurrection?* (Schleiermacher: *Easter sermon*): I. In reference to themselves; they are conscious of their human infirmity, and gratefully praise the goodness of their heavenly Father, who aids them in their weakness; II. In reference to the Redeemer; his resurrection expresses the judgment of God respecting the death which he had suffered, and is the evidence of his eternal spiritual presence in the Church.

Ver. 16. **Through faith,** etc.—*The faith that* *worketh miracles.* The poet says: "A miracle—the fav'rite child of faith." I. Faith performs the miracle (Peter and John); II. Faith experiences the miracle (the lame man, who is a believer, at least after the miracle is wrought, if not previously): III. Faith comprehends the miracle (the believing hearers).

VER. 17. **Through ignorance ye did it.**—(Christ on the cross; "They know not what they do," [Lu. xxiii. 34]. Paul to Timothy: "I did it ignorantly" [1 Tim. i. 13]). I. To whom may such words be applied? Not at all! II. What is their purpose? Not to furnish grounds for justifying sinful acts.—Ignorance may lessen, but does not cancel guilt, since it may itself be the result of a guilty course of conduct. (Gerlach).

VER. 19. **Repent ye therefore, and be converted, that your sins may be blotted out.**—These words, in which grace and pardon are offered to such great sinners, illustrate the importance of repentance in the most striking manner. History does not present a case in which pardon was offered under such circumstances; there can be no escape from ruin for those who do not now accept it. (Starke).—The apostle furnishes a noble model to those who desire to preach repentance in a truly apostolical manner. We may do injustice to the subject by saying either too little or too much. We are always inclined to proceed to extremes; hence, we either prematurely encourage men to hope for the forgiveness of their sins, or else, we demand, in too high a degree, the grace of holiness, before we give them an assurance of the pardon of their sins. The apostles teach us to observe a just medium. (Apost. Past.).—To repent or change the mind, and to be converted or turn to the way of peace, belong together. (ib.).—*Behold how the Holy Spirit executes his fourfold office, in the discourse of Peter!* The office, I. Of convincing of sin (ver. 13–15); II. Of instructing (ver. 13, 15, 16, 18, 21–25); III. Of exhorting (ver. 19); IV. Of consoling (ver. 20, 26).—How well the apostles understood the method of exercising, in the most emphatic manner, their power to forgive sins! How successfully they exercised it, when they called on men to repent! (K. H. Rieger).

The times of refreshing - - - from the presence of the Lord.—*The times of refreshing experienced by the repentant and believing:* I. In the external relations of life, after sore afflictions; II. In the inner life, after the godly sorrow of the soul; III. In eternity, after the toils of this life.—We suffer from a painful feeling of oppression, when we repent and behold the amount both of the evil which we have done, and of the good which we have left undone; but we revive when God reveals his mercy to us; Isai. lvii. 15–18.—When inward and outward temptations, like a scorching flame, threaten to consume us, the Lord appears, bringing relief to the soul; Gen. xviii. 1; Isai. xxxviii. 17.—At length an eternal time of refreshing will come, when we shall have entered that world, in which the heat can no longer consume us. Rev. vii. 16, 17. (Starke).—All true refreshing, whether in this life, or in the eternal world, must come from the presence of the Lord. (ib.).

VER. 21. *The threefold restoration:* I. It *did* occur, when the way of salvation, under the new covenant, was opened; II. It *does* occur, when we are converted; III. It *will* occur, in the consummation of the world. (A. F. Schmidt: *Predigtstud.*).

VER. 22. *Christ and Moses:* the relation in which the latter stands to Christ, is like, I. That of prophecy to the fulfilment; II. That of the law to the Gospel; III. That of a servant to the son, [Hebr. iii. 5, 6]. (Leonh. and Sp.).

VER. 22–24. *Christ, a prophet; nevertheless, more than a prophet:* I. He teaches the way of God in truth; yet he is himself the way to the Father; II. He prophesies: yet he is the great object and the end of all prophecy; III. He is anointed with the Holy Spirit; yet he himself sends the Spirit. (ib.)—*The prophet of the new covenant:* I. Who is he? II. What call did he receive? III. What duties do we owe to him? (Langb.).—*Christ, the heart and life,* I. Of the Scriptures; II. Of believers; III. Of the history of the world.—"All the promises of God in him are yea, and in him Amen." [2 Cor. i. 20].

VER. 25, 26. *Ye are the children of the prophets, and of the covenant!* These are words that, I. Are full of promise; II. Impose a solemn responsibility.—In ver. 26, which recapitulates the prominent thoughts of the preceding discourse, Jesus appears as the true Isaac (the son of joy), the son of Abraham (the father of a multitude), who was himself the progenitor of the true Jacob = Israel (the struggling and conquering people of the Spirit). (Stier: *Reden d. Ap.*).

ON THE WHOLE SECTION.—*The threefold witness which Peter bears of Christ:* I. In him all the miracles of God are combined, ver. 12–17; II. In him all men can find salvation, ver. 18–21; III. In him all prophecy is fulfilled. (Lisco).—*To the Lord alone be all the glory given!* Peter unfolds and applies this thought, by directing attention, I. To his own and John's powerlessness, ver. 11, 12; II. To the sin of his hearers and the whole people, ver. 13–17; III. To the glorious testimony which God bore to Christ, ver. 18–24; IV. To that great salvation which was offered in Christ to all the people, ver. 25, 26. [*The fulfilment of the prophecies of the Old Testament* (ver. 18, 21, 22–24]: I. The mode; (*a*) sometimes delayed (2 Pet. iii. 4, reasons); (*b*) often in an unexpected form (Jesus of Nazareth, the Messiah, John i. 45, 46); (*c*) always certain (divine attributes); II. The purpose; (*a*) to demonstrate the truth of revealed religion; (*b*) to confirm the faith and the hopes of the people of God; (*c*) to glorify God in Christ; III. Lessons; (*a*) teaching us—to adore God devoutly; (*b*) to study the prophetic word diligently; (*c*) to demonstrate the sincerity of our faith in God by our zeal in his service.—TR.]

C.—THE ARREST OF PETER AND JOHN, WHO ARE, HOWEVER, RELEASED, AFTER ENERGETICALLY VINDICATING THEMSELVES BEFORE THE GREAT COUNCIL.

CHAPTER IV. 1–22.

1 And as [But whilst] they spake unto the people, the priests, and the captain[1] of
2 the temple, and the Sadducees, came upon them, *Being grieved that they taught the
3 people, and preached through [in, ἐν] Jesus the resurrection from the dead.[2] *And
they laid hands on them, and put *them* in hold unto [confined them until] the next
4 day: for it was now [was already] eventide. *Howbeit [But, δὲ] many of them
which [who] heard the word believed; and the number of the men was about five thousand.
5 *And it came to pass on the morrow, that their rulers, and elders, and scribes
6 [in Jerusalem],[3] *And Annas the high priest, and Caiaphas, and John, and Alexander,[4]
and as many as were of the kindred of the high priest [were of high-priestly race],
7 were gathered together at Jerusalem [*om.* at J.[3]]. *And when they had set them in
the midst,[5] they asked, By [In] what power, or by [in] what name, have ye done this?
8 *Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and
9 elders of Israel,[6] *If we this day be examined of the [concerning a] good deed [benefit]
done to the impotent man [a diseased] man, by what means he is made whole [is
10 saved]; *Be it known unto you all, and to all the people of Israel, that by [in] the
name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead,
11 *even* by [in] him doth this man stand here before you whole [in health]. *This is
the stone which was set at nought of [by] you builders,[7] which is become the head of
12 the corner [corner-stone]. *Neither is there [And there is not] salvation in any
other: for there is none[8] other name under heaven given among men, whereby we
must be saved.

13 * Now when they saw the boldness of Peter and John, and perceived that they
were unlearned and ignorant [plain] men, they marvelled; and they took knowledge
14 of [recognized] them, that they had been with Jesus. *And beholding the man which
15 [who] was healed standing with them, they could say nothing against it. *But when
they had commanded them to go aside [*om.* aside] out of the council, they conferred
16 among themselves, *Saying, What shall we do[9] to [with] these men? for that indeed
[*om.* indeed, μὲν] a notable miracle [well-known sign] hath been done by them *is* manifest
17 to all them that dwell in Jerusalem; and we cannot deny *it*. *But that it spread
no further among the people, let us straitly [earnestly] threaten[10] them, that they speak
18 henceforth to no man in this name. *And they called them, and commanded them[11]
19 not to speak at all nor teach in the name of Jesus. *But Peter and John answered
and said unto them, Whether it be right in the sight of God [before God] to hearken
20 unto you more than unto God, judge ye. *For we cannot but [cannot forbear to]
21 speak the things which we have seen and heard. *So [But δὲ] when they had further
threatened them, they let them go, finding nothing [not finding] how they might punish
them, because of the people: for all *men* glorified God for that which was done.
22 *For the man was above forty years old, on whom this miracle of healing was shewed
[done].

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[1] Ver. 1.—[The margin of the Engl. B. proposes *ruler* (Tyndale, Geneva) in place of *captain*; στρατηγὸς, "general, or captain," Alex.; "commander," Hack.; "captain, or prefect," Owen.—Tr.].

[2] Ver. 2.—τὴν ἐκ νεκρῶν [of *text. rec.*, with A. B. C. E. Cod. Sin.] should be unconditionally preferred to τῶν νεκρῶν; the latter reading is but feebly supported [by D.], and is an imitation of the more usual phrase [ἀνάστ. τῶν ν.].

[3] Ver. 5.—The reading ἐν Ἱερουσαλήμ is fully sustained by MSS. [A. B. D. E.], and has, therefore, been preferred by Griesb., Lachm., and Tisch. to the preposition εἰς Ἱερ. [of *text. rec.*].—[Εἰς, which is the reading of Cod. Sin., is, according to Alf., "a correction to suit συναχθῆναι." The Engl. version transfers *at Jerusalem* to the end of ver. 6, connecting συναχθ. with the reading εἰς.—Tr.]

[4] Ver. 4.—The nominatives Ἄννας, etc. [in A. B. D. and Cod. Sin.] assume that [instead of the inf.] συνήχθησαν, found in one ancient MS. (D), had preceded, but the accusative [found in E], is more accurate. Lach. [but neither Tisch. nor Alf.] inserts the nominatives.

[5] Ver. 7.—ἐν μέσῳ, is sufficiently sustained [D. E.] in place of ἐν τῷ μέσῳ; [of the *text. rec.*], which is adopted by Lach τῷ, which is found in A. B. Cod. Sin., is cancelled by Alf. as a later correction.—Tr.]

[6] Ver. 8.—τοῦ Ἰσραὴλ [of *text. rec.*] is cancelled by Lach. in accordance with two ancient minuscule mss.; [*cursive mss.*, the oldest of which are not earlier than the year 890. Reuss: *Gesch. d. h. S. N. T.* 2d *ed.* § 375]; it is, however, supported by weighty authorities [D. E., but is wanting in A. B. Cod. Sin. Vulg.—Tr.]

[7] Ver. 11.—οἰκοδόμων is, in accordance with the best MSS. [A. B. D. Cod. Sin.] and other authorities, to be preferred to οἰκοδομούντων of the *text. rec.*; the latter [found in E.] is a correction to suit Ps. cxviii. 22, in the Greek translation [Sept.] as well as Matt. xxi. 42. [So, too, Alf.]

[8] Ver. 12.—The reading οὐδὲ before γάρ is better supported than οὔτε, which Meyer [with Alf.] defends; οὐδέ [as Tisch and Winer (Gr. N. T. § 53, 3, γαρ) read] is also quite appropriate, in so far as it is an additional negative, distinct from the one which preceded. [οὐδὲ in A. B. Cod. Sin.; οὔτε, of *text. rec.* in E.—Tr.]

[9] Ver. 16.—ποιήσομεν [of the *text. rec.*] is, with Griesb., Lach., and Tisch., to be preferred to ποιήσωμεν [adopted by Alf.]; the latter form is not as well supported as the former; the subjunctive seemed better suited to the language of a deliberative assembly. [ποιήσομεν, in B (e sil) D; ποιήσωμεν in A. E. Cod. Sin.—Tr.]

[10] Ver. 17.—ἀπειλησώμεθα in *text. rec.* [Lach., Tisch., Alf.]; the indic. fut.—σόμεθα, is sustained by only a few authorities [D. (corrected)], and is, without doubt, a correction to suit ποιήσομεν of ver. 16, instead of the original subj. aor. [The *text. rec.* is sustained by A. B. (e sil) E. Cod Sin.].—ἀπειλῇ is wanting in some minuscules, and has, therefore, been cancelled by Lach., but may have easily been dropped [by copyists] accidentally ["or omitted as unnecessary," says Alf., who, with Tisch., retains it. It is found in E., most minuscules, etc., but is omitted in A. B. D. and Cod. Sin.—Tr.]

[11] Ver. 18.—αὐτοῖς after παρήγγειλαν, is an addition found in but few authorities. [Inserted in the *text. rec.*; omitted by Lach., Tisch., and Alf.; Alf. says that it is a "common filling-up." It is not found in A. B. D. E. Cod. Sin.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 1–3. **The priests, and the captain of the temple, and the Sadducees,** etc.—The measures which the hierarchy adopted in reference to the apostles, were executed by the officer (an Israelite and a priest) who commanded the Levitical guard of the temple. [This guard, consisting of Levites, is frequently mentioned by Josephus, and was probably commanded by one of the high priests; see Winer: *Realw. art. Tempel*, at the end, and comp. 1 Chron. ix. 11: 2 Chron. xxxi. 13.—Tr.]. Two different motives, acting in combination, influenced the priests and the Sadducees. The latter were indignant that the apostles, who bore witness to the resurrection of Jesus (ch. iii. 15), should thus support in general the doctrine of the resurrection, which they denied [see Matt. xxii. 23]; this offence they regarded as intolerable. The priests, on the other hand, considered it to be a grievous offence that the apostles should attempt to teach the people, without having been officially authorized by them; the act seemed to be an invasion of the privileges belonging to the Levitical priesthood. The motive which influenced the Sadducees is very obvious, but the present proceedings are not to be exclusively ascribed to it, and no allusion is made to it during the trial before the chief Council. ["The hold," εἰς τήρησιν, was, probably, the prison: comp. ch. v. 18.—Tr.]

Ver. 4. **Howbeit many of them,** etc.—But while the rulers and representatives of Israel, who held the hierarchical power in their hands, manifested a spirit of opposition, and even resorted to violent measures by arresting the two apostles, the apostolical testimony had made a profound impression on a large number of unprejudiced and disinterested hearers; these were entirely convinced, were conducted to faith, and were converted. It was not the event itself that had occurred (the miracle which they had witnessed), that induced them to believe; it had created simply wonder and amazement, ch. iii. 10 ff.; it was, rather, the **word** of the apostles, their testimony concerning Christ, ὁ λόγος, which wrought faith in them. The apostolical efforts were so successful, that the multitude of the believers was perceptibly increased. The number of men who now belonged to the Church, amounted to five thousand, while the females [who were soon afterwards, ch. v. 14, very numerous] were not counted with them. The addition, on the day of Pentecost, to the original members of the Church, had already amounted to three thousand souls, ch. ii. 41. We may easily infer that during the interval between that day and the present, which was, probably, not very brief, the Church had steadily gained in numbers ["the Lord added *daily*, etc.," ii. 47]. At all events, the occurrence here described constitutes an epoch in the early history of the primitive Church. Now, as Christ is set for the fall of some, and the rising again of others [Luke ii. 34], so, too, opposite effects were produced in the present case: the whole occurrence conducted some to a positive decision, so that they became believers; the repugnance of others assumed the form of positive hostility. It was an occasion which led all to decide in their hearts either *for*, or *against* Christ.

Ver. 5, 6. **And it came to pass on the morrow,** etc.—On the next morning, the Sanhedrin, the highest hierarchical tribunal, assembled, not having had time to hold a meeting on the previous day. It was three o'clock in the afternoon when Peter and John first saw the lame man (iii. 1), and, doubtless, some time had passed, before Peter began to address the people (iii. 8–11). It is possible that Luke has recorded only the substance of the address itself, which may have also occupied considerable time; it may have, accordingly, been not far from six o'clock in the evening, when the apostles were arrested. A formal and very full session of the Sanhedrin was, therefore, held the next morning. The three classes or orders of the members composing that body, are distinctly specified [the term **rulers** applying to the Sanhedrists generally, (de Wette)]: (1) High priests, (2) Elders of the people, and (3) Scribes. Several individuals belonging to the first order, are even mentioned by name, viz., the ex-high priest, Annas (called Ananus by Josephus), Caiaphas, the actual high priest, and son-in-law of the former, and also two other members of the family of the high priest, who are not otherwise known in history.

Ver. 7. **By what power - - - done this?**—The point to which the examination of the apostles refers, is, not the language which they had employed when they addressed the people, but the miracle which had led to the subsequent address (ἐποιήσατε τοῦτο), and it is this point to which Peter alludes in ver. 9 ff. The answer to the twofold question was expected to state, first, the power through which [*qua vi*, de Wette] the apostles had performed the act of healing, and, then, the person (ὄνομα) whom they had named, and to whom they had appealed for aid and support.

Ver. 8–12, *a*. **Then Peter, filled,** etc.—The following is the substance of the testimony of Peter:—(*a*) That he and John had performed an act which was a benefit (εὐεργεσία), not an injury, ver. 9; (*b*) That the poor and infirm man had, in truth been healed, been restored to health, and been saved (*σέσωσται, ὑγιὴς*), of which the man, who was present, was himself the living witness; (*c*) That the power to heal and to save in this case, dwelt in Jesus Christ, the Crucified and Risen One, ver. 10, 12; yea, (*d*) That all salvation was given solely and exclusively in Jesus Christ, and given, too, for mankind in general, as far as the heaven above extends, ver. 12.

b. **Ye rulers**, etc.—Peter expressly recognizes the judges, personally, as the legitimate and authorized heads and representatives of the people of Israel (ver. 8), and implies that when he addresses them, he really addresses the entire nation; they are, as it were, the *ear*, as well as the *mouth*, of the people, ver. 10. They are the **builders** [Ps. cxviii. 22; Matt. xxi. 42] who are called, authorized, and obliged by the duties of their office, to build up the house of God (*οἰκοδόμων*, ver. 11). But while Peter, in the most sincere and respectful manner, acknowledges the official character of the Sanhedrists, he is equally as candid and free in declaring that they had erred, seriously erred, and, indeed, grievously sinned. *That* stone which they had despised and rejected as worthless, had, nevertheless, been chosen as the corner-stone, and had, indeed, become [*γενόμενος*] the **head of the corner**; ver. 11 [comp. *ἀκρογωνιαῖον* in 1 Pet. ii. 6]; they had crucified Him, whom God afterward raised up, and who is given to men as the only Mediator, through whom men can be saved.

Ver. 13, 14. **Now when they saw - - - And beholding the man**, etc.—The deportment and words of the apostles, combined with the fact that the miracle *had* been really wrought, exerted so powerful an influence, that the Sanhedrists could not remain insensible to it. The *παῤῥησία* [**boldness** of speech], the unembarrassed manner, and the perfect confidence, which characterized the defence made by the apostles when they stood forth, and, then, the unexpected circumstance that they spoke, not as the party accused, but proceeded to assume the position of a party that brought accusations and refuted errors, already created the greatest astonishment in the minds of the judges. The latter plainly saw that these two men derived no aid from the rabbinical learning acquired in the schools (*ἀγράμματοι καί ἰδιωται* [“uneducated men and private individuals or laymen.”—J. A. Alex.]); besides, they gradually recollected that they had, at an earlier period, seen both of the men in the company of Jesus—a circumstance that had not at first attracted their attention. Their perplexity reached its height when they saw the man who had been healed, standing at the side of the apostles (ver. 14); he had, doubtless been summoned by the officers of the Sanhedrin, with a view to extract condemnatory evidence from him; but all their expectations were disappointed, when they saw him **standing** before them, not uttering a word, and yet furnishing by his very posture incontestable evidence of the truth and reality of the miracle in question.

Ver. 15, 16. **But when they had commanded them to go aside**, etc.—When the apostles, together with the man whom they had healed, had been temporarily dismissed, and the *consultation* commenced, the chief difficulty which the members of the council found in arriving at a decision, lay in their own *will;* they *would not* bow before the truth although it was apparent alike to the understanding and the conscience, was generally known in the city, and was too well supported to be denied even by themselves; a miracle *had been* wrought, but they *would not* believe in Jesus. They desired, on the contrary, to check the **spreading** of the truth concerning Christ, as well as the growth of His Church, by employing, as offensive weapons, all the powers deposited in their hands; and they desired to “hold *back* the truth in unrighteousness,” Rom. i. 18 [*κατέχω*, Germ. vers. *aufhalten;* see Robinson’s Lex. art. *κατέχω*, 1. *a.* and *b.*—Tr.]. They were conscious that no divine nor human law would sanction the adoption of violent measures against the apostles; nevertheless, they were fully resolved that the matter should not **spread further.** At this point the highest authority of the people of Israel came to a decision, which, in view of the impulses from which it proceeded, produced the most serious results. This was the first occasion since the sufferings and crucifixion of Jesus, on which the chief magistrates of Israel were led to act officially in reference to the disciples of Jesus; but afterwards Israel continued in the path which was now chosen.

Ver. 17, 18. **Let us straitly threaten them.**—The immediate course of action which the council resolved to pursue, was the following: Nothing that belonged to the past, should be subjected to official animadversion, ver. 21; but, with respect to the future, a precautionary measure should be adopted. It consisted in sternly threatening them with punishment, as well as in forbidding them, in the strictest manner, to speak with a single individual on the subject of confessing Jesus (*ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ*) ver. 17 f.; they were forbidden to utter a sound (*μὴ φθέγγεσθαι μηδὲ διδάσκειν*), that is, they should not, even in any private conversation, much less before a public assembly, speak or teach aught concerning Jesus.

Ver. 19, 20. **But Peter**, etc.—The reply of Peter and John is manly and resolute; appealing to the conscience and the judgment of the judges themselves, they ask the latter whether it would be right *before God*, if they, the apostles, should give heed to this human prohibition rather than to the command and will of God. Bengel says, with much truth: *Non facile mundus tanta perversitate suas leges contra causam Dei tuetur, ut naturalis æquitas etiam in intellectu plane obruatur.* They even declare, with the utmost candor, that they cannot refrain from telling all that they had seen and heard. They cannot do otherwise than speak and testify, for they are impelled to pursue this course, alike by the love of Christ, which fills their hearts, and by the irresistible conviction: “Such is the will of God.”

Ver. 21, 22. **They let them go.**—To the conscientious and bold declaration of the apostles, the Sanhedrin replied by uttering additional threats of punishment, which, however, they were deterred from executing, in consequence of the deep feeling produced among the people by the miracle, ver. 21. Still, their language intimated that severe conflicts were approaching; the actual commencement of the latter, and the degree of bitterness with which they would be maintained by the enemies of the apostles, depended on the popular feeling. The sentiments which prevailed at this time, are accurately described in the words: *Populus sanior, quam qui præsunt.* (Bengel). The actual infliction of a penalty would, possibly, not have been tolerated by public sentiment; the judges could discover no way, *τὸ πῶς κολάσωνται αὐτούς*, **how they might punish** the apostles, **because of the people**, etc. But they resolved that if they found, on any subsequent occasion, that the people themselves betrayed animosity or even simply a want of interest, they would inflict a decisive blow.

DOCTRINAL AND ETHICAL.

1. It was not the act itself of healing the lame man, but the *word*, the doctrine which the act led the apostles to proclaim, especially the word concerning Jesus the Risen One, that awakened opposition, and engendered a persecuting spirit. The world is willing to endure moral lectures, and even abstract evangelical truth. But when Jesus Christ, personally, the Crucified and Risen One, is proclaimed, the opposition of the natural heart is aroused. And yet all that is precious to the believing heart, is found in Christ personally. When the apostles preached Jesus, they also preached the resurrection from the dead, ver. 2. To preach Jesus, is to preach the righteousness and the grace of God, or, rather, to preach all wisdom, righteousness, sanctification, and redemption [1 Cor. i. 30]. In Him and through Him, the believing heart, the reflecting mind, the awakened conscience, find all that man can need.

2. The history of the persecutions of the Church, furnishes by no means the feeblest evidence that *Christ lives and reigns*. The present persecution of the two apostles is an illustration. Their faith was, undoubtedly, tried, strengthened, and elevated in tone, by their arrest and the judicial proceedings which followed; but these events possess other, and still more striking features. The judicial investigation of the case furnished Peter with an opportunity for delivering, in a direct manner, his testimony concerning Jesus, as the sole Mediator of our salvation, in the presence of the highest tribunal in Israel. Such an opportunity he could not possibly have found under any other circumstances; we have here the evidence that Christ *reigns*, and that all the evil devices of the enemies of his kingdom are so overruled, as to work together for good, to believers and to his Church. The whole trial and its results tended to establish the truth; (see the following remarks).

3. When Peter defended himself before the great Council, the special fact that he was **filled with the Holy Ghost**, ver. 9, was the fulfilment of an important promise of Jesus. On two different occasions, first, when the Twelve were sent forth, (Matt. x. 19 f.; comp. Mark xiii. 11; Luke xii. 11 f.), and, again, in the eschatological discourses (Luke xxi. 14 f.), Jesus had promised his disciples, that, whether they were examined by civil authorities, or in the synagogues of the Jews, the Holy Ghost would speak in them and through them; he directed them to entertain no anxiety respecting the defence which they should make on such occasions; he even assured them that their adversaries would not be able to resist or reply to their wisdom and eloquence, (Luke xxi. 15). The first fulfilment of these promises occurred on the present occasion. Not previously, but now, precisely at the moment when such aid was indispensable (*τότε*, ver. 8), Peter was "filled with the Holy Ghost;" that is to say, the Holy Ghost, proceeding from the Father and the Son, who had, from the day of Pentecost, dwelt in him, as in the other disciples, was now poured out, in the fulness of power, into his mind and heart. He was thus enabled to vindicate himself, and to bear witness to Jesus, not only with a fearless, bold, and joyful spirit, (*παῤῥησία*, ver. 13), but also with wisdom, with propriety of language, and in the most impressive style. Both *πῶς* and *τί ἀπολογήσησθε*(Luke xii. 11) were given to the apostles; the Spirit enabled them to exhibit in their whole deportment, alike the wisdom of serpents, and the harmlessness of doves. This is inspiration, demonstrated in the sentiments of the heart, in the thoughts, in the words, and exhibited, too, in a concise and appropriate style.

4. We find a special proof of the inspiration of the Holy Ghost in the circumstance, that when Peter was examined respecting a certain fact, he was enabled to state a fundamental truth like that of *salvation in Jesus Christ alone*, with so much clearness, openness, and fulness. Salvation (that is, deliverance, redemption and help, when the body and the soul are endangered, grace and the divine blessing in time and eternity), *is* in Jesus Christ, in him *alone*, in him for *all*. Such is our Christian confession of faith; it is an evangelical, fundamental truth. It is here scarcely necessary to specify all the truths which this confession includes respecting the sinfulness of man, the Person of Jesus Christ himself, and the way of salvation. But we may call attention to the efficient protection which this fundamental principle affords against unevangelical sentiments, doctrines and conduct. They mistake the truth, and deviate from the narrow way of salvation, who indeed receive Christ as a Saviour, but not as, exclusively *the* Saviour, the *sole* foundation of our salvation. On such false views Romish and other errors depend for support. He who has once stepped aside from the narrow way of the doctrine of salvation, may easily wander further and further from it.

5. That *faith* is not a subject depending on mathematical demonstration, or results produced by processes of the understanding, but that it is a matter belonging to the *heart* and the will, appears from the results of the present judicial proceedings. The man that had been healed stood forth in the presence of all as an unimpeachable witness, whose very appearance incontestably proclaimed the truth; no one attempted to deny that he had formerly been a helpless cripple, but was now restored to health and vigor; neither was any one prepared to assert that this change or restoration to health had not been effected through the apostles, in the power of the name of Jesus. The character of the

event was obvious to the understanding even of the members of the Sanhedrin. And yet they resist, and attempt to check or suppress all mention of the name of Jesus. They *will not* believe; the heart refuses to yield; all men have not faith [2 Thess. iii. 2].

6. As the rulers commanded the apostles to observe silence respecting Jesus, while Jesus himself had appointed the latter to be his witnesses (ch. i. 8), two duties seemed to come in collision with each other. The rulers prohibit a certain course of action, and conscience [Rom. xiii. 5] requires obedience to the rulers; on the other hand, the divine call prescribes that course of action, and conscience demands obedience to a divine call. Can the apostles adopt any method of procedure, which will not involve a violation of conscience? They do not vacillate; they make a statement in unequivocal terms, and act in accordance with it, at the same time that their conduct is irreproachable, in a moral point of view, and, indeed, exemplary. They refuse to obey the constituted authorities, whose official character they themselves respect, solely on the ground that they owe unconditional obedience to God. They are compelled by a sense of duty to state unreservedly that they cannot comply with the demand of the rulers, since it would be positively immoral, or, rather, morally impossible, to withhold their confession and testimony respecting Jesus, ver. 20. (Comp. ROTHE: *Theol. Ethik*, III. 357 f.: 975 ff.). But they simply decline to obey, and most carefully refrain from committing any act indicating opposition or virtual resistance; not a word, not a glance, betrays a hostile purpose. We are rather led to believe, in view of all that the apostles uttered, that they would submit, without resistance, to any punishments which the rulers might be disposed to inflict.—One point, however, remains, which demands special notice. When the apostles appeared before the Sanhedrin, they were, undoubtedly, governed by the voice of conscience, which, as they declared, would not permit them to be silent, ver. 20. But then, they were also governed by the will of God, who had commanded them to speak, ver. 19. They refer here to the express command of Christ, found in ch. i. 8, that is to say, to a distinct and sure *word* of God. It indicates narrow or partial views, when language is used by writers solely in reference to the "individual's own conscience," and to "the independent, supporting power of the spirit within as a power that reposes on itself," and when it is maintained that "for the objective authority, the apostles substituted the subjective authority of their own conviction, which was wrought by the Spirit." (BAUMGARTEN: *Apostelg.* I. 90 f.) The conscience may err, and the controlling spirit may be an enthusiastic, fanatical spirit; but the plain and sure word or commandment of God conducts in the right way. It was *that word* which the apostles obeyed.

HOMILETICAL AND PRACTICAL.

VER. 1. **And as they spake unto the people.**—Let us be watchful and diligent, so that when the Lord sends us trials, we may be found in the path of duty. (Starke).—**The priests—and the captain—and the Sadducees.**—When Christ accomplishes a good work through his apostles, Satan also soon presents himself, attended by his apostles, who belong both to the laity and the clergy.—In any attempt to inflict an injury on true Christianity, Pharisaic priests are willing to avail themselves of the aid even of Herodians or Sadducees. Matt. xxii. 15, 16. (Starke).—Although the apostles are assailed by their enemies before they can conclude their discourse, the interruption is not permitted to occur, until they are enabled to proclaim and to apply the fundamental truths of the Gospel. The Lord, in his wisdom, can so direct the steps of his faithful servants, that each one is enabled to finish his course and complete his task, before the enemies of the truth can place an obstacle in his path. (Apost. Past.).

VER. 2. **Being grieved that they taught the people.**—The world cannot impede the work of God (the healing of the lame man), but combines to oppose His word.—**And preached,** etc.—The people of the world may be willing to receive the Gospel of Christ, if it be presented as a system of morals; but when they are invited to seek those invisible and eternal blessings, for which it teaches us to hope, they are ready to repel it with violence. (K. H. Rieger).—Pride, self-interest, and envy, teach men to hate the truth on account of its friends, and to hate its friends on account of the truth. (Starke).

VER. 3. **And they laid hands on them, and put them in hold.**—Such is the experience of the Gospel; it offers mercy to the world, and receives evil in return. Ps. cix. 5. (Starke).—This is the course adopted by the ungodly and hypocritical; they resort, not to arguments, but to violence and carnal weapons. (ib.).—When they have no arguments, they inflict blows; when they have no proofs, they produce fetters.—Temporal affliction is the lot of the preacher, but also the seal of the word. Jer. xx. 8. (Quesn.).—Blessed bonds! They restore many souls to liberty. Phil. i. 14. (ib.).—Here, in the **hold,** Peter found an opportunity to reflect on the words which he had once pronounced: "Lord, I am ready to go with thee—into prison." [Luke xxii. 33]; the time had come, of which his Master had spoken: "Thou shalt follow me afterward." [John xiii. 36]. (K. H. Rieger).—**It was now eventide.**—Thus the night afforded them time for prayer, so that they might be strengthened by the power of Christ, when they should defend themselves on the next day. (Apost. Past.).—That defence which they made, plainly shows that, through the intervening night, they had become, not weaker, but stronger in faith. (Rieger).

VER. 4. **Howbeit many - - - believed.**—The truth may be oppressed, but it cannot be suppressed. Men may bind the preacher, but the word cannot be bound. [2 Tim. ii. 9]. (Quesn.).—*Shepherds and their flocks, united more closely by common blessings and trials:* I. God comforts the persecuted pastor, by increasing the flock; II. He establishes the flock in the faith, by imparting strength to the pastor. (From Starke).—**About five thousand.**—The fruits of the second discourse of Peter were even more abundant than those of the first (ch. ii. 41), because the speaker's sufferings were more abundant. (Starke).

Ver. 5, 6. **On the morrow - - - were gathered together.**—The prisoner may enjoy great peace of mind, while they who are free from bonds, may be sorely distressed, in consequence of the bondage of their souls.—When an injury may be inflicted on Jesus and the Church, the ungodly are always ready to assemble; they are then willing to dispense with sleep and all other comforts. (Starke).—**Rulers, elders, scribes.**—The tribunal before which the apostles appeared, consisted of persons invested with power (rulers), possessing prudence and experience (elders), and acquainted, as we might reasonably expect, with sound doctrine (scribes). With what diligence the Adversary combines all possible means for injuring the kingdom of Christ! (Apost. Past.).

Ver. 7. **By what power - - - have ye done this?**—The enemies, who cannot deny the miracle itself, inquire only concerning its source. What a glorious proof of the truth and firm foundation of our Gospel! (Apost. Past.).—Those who are unwilling to obey the truth, often ask questions concerning subjects with which they are already acquainted, still hoping to find their course justified, but, at the same time, hardening their hearts more and more. John ix. 27. (Starke.).—The world is willing to excuse the acts of the ungodly, but not those of an upright pastor and Christian. There were many sinners in Jerusalem who escaped all punishment, but the apostles are imprisoned on account of a good deed, ver. 9. (ib.).

Ver. 8. **Peter, filled with the Holy Ghost.**—The predictions which the Lord addressed to his chosen witnesses (Matt. x. 16 ff.), are here fulfilled: "They will deliver you up to the councils." "It shall be given you in that same hour what ye shall speak." "The Spirit of your Father speaketh in you." "Be ye," was his charge, "wise as serpents, and harmless as doves."—*The Holy Ghost, bearing witness*, combining the wisdom of serpents and the harmlessness of doves, the courage of the lion and the patience of the lamb—illustrated in the testimony delivered by Peter before the chief council, ver. 8–12.

Ver. 10. **Whom ye crucified, whom God raised from the dead.**—The judgment of men ("He is guilty of death," Matt. xxvi. 66), and the judgment of God (Jesus set forth as "the Prince of life," ch. iii. 15).

Ver. 11. **This is the stone.**—*Christ, the corner-stone;* set, I. For the fall; II. for the rising again of many [Luke ii. 34].—*The divine Master-builder and the human builders.*—The new spiritual building stands before the rulers, five thousand living stones, built upon the living corner-stone; the true builders are the holy apostles and prophets, gathering together all men as stones, in order to build this eternal temple. [Eph. ii. 20; 1 Pet. ii. 5]. The apostle took a special, and, indeed, a personal, interest in the passage (Ps. cxviii. 22) to which he refers; his own name, Peter [Matt. xvi. 18], continually reminded him of **this stone.** (Besser).—If, then, kings, princes, bishops, lords, holy, wise, prudent, wealthy, learned men, persecute the Gospel, should we wonder? Who else should do that work? If the Gospel must be persecuted, these are the proper agents, since they are the builders. And, indeed, they act officially; their interest requires them to adopt such precautions, in order that *their own* building may not be rent or undermined. (Luther).

Ver. 12. **Neither is there salvation in any other.**—This is one of those passages that shine like the sun, shedding light on all parts of the Bible. Our fathers, accordingly, gave it, in conjunction with several other passages, the most prominent position in the Smalcald Articles, as the foundation of the chief article of that sound doctrine from which "we cannot recede in a single point, even if heaven and earth should fall, or aught else should happen." (Besser). [Of the Confession of Faith, known as the *Smalcald Articles*, written by Luther, and adopted in 1537, J. T. Müller says: "We may say that the adoption of these articles completed the Reformation, and was the definitive (absolute and final) declaration of the separation (of the signers) from Rome." *Symb. Bücher; Einleit.*, p. lxxxiii.—Tr.]

No salvation in any other: this truth viewed, I. As the life and heart of all apostolical preaching; II. As the experience of every soul to which divine grace has been imparted; III. As the power which enables confessors of Jesus to defy death; IV. As the foundation which supports all the missionary labors of the Church. (Leonh. and Sp.).—*The unchangeable testimony : No salvation in any other:* behold, I. How God chose him as the corner-stone, ver. 11; II. How his word heals the sick, ver. 14; III. How his servants boldly confess him, ver. 13; IV. How even the silence of his enemies proclaims his power, ver. 14.—**None other name.**—It is *that name* which God commands men to honor. It is conveyed by the word to all the nations of the earth. He himself is not visibly present among us, but we hear him in his word. The name and the word will come to an end in the eternal world, and we shall then see the only-begotten Son "as he is", as it is written in 1 John iii. 2; but we can only hear him in his word, and cannot see him, in this present world. We hear him when his Gospel is preached. The name of the only-begotten Son of God is all-powerful. It should fill every unbelieving and ungodly creature with terror, and teach them that believe, to be glad and to leap for joy. (Acts x. 43). St. Paul, indeed, says in Phil. ii. 10, "that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." When we pronounce the name of *Jesus*, we overcome the world, and put Satan to flight. (Luther).—**Whereby we must be saved.**—This expression of the apostle is a summary of Gospel doctrine, presenting, I. The great *promise:* "saved"; II. The great *command:* "we must." (From Stier.).

Ver. 13. **The boldness of Peter and John.**—Happy are those teachers, whose hearers are deeply moved not only by their words, but also by the power of God, and whose boldness of faith imparts such life and vigor to their discourses, that the influence of the latter is felt long after they themselves have ceased to speak

(Apost. Past.).—When Moses came down from Mount Sinai, his face shone with the majesty of the law [Ex. xxxiv. 29 f.]; the face of Peter, or of an evangelical preacher who descends from the pulpit, shines with the blessedness of the Gospel.—*The true boldness of a witness of God:* I. Its foundation: his own experimental knowledge of divine grace; the pure word of God which he proclaims; his exemplary walk in the ways of God; II. Its outward manifestation: in the pulpit, by joyfully opening his mouth; in the world, by fearlessly bearing witness to the truth; under the cross, by peace and joy in the Holy Ghost; III. Its effects: it puts enemies to shame; it edifies the church; it glorifies the Lord.—*The means by which the witnesses of Christ silence enemies and blasphemers:* I. They joyfully continue to bear witness, ver. 13; II. They point to the fruits of their labors, ver. 14. (From Apost. Past.).—**Took knowledge of them that they had been with Jesus.**—What an honorable badge of the true witnesses of Jesus! Our highest distinction is, not the tribute which the world may give, that we are well acquainted with the usages of society, but the spirit of Jesus, revealed in our whole deportment, and demonstrating to the world that we have been, and continue to be, with Jesus. (Apost. Past.).

Ver. 15. **Commanded them to go aside out of the council.**—The wisdom of God is excluded from the council-chamber, and folly presides at the board. For what results can we now look? (Gossner).

Ver. 16. **What shall we do to these men?**—Instead of saying *to* these men: Brethren, what shall we do that our souls may be saved? they say *of* them: How shall we stop their mouths? So great is the blindness of the ungodly. (Starke).—The longer our repentance is delayed, the more difficult the fulfilment of the duty is found to be. (Wolf).

Ver. 17. **But that it spread no further among the people.**—The enemies of the truth concerning Jesus Christ can neither deny nor destroy it; but they attempt at least to erect barriers and walls, by which they hope to prevent its diffusion. (Apost. Past.).

Ver. 18. **Nor teach in the name of Jesus.**—These enemies do not forbid the disciples to teach at all, or to perform any miracle whatever; the restriction applies only to the act of preaching the name of Jesus. The world can endure preaching and good works, but will not tolerate the name of Jesus, the preaching of the Crucified One, or the doctrine that he alone can save the soul. (Apost. Past.).

Ver. 19. **Judge ye!**—*The appeal to reason and conscience in matters pertaining to divine truth:* I. Such an appeal is justified and required by our confidence (*a*) in the power of the truth itself, and (*b*) in that perception of the truth which we may ascribe even to its enemies; II. But reason and the conscience do not constitute the highest tribunal, for (*a*) such authority over God's word, was never given either to the enfeebled reason or the erring conscience of sinful man, and (*b*) history shows, in innumerable instances, that, in divine things, both judge blindly and unjustly, from the days of Annas and Caiaphas to our own age.—*It is our duty to hearken unto God more than unto men:* I. It is, consequently, the duty of men to obey a human government, as far as its official claims extend, both in doing and in suffering, inasmuch as the government bears the sword as the minister of God. "Render unto Cæsar the things which are Cæsar's" [Matt. xxii. 21]; but, II. It is our duty to obey God more than men, that is, in the first place, even when we obey men, we obey for God's sake, fulfilling the divine command by respecting law and order; in the second place, when the commands of men come in conflict with the divine will, as made known not only by our erring conscience, ("we cannot but speak"), but also by the unerring word of God ("the things which we have seen and heard"), we refuse to obey men, for the sake of God. But we do not conspire in secret; we act openly and honestly, and say with Peter: "We cannot but—". We do not contend with carnal weapons, but, like the apostles, take the sword of the Spirit, which is the word of God; we do not act in an aggressive and revolutionary, but resist in a passive manner, and, with the apostles and martyrs, would much rather suffer wrong many times, than do wrong even once. Compare Luther's words pronounced before the Diet of Worms [1521]: "Unless I am overpowered and convinced by the testimony of the Scriptures, or by other public, distinct, and obvious arguments and reasons, and unless I am thus fully satisfied respecting the passages of Scripture which I have hitherto adduced, insomuch that my conscience is taken captive by the word of God, I neither can nor will retract any thing, well knowing that it is neither safe nor advisable to do aught in opposition to the conscience. Here I stand. I cannot do otherwise. God help me! Amen."—*Our duty, to obey God more than men:* I. The importance and necessity of this principle, in its influence both on the founding of the Church, and on her continued existence on earth; II. Its perfect consistency with that obedience to men which is necessary and beneficial. (Schleierm.).—*Peter's saying: We must obey God more than men,* a sharp sword, designed, I. Not for children as a toy, but, II. For men and heroes, to be used in the holy wars of the Lord.—**Whether it be right - - - judge ye.**—Fanatics have more than once hurled this apostolic saying like a firebrand among men, and thus produced insurrections and confusion. But when did Peter and John, or any other disciple of the Lord, take up arms against the chief Council? It is true that they did assemble and lift up their hands, but not in opposition to the government; they lifted up their hands to the Lord, the God of heaven and earth, and prayed, ver. 24 ff. To refuse obedience, when rulers command a wicked act—to prefer to be torn in pieces, rather than act against God's express commandment, is a very different course from that of taking up arms, and enticing others to unite in insurrectionary movements. (Tholuck: *Stund. christl. Andacht* [Hours of Christian devotion]).

Ver. 20. **We cannot but - - -.**—They cannot forbear, except on three conditions: That the world should not be filled with infirm persons; that Jesus Christ should not be the only Saviour of all the infirm; that they, the apostles themselves, should not have been healed by him. (Besser).—**We cannot but - - - seen and heard.**—I. We gladly speak of the eternal power of God, which wisely and wonderfully rules and directs all things; II. We still more gladly speak of his pitying love, which sent the only-begotten Son into the world; III. We most gladly proclaim our blessed experience of his grace, which fills the heart with peace and joy, ver. 13. (Lisco).—*The Risen Saviour, demonstrating his power to his faithful disciples:* I. He gives them the words which they utter; II. Infuses his power into their hearts; III. Protects them in all their ways. (ib).—With the progress of Christianity, hatred increases; next, sufferings increase; then help increases; finally, power increases. (Florey).—*The perseverance of the enemies, and of the friends of the Lord:* I. Of his enemies: they cannot refute his word, and yet oppose it; they cannot overcome his power, and yet resist it; they cannot deny the blessings which he imparts, and yet reject him; II. Of his friends: the world questions their faith, but they are firmly established on the word of the Lord: the world rejects their faith, but they boldly confess it, obeying the Lord; the world persecutes their faith, but they patiently endure, loving the Lord. (id.).

Ver. 21, 22. **They let them go,** etc., (with a summary of the whole.). *The conflict of the Gospel with the world:* I. How does it originate? II. What weapons shall the defenders of the Gospel employ? III. What is, in the counsel of God, its ultimate purpose, in reference to these defenders, and to the kingdom of Christ in general? (Rudelbach).—*Peter and John, examined before the great Council:* an image, I. Of the suffering; II. Of the witnessing; III. Of the triumphant Church. (From Leonh. and Sp.).—*The four sources of the evidences of revealed religion:* I. Miracles (the lame man); II. Prophecy, and the Scriptures (ver. 11); III. History (ver. 21); IV. Religious experience (ver. 13). (Ad. Schmidt, *Predigtst.*).—*Jesus Christ, demonstrating in his members, that he lives and is invincible:* before the tribunals, I. Of the government; II. Of the wisdom of the world; III. Of history; IV. Of the conscience. (Albert Knapp).—*Boldness in confessing the name of Jesus:* I. Its foundation; II. Its manifestations; III. Its effects. (Langbein).—*The apostles in the presence of the great Council, faithful and triumphant witnesses of the truth* (Matt. x. 16 ff.): I. Before the examination, ver. 1–4; II. At the examination, ver. 5–18; III. After the examination, ver. 19–22.—*Jesus Christ, the Exalted One, ruling in the midst of his enemies:* I. They cannot suppress his word; II. They cannot deny his work; III. They cannot intimidate his servants; IV. They cannot hinder the progress of his kingdom.

D.—THE CHURCH ENCOURAGED AND STRENGTHENED IN THE FAITH IN CONSEQUENCE OF THESE EVENTS; THE ONENESS OF SPIRIT AND BROTHERLY LOVE OF THE BELIEVERS.

Chapter IV. 23–37.

23 And [But] being let go, they went to their own company, and reported all that the
24 chief priests and elders had said unto them. *And when they heard that, they lifted
up their voice to God with one accord, and said, Lord, thou *art* God, which [Lord,
25 thou who[1]] hast made heaven, and earth, and the sea, and all that in them is; *Who
by the mouth of thy servant[2] David hast said, Why did the heathen rage, and the peo-
26 ple imagine vain things? *The kings of the earth stood up, and the rulers were ga-
27 thered together against the Lord, and against his Christ [Anointed!]. *For of a truth
against thy holy child [Servant, (*as in* iii. 13)] Jesus, whom thou hast anointed, both [*om.*
both] Herod, and Pontius Pilate, with the Gentiles, and the people [peoples, λαοῖς] of
28 Israel, were gathered together [in this city],[3] *For to do whatsoever thy hand and thy
counsel determined before to be done [before, that it should come to pass, γενέσθαι].
29 *And now, Lord, behold their threatenings: and grant unto thy servants, that with
30 all boldness they may speak thy word, *By stretching [In that thou stretchest] forth
thine hand to heal [for healing]; and that signs and wonders may be done by the
31 name of thy holy child [Servant] Jesus. *And when they had prayed, the place was
shaken where they were assembled together; and they were all filled with the Holy
Ghost, and they spake the word of God with boldness.

32 *And the multitude of them that believed [of the believers] were of one [were
one] heart and of one [*om.* of one] soul: neither said any *of them* [and not one
said] that aught of the things which he possessed was his own; but they had all things
33 common [but all things were common to them]. *And with great power gave the
apostles witness of the resurrection of the Lord Jesus: and great grace was upon them
34 all. *[For, γὰρ] Neither was there any among them that lacked: for as many as were
possessors of lands or houses sold them, and brought the prices of the things that were

35 sold, *And laid *them* down at the apostles' feet: and distribution was made unto every
36 man according as he had need. *And Joses [Joseph],[4] who by[5] the apostles was surnamed
Barnabas, (which is, being interpreted, The [A] son of consolation,) a Levite,
37 *and* of the country of Cyprus [born in Cyprus], *Having land, sold *it*, and brought
the money, and laid *it* at the apostles' feet.

[1] Ver. 24.—Δέσποτα, σὺ ὁ ποιήσας. Ὁ θεος between σύ and ὁ ποιήσ. is wanting in important MSS. [A. B. Cod. Sin. Vulg. etc.], and seems to be one of the many interpolations, by which the simple prayer was supposed to gain in beauty. [Alford retains the reading of the *text. rec.*—Tr.]

[2] Ver. 25.—ὁ διὰ στόματος Δαυῒδ παιδός σου εἰπών; many of the *variæ lectiones* (of which the most important are: διὰ πνεύματος ἁγίου, and, τοῦ πατρὸς ἡμῶν), appear to be interpolations, intended to improve the original. [Alford says: "The text of this verse is in a very confused state. I have kept to that of the oldest MSS., adopted also by Lachmann." He reads thus: ὁ τοῦ πατρὸς ἡμῶν διὰ πνεύματος ἁγίου στόματος Δαυὶδ παιδός σου εἰπὼν, with A. B. E. and Cod. Sin.—δια is inserted by D. before τ. στόμ. Tisch. reads: ὁ διὰ στόμ. Δ. π. σου εἰπών, omitting all the rest, in the ed. of 1849.—Tr.]

[3] Ver. 27.—ἐν τῇ πόλει ταύτῃ; this reading [after ἐπ' ἀληθ.] is undoubtedly genuine, according to external testimony, and there is not sufficient internal evidence to justify the conclusion that it is merely a gloss. [Omitted in *text. rec.*, on authority not stated, but found in A. B. D. E. Cod. Sin. Vulg., and nearly all the versions, and inserted by Lach., Tisch., and Alf.—Tr.]

[4] Ver. 36. a.—The most important MSS. and ancient versions read: Ιωσὴφ [A. B. D. E. Cod. Sin., Syr., Vulg., etc.]; that the reading Ἰωσῆς, which is less strongly supported, is merely a correction to suit ch. i. 23 [Meyer], is only an unsupported opinion. [Lach., Tisch., and Alf. read Ἰωσήφ.—Tr.]

[5] Ver. 36. b.—ἀπὸ τῶν ἀποστ.; this reading is somewhat more strongly supported [by A. B. E.] than ὑπό, and would scarcely have been introduced, if ὑπό, which is, grammatically, the easier form, had been originally employed. [ἀπὸ in A. B. E. Cod. Sin., and adopted by Lach., Tisch., and Alf.—ὑπό, of *text. rec.* in D., and retained by Alf.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 23.—**They went to their own company.**—When the apostles were dismissed from the council-chamber of the Sanhedrin, where none but watchful and threatening enemies surrounded them, they proceeded πρὸς τοὺς ἰδίους. Who were these persons? Our first impression would be, that they were the believers, the disciples of Jesus, and this is the opinion of Kuinoel and Baumgarten. The interpretation of Olshausen, according to which the respective household friends of the apostles are meant, too greatly restricts the meaning of the term, and is supported by no other passage. [Olshausen says: "the church in the house (*Hausgemeine*), those with whom the apostles were accustomed to unite in prayer," and refers to ch. xii. 12.—Tr.] The opinion of Beza, and, more recently, of Meyer and de Wette, who restrict the meaning of the term to the group of the apostles, is not sustained either by ver. 32 (in which the πλῆθος τῶν πιστευσάντων is contradistinguished from the ἴδιοι), or by ver. 31, in which *all* that were assembled, are said to have spoken the word of God. The latter act is not identical with that of bearing witness to Christ in a public, didactic manner (comp. ver. 33); for λαλεῖν [ver. 31] describes the freedom of a conversation, not the solemnity of an address, and could therefore be applied with perfect consistency to the language of all the believers. And with respect to ver. 32, it cannot possibly have been the case that *all* the believers who were in Jerusalem, and whose number, according to ver. 4, amounted to five thousand men, were assembled in that place. The apostles, accordingly, proceeded to the company of the believers, or to the Christian congregation (including, of course, their fellow-apostles, although we cannot assume that the whole number of the Christians, who already constituted a vast multitude, could have been present). Here, at length, the two apostles knew that they were among friends; the members of the Church had, naturally, felt the deepest sympathy, and continually offered fervent prayer in their behalf; they were now entitled to receive a full report of all that had occurred.

Ver. 24. *a.* **They lifted up their voice.**—When the apostles had, accordingly, communicated, not that which they themselves had said and done, but that which the rulers and representatives of the people of God had spoken in an imperious and minatory manner, their hearers unitedly poured forth their feelings in a *prayer* In what manner was this done? Bengel and others suppose that Peter pronounced the words, and that these were repeated by the company; but this view does not agree with the statement that Peter and John had made their report, and that the others, after listening to the recital, offered prayer (οἱ δὲ ἀκούσαντες—εἶπον). Baumgarten conjectures that the whole congregation sung the second Psalm [quoted in ver. 25, 26], after which Peter applied it to the present conjuncture, using the words here recorded. But the objection just made, applies to this interpretation also; besides, the words of the Psalm and those of the application are interwoven, so that the text before us does not make the distinction which Baumgarten's interpretation presupposes. Meyer escapes this difficulty by assuming that ver. 24–30 present an established formula of prayer, which had been previously composed, under the influence of the Holy Ghost, while the impressions made by the sufferings of Christ were still recent; this formula, he adds, was now repeated by the assembled apostles (see above, Exeg. note on ver. 23) with one heart and one voice. But even if we do not insist on the circumstance that the recitation of a *form* of prayer from memory, is inconsistent with the present situation, that is, the vigorous, original, spiritual life of the church, other considerations show distinctly that the origin of this prayer must be assigned to this precise time; there are, namely, special allusions to the present case (ver. 29 f. ἀπειλάς, παῤῥησίαν, ἰᾶσιν etc.). If we assume that one of the other apostles pronounced the prayer, and that all who were present, united, in part audibly, (for instance, when the words of the Psalm occurred, ver. 25,) we shall, doubtless, do full justice to the words of Luke, inasmuch as he, not rarely, ascribes language to several persons, which could have been uttered only by one of their number, *e. g* ch. iv. 19; v. 29, etc.

b. **Lord, which** [thou who] **hast made.**—This is the first Christian church-prayer with which we are acquainted, and claims special consideration. A close inspection shows, (*a*) that this prayer was dictated by a deep feeling of distress and danger; "this beautiful flower, too, grew under the cross;" (*b*) that this prayer, dictated by the distress of the present moment, beseeches the Almighty to regard the threatenings of enemies (that their counsel and will might *not* be fulfilled), and to grant grace and support to the servants of God in their words and acts (so that the kingdom of God might come). (*c*) The ground of the confidence of these afflicted men, and, indeed, that on which they offer prayer, is, first, the almighty power of God, the Creator of heaven and earth; secondly, the consoling word and promise of God (Ps. ii. 1, 2, quoted strictly according to the text of the LXX.), the fulfilment of which had already been seen in the sufferings (and the resurrection) of Jesus.

Ver. 25–28. **By the mouth of - - - David.**—The second Psalm, which, as it is well known, is without a title, is, in accordance with the common view, ascribed to David. The **raging** of the גּוֹיִם (*φρυάσσω*, originally descriptive of the wild snorting of spirited or intractable horses,) which the Psalm mentions, is referred, in the prayer, to the hostile conduct of the pagan Romans; the term *ἄρχοντες*, ver. 26, specially designates Pontius Pilate, ver. 27; *λαοί* (לְאֻמִּים in the Psalm) is referred to Israel [the plural, in allusion to the twelve tribes, (Meyer)], and the phrase *βασιλεῖς τ. γ.* is applied to Herod [Antipas, mentioned, *e. g.* in Matt. xiv. 1; Luke iii. 1; xxiii. 7.—Tr.]

Ver. 29, 30. **Behold their threatenings.**—The words of the prayer, *ἔπιδε ἐπὶ τὰς ἀπειλὰς αὐτῶν* refer to the immediate danger in which the believers were involved. The threats of the Sanhedrin, ver. 17, 21, were like a sword suspended over the heads of the apostles. In view of the danger, they beseech God to **behold**—to restrain their enemies, and to protect his people. If this petition may be said to be negative in its character, the positive blessing for which they ask, is a bold and joyful spirit in proclaiming the word of God. And when they ask, in addition, for power to perform signs and miracles of healing in the name of Jesus, they again refer to the most recent events, the healing of the lame man, and their immediate necessities. For the gifts which these men specially need in that moment, are, first, the power to proclaim the word with courage and joy, and secondly, the power to help and to heal, as evidences that the omnipotent God is with them.

Ver. 31. **The place was shaken.**—When the place in which the congregation was assembled, was shaken, and when they themselves were filled with the Holy Ghost, their prayer received an immediate and direct answer—these events were the *Amen* of their petition. The connection shows that this *shaking* of the place, was not a natural or merely accidental occurrence (as Heinrichs and Kuinoel suppose), but a miraculous and direct act of God. Bengel views this trembling of the place as a symbol of the commotions which were at hand, and which the Gospel would produce in every direction, while Baumgarten sees in it a sign that the will of God is able to control all visible objects. We may, in general, regard it both as a sign of the omnipotence of God, to which, indeed, the men who prayed, had appealed, and on which they relied, ver. 24, and also as an accompanying external sign of the internal and invisible influences of the Spirit. The believers had referred to the future, when they prayed that the apostles might appear with boldness in the presence of unbelievers and enemies; but God, who does exceeding abundantly above all that we ask or think [Eph. iii. 20], answered their prayer immediately, even while none but friends were present, as an earnest and pledge of future mercies.

Ver. 32–35. *a.* **And the multitude of them that believed.**—This first attempt of the enemies of the Church of Christ to overthrow it, which was defeated by the protection and grace of God, constitutes an epoch in its history; the believers enjoyed a temporary repose. And here Luke pauses, in order to describe the condition of the entire Church (*πλῆθος τῶν πιστευσάντων*). His statement presents four of the prominent features: (*a*) The *apostles* gave witness of the resurrection of Jesus, with great power—a proof that God continued to fulfil the petition recorded in ver. 29. The apostles, far from being intimidated by the threatenings of the rulers, publicly delivered their testimony concerning Jesus and his resurrection with increased courage and power. (*b*) Great *grace* was upon them all, that is, not the apostles only, but all the believers. The word *χάρις* does not here [as in ii. 47] denote favor with the people (Olsh. and others); there is nothing in the passage itself which would suggest such an interpretation; it denotes the grace and benevolence of God [Alf. Hack.] for Christ's sake, in which every individual (*ἐπὶ πάντας*) shared. (*c*) The *union of hearts* of the Christians, their brotherly love and perfect harmony in sentiment and thought (*ἡ καρδία καὶ ἡ ψυχὴ μία*)—a circumstance which was the more remarkable, as the number of the members had already greatly increased (*πλῆθος τῶν πιστ.*).

b. **They had all things common.**—The *fourth* feature is (*d*) *the community of goods;* comp. ch. ii. 44 ff. In this Luke finds an expression of fraternal union, ver. 32, on the one hand, and on the other, an evidence of the grace of God, ver. 34 (*γαρ*) [omitted in the Engl. vers.; "*Neither was there* should have been—*For there was not.*" (J. A. Alex.) Tr.]. It is hence evident that Luke designs to represent this community of goods, not as a measure demanded by any law or authority, but as a course of action which individuals adopted voluntarily; and this view is confirmed by the illustrative case of Joseph Barnabas, to which Luke specially calls attention.—But does this description of the community of goods imply that a *general* custom, admitting of no exceptions, prevailed, so that every individual (not indeed, compelled by a law, but in a voluntary manner) sold all his real estate, and placed the proceeds at the disposal of the Church? The words before us do not suggest an affirmative answer to this question. If, according to ver. 32, not one declared that any of the things which he possessed was his own (*ἔλεγεν ἴδιον εἶναι*), this language unquestionably implies that his proprietorship remained undisturbed; *hoc ipso præsupponitur, proprietatem possessionis non plane fuisse deletam.* (Bengel). The owner did not retain possession of his property in a selfish spirit, allowing none to derive benefit from it; on the contrary, they had *πάντα κοινά*—all things were so employed as to supply the wants of all. When Luke continues his description of the action of the Christians, ver. 34, 35, the main feature is evidently the provision which was made for the needy; the work was performed with so much liberality and success, that no one suffered, ver. 34; the wants of every individual were supplied, ver. 35. This result was due to the sale of property on the part of *all* the members of the church (*ὅσοι*) who were owners of lands or houses; the funds which were thus obtained, were laid at the feet of the apostles (who sat when they taught), that is to say, the funds were intrusted to them as the almoners of the church. We are certainly authorized by the literal import of the passage to assume that *all* the owners of real estate, who belonged to the church, sold property, but not that they sold *all* the real estate of which they were the possessors. Each one contributed a certain portion, but it is not said here that each one disposed of his whole property; we are not even distinctly told that a single individual relinquished all that he owned. This passage, accordingly, can by no means be so interpreted, as to lead legitimately to the conclusion that it was the universal custom of the members (voluntarily observed, indeed, but still not neglected in a single case) to surrender the whole amount of their real estate for the benefit of poor members. Indeed, the special case which is now adduced, leads to the opposite conclusion.

Ver. 36, 37. **Joseph** or **Joses** [the latter only another form of the name *Joseph* (Herzog: *Real-Enc.* vii. 33)] received from the apostles **the surname of Barnabas**, בַּר נְבוּאָה, that is, *son of prophetic discourse, or, exhortation* ["literally, *υἱὸς προφητείας*; he was counted among the prophets, ch. xiii. 1; but *προφ.* includes *παράκλησις*, an edifying discourse, ch. xiii. 15; 1 Cor. xiv. 3, thus authorizing the translation in the text." (de Wette). See below, xi. 22. b.—Tr.]; he was born in the island of Cyprus, and belonged to the tribe of Levi. He, too, sold a piece of ground which he possessed, and laid the money which he had obtained, at the apostles' feet. He is the well-known Barnabas, who is afterwards frequently mentioned as an associate of the apostle Paul [*e. g.* xiii. 2]. That he was a Levite, is a remarkable circumstance; we are soon afterwards told that even many *priests* believed, ch. vi. 7. The surname of *Barnabas*, which the apostles gave him (as those of *Peter* and *Boanerges*, were conferred by Jesus himself), alluded, without doubt, to an extraordinary gift of the Spirit, which was manifested in the animation and the power of his addresses and exhortations. It was by no means inconsistent with the law that he (as a Levite) should own a piece of ground (Baumgarten), since even Jeremiah [the son of a priest, Jer. i. 1] secured a field as private property, in accordance with the forms of the law, Jer. xxxii. 6-12. [The right of individual ownership might exist within the forty-eight cities and the territory adjacent to them, which were assigned to the Levites, Numb. xxxv. 1-8; Lev. xxv. 32 (Hack.), and it is probable, that after the return from Babylon, the restrictions imposed on the priests and Levites by the Mosaic law, Numb. xviii. 10-24; Josh. xviii. 7, were no longer enforced (de Wette).—Tr.]. Hence Barnabas did not sell the land in order to comply with the requisitions of any law, but was prompted to take that course by his love to the brethren.

DOCTRINAL AND ETHICAL.

1. When the believers prayed, they were supported by their faith in the omnipotence of God, who made heaven and earth, ver. 24. This article of faith appears to many to be exceedingly trivial; nevertheless, it is one of the original and fundamental truths of revelation, from which faith continually derives new strength and consolation. The last book of the Scriptures, the Apocalypse, gives special prominence to this truth, which is revealed and illustrated in the first book of the Bible. As truth is an undivided *whole*, the component parts of which are essentially connected, no one article of faith can be undervalued without affecting the integrity of the whole (as far as an individual is personally concerned).

2. The second Psalm is the Scriptural basis of the prayer, ver. 24 ff.; the divine inspiration from which it originally proceeded, revealed its true application, ver. 25. Its divine character is demonstrated by the fulfilment which occurred in Jesus Christ. For David is here clearly the type of Jesus; as the former was the *servant* of God, so Jesus is *the* servant of God in the full sense of the word (*παῖς*, ver. 25, 27, 30 [see abov, Exeg. and Crit. notes, on iii. 13, 14 a.]); as David, the king, was the anointed of God, ver. 26, so Jesus is *the* Anointed of God, ver. 26, 27; as men rebelled, and resisted David's royal rights and authority, so they dealt with Jesus, ver. 27. But even as God then protected his anointed, and vindicated his character by divine acts, so, too, he will interpose in the present circumstances, and defeat his foes, ver. 29 ff. For a greater than David is here [Matt. xii. 42].

3. What is, accordingly, the substance of the confession which the Church here pronounces respecting Jesus Christ? He receives, indeed, the same appellation which is given to David—each is a *παῖς θεοῦ*, ver. 25, 27. But, then, an incomparably higher character is ascribed to Jesus, not only when he is termed *the* Servant of God, while David is merely *a* servant of God, but also when Jesus is specially and repeatedly [ver. 27, 30] termed *ὁ ἅγιος παῖς θεοῦ*, that is, he is distinguished from all that is sinful and unclean, and is infinitely exalted above David, serving God and his kingdom alone, as the consecrated servant and executor of the divine decrees. This description involves a most intimate and a peculiar union with God, of which there is no other instance. That union is implied in the confession that God performs miracles through [*διά*—"strictly mean-

ng *through*, by means of," J. A. Alex. *ad loc.*—Tr.] the name of Jesus, ver. 30, that is, through Jesus, who is confessed and invoked, when these miracles are wrought. He is, accordingly, the Mediator of salvation, and of the miraculous operations of divine grace.

4. The pure and holy spirit of Christ breathes in this prayer. It exhibits no traces of revengeful feeling, of carnal zeal, or of a desire for the destruction of any enemies: however zealous these Christians are in the cause of God, all that they presume to ask is, that he would **behold** the threatenings of their enemies, and graciously enable them to bear witness in word and in deed, with confidence and joy. Even as Christ did not come to condemn, but to save the world [John iii. 17], so, too, the apostles and other believers are controlled, not by the penal, burning zeal of an Elijah, but by deep love for the souls of men, who are to be saved through the instrumentality of their words and acts, and be conducted to salvation in Christ. And when the word is not bound, when Christ is preached with power and boldness, his cause will always triumph in the end.

5. *The prayer and its answer.* The prayer was offered in the name of Jesus, in communion with him, in his own mind and spirit. The promise is given unconditionally that such prayers shall be heard. The prayer was, accordingly, answered —it was answered immediately, and above all that they asked or thought [Eph. iii. 20]. Such prayers elevate, strengthen and sanctify the soul. The believers could not have been filled with the Holy Ghost, if they had not previously offered this prayer, ver. 31.

6. This admirable *union* in spirit, ver. 32, which was not only a union in faith, but also in brotherly love, demonstrates that the Christians were truly regenerated, and in a state of grace. It was a union which, combined with self-denial and a renunciation of the world, looked not "on its own things, but also on the things of others" [Phil. ii. 4]. Each one felt the sorrows of the other, bore his burdens, and regarded his own possessions as common property. And as faith demonstrates its truth when it actively works by love, divine grace was with all, and upon all.

HOMILETICAL AND PRACTICAL.

Ver. 23. **They went to their own company**, etc.—It is an advantage when believers are made acquainted with the dangers that threaten the Church; they are thus led to address earnest supplications to God, and to wrestle in prayer. (Quesnel).—A faithful pastor is greatly assisted, when, by the goodness of God, he sees around him those whom he can regard as *his own company*, that is, who are partakers of his grace [Phil. i. 7], and are united with him in oneness of spirit. Such a company of believers offers him a place of refuge, in which he can find relief and encouragement in the midst of afflictions. (Apost. Past.).

Ver. 24. **They lifted up their voice**, etc.—The most effective weapons which the Church can employ in distress and persecution, are prayers and tears [Hos. xii. 14].—If the prayer of a righteous man availeth much [Jam. v. 16], the prayer of many righteous men, when offered with one accord, availeth still more. (Starke).—The lips of faithful witnesses of Jesus are never sealed; they either preach to the world, or cry aloud to God. (Apost. Past.).—Trials teach the individual, and the Church too, how to pray.—*The communion of saints on earth:* a communion, I. Of faith; II. Of affection; III. Of prayer.

Ver. 25–29.—**Why did the heathen rage?** —When the enemies of the Church rage, we are not permitted to yield to our passions, but are commanded to be calm, and to praise God in faith, patience and prayer. (Starke).—*The genuine prayer of the Church, an acceptable burnt-offering:* I. The altar on which it is placed—the communion of believers, ver. 23; II. The fire in which it burns—the ardor of brotherly love, ver. 23, 24; III. The wind which fans the flame—the storms of trial, ver. 23–26; IV. The wood which maintains the fire—divine promises found in the evergreen forest of the Scriptures, ver. 25, 26; V. The Deity, to whom the offering is made—the Almighty Maker and Lord of heaven and earth, ver. 24, 29, 30; VI. The Amen that responds to the prayer—renewal and strength in the Holy Ghost, ver. 31.—*In what spirit should the Christian mention his enemies in his prayers?* I. Without fear or dread; for he prays to the King of all kings; "if God be for us," etc., (Rom. viii. 31) ver. 25–28; II. Without wrath and hatred; for his prayers are directed against *that which* is evil, not against evil *men*, ver. 29; III. Without pride and defiance; for he prays not so much with respect to his personal affairs, as to the cause of God, ver. 29, 30.

Ver. 30. **That signs and wonders may be done.**—The prayers of the Church work great miracles; they rescued three of our number from death, that is, myself, when I lay sick unto death on many occasions; my wife Catharine, who was equally near to death, and M[agister] Philip Melanchthon, who, in the year 1540, lay in a dying state in Weimar. Although such deliverances from sickness and bodily dangers are very ordinary miracles, they should still be noticed for the sake of those who are weak in faith; for I consider those as far greater miracles which the Lord, our God, daily performs in the Church, when he baptizes, administers the Sacrament of the altar [Lord's Supper], and delivers from sin, death, and eternal damnation. (Luther)

Ver. 31. **And when they had prayed, the place was shaken**, etc.—*Prayer worketh miracles:* I. Those that are internal: the heart is filled with happiness; the soul is wonderfully strengthened; II. Those that are external: houses shaken, congregations awakened, enemies alarmed, mountains moved, the world convulsed.

Ver. 32. *a.* **And the multitude of them that believed were of one heart and of one soul.**—Believers ought to be not only of one heart (as far as the will is concerned), but also of one soul (united in opinions and views). (Ap. Past.).—Affliction binds the hearts of the devout together; it severs those of the wicked, and enkindles hatred, selfishness and strife.—"Behold, how good and how pleasant it is for brethren to dwell together in unity!" Ps. cxxxiii. 1.—Here the bride of Christ appears, adorned with the jewels of holiness—a joyful faith, and unity of the Spirit. (Starke).—This was truly a Paradise on earth; alas! how soon it passed away! Heb. xiii. 1; Rev. ii. 4. (Quesn.).

VER. 32. *b.* **Neither said any of them that aught of the things which he possessed was his own.**—*The noble Communism of the primitive Christians, and the spurious Communism of the modern Communists;* see above, ch. ii. 44, 45, HOM. AND PRACT.—The apostles and disciples did not ask that the possessions of others, as of Pilate and Herod, should be common to all, as our senseless peasants now imperiously demand. But these men claim an equal share of the private property of others, and yet insist on retaining their own. They are, truly, admirable specimens of Christians! (Luther).—The true mode of contending against this modern and ungodly Communism, and against every false, levelling process, consists in the maintenance of the godly communion of Christians; the latter will, at all times, and in all places, conform to the indwelling royal law of love. (Besser).

VER. 33. **And with great power,** etc.—The more violently men attempt to suppress divine truth, the more vigorously it manifests its power. (Starke).

VER. 34. *a.* **Neither was there any among them that lacked.**—This result was, no doubt, produced in part by the community of goods which is here mentioned, ver. 32; but it is to be ascribed chiefly to the grace of the Lord Jesus, which moderated their desires, and gave them contented and peaceful hearts.

VER. 34. *b.* **For as many as were possessors of lands or houses, sold them,** etc.—We cannot more unequivocally demonstrate our gratitude to Jesus, who "became poor for our sakes" [2 Cor. viii. 9], than by submitting even to poverty for the sake of his poor members. (Quesn.).—He who offers *himself* as a willing sacrifice to the Lord, is likewise prepared to sacrifice *his goods* for the benefit of the brethren. —The providence of God, in its wisdom and mercy, alleviated the trials which the subsequent flight of the Christians from Jerusalem occasioned [see Matt. xxiv. 20, and Comment. *ad loc.*], by inducing them to dispose in time of their real estate, and to become literally pilgrims who retain no private property. (Apost. Past.).—*The community of goods of the primitive Christians:* in which of its features should it be taken as a model by Christians in our day? In what respects should it *not* serve as a model?—*When may a Christian congregation be said to flourish?* ver. 32–35: I. Where Christ is preached with fidelity (ver. 33), true faith will manifest its power; II. Where true faith exists, a genuine Christian love will prevail ("of one - - - soul," ver. 32); III Where Christian love prevails, all are prosperous ("neither was there any - - - that lacked," ver. 34).—The tempests of persecution which assail the Church, produce results similar to those which follow storms and rains in nature: all things seem to revive and bloom, and to grow and flourish with increased vigor and beauty, ver. 32–35.

VER. 36, 37. **And Joses** [Joseph], **who by the apostles was surnamed Barnabas.**—*That every Christian should become a Barnabas, a son of consolation:* I. By seeking consolation himself, in faith, in the Father of mercies, and the God of all comfort, 2 Cor. i. 3, 4; II. By freely imparting consolation to others in love: (*a*) with the words of his lips (affectionately encouraging them, which was doubtless the special gift that grace had bestowed on Barnabas, and that gained for him this honorable appellation; comp. Isai. xl. 1: "Comfort ye," etc., and ch. lii. 7: "How beautiful upon the mountains," etc.); (*b*) with the gifts of his hand (with brotherly love relieving the wants of others, like Barnabas, ver. 37.—"Let us not love in word, neither in tongue, but in deed and in truth." 1 John iii. 18).—*The fraternal union of the primitive Christians:* I. The fraternal prayer of faith, ver. 23–31; II. The fraternal acts of love, ver. 31–37.—[One Lord, one faith, one baptism (Eph. iv. 5), the true foundation of Christian union.—*The rapid growth of the primitive Church:* I. The direct means; (*a*) the inspired word; (*b*) the holy Sacraments, ch. ii. 41, 46; (*c*) the special gifts of the Spirit. II. The circumstances which promoted it; (*a*) the faith, ch. iv. 12; (*b*) the love, iv. 32; (*c*) the zeal of the newly converted, ver. 31. III. Its effects; (*a*) on the Church itself; (*b*) on its enemies; (*c*) on the world.—TR.]

SECTION II.

THE MIRACULOUS AND SUDDEN JUDGMENT WHICH VISITED THE SIN OF ANANIAS AND SAPPHIRA, DELIVERS THE CHURCH FROM A DANGER THAT THREATENED IT IN ITS OWN BOSOM. THE EFFECTS PRODUCED BY THIS EVENT, AND THE INTERNAL PROGRESS OF THE CHURCH, SUSTAINED BY MIRACULOUS POWERS GRANTED TO THE APOSTLES.

CHAPTER V. 1–16.

A.—THE INTERNAL DANGER; IT IS AVERTED BY THE JUDGMENT ON THE SIN OF ANANIAS AND SAPPHIRA.

CHAPTER V. 1–11.

1 But a certain man named Ananias, with Sapphira his wife, sold a possession,
2 *And kept back [purloined] *part* of the price, his wife[1] also being privy *to it*, and
3 brought a certain part, and laid *it* at the apostles' feet. *But Peter said, Ananias,
why hath Satan filled thine heart to lie to[2] the Holy Ghost, and to keep back [pur-
4 loin] part of the price of the land? *While it remained, was it not [did it not remain, ἔμενε] thine own? and after it was sold, was it not in thine own power? why
hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto
5 God. *And Ananias hearing these words fell down, and gave up the ghost: and
great fear came on all them that heard [listened] these things[3] [*om.* these things].
6 *And the young [younger] men arose, wound him up, and carried *him* out, and buried
7 *him*. *And it was about the space of three hours after, when his wife, not knowing
8 what was done [had occurred], came in. *And [But] Peter answered unto her, Tell
me whether ye sold the land for so much? And she said, Yea, for so much.
9 *Then Peter said[4] unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which [who] have buried thy husband *are*
10 at the door, and shall [will] carry thee out. *Then fell she down straightway at[5] his
feet, and yielded up the ghost: and the young men came in, and found her dead,
11 and, carrying her forth, buried *her* by her husband. *And great fear came upon all
the church, and upon as many as heard these things.

EXEGETICAL AND CRITICAL.

VER. 1, 2. *a.* **But a certain man**, etc.—The narrative concerning Ananias and Sapphira presents a case which is precisely the opposite of that of Barnabas and of many others, who delivered to the apostles the whole amount of the money derived from the sale of their property, ch. ii. 34–37 (*τὰς τιμὰς τῶν πιπρασκομένων, τὸ χρῆμα*). Luke presents no reflections on the remote or immediate causes and effects of the events which he relates, but strictly adheres to his practice of simply narrating the historical facts themselves.

b. The bare facts in this case are perfectly intelligible. Ananias, whose wife is fully aware of the plan, sells a piece of land of which he is the owner. We are not told that he sold *all* his real estate; the original says: *ἐπώλησε κτῆμα*; in ver. 3, Peter designated the property sold as *τὸ χωρίον*, that is, *that* parcel of land, as to which the actual price that had been paid, was the point in question. Ananias reserves a portion of the money which had been paid to him, and appropriates it to his private use. The remainder he deposits as an offering, like others, at the feet of the apostles, and performs the act at the time when the believers are assembled for the purpose of worshipping God. No intimation is given in the text, whether he secreted only an inconsiderable part, or, as it is more probable, a large sum: the precise amount does not materially affect the moral character of the transaction. That he acted altogether in concert with his wife, and that both had previously arranged the whole plan, are facts that are indicated in ver. 2, and fully substantiated by the statements furnished in ver. 8 ff.

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[1] Ver. 2.—One of the principal MSS., (E), inserts αὐτοῦ after τῆς γυναικός, and has been followed by the *text. rec.;* the word is, however, a later addition (perhaps repeated from ver. 1), as well as the words with which, in the same MSS., ver. 1 begins, viz.: ἐν αὐτῷ δὲ τῷ καιρῷ ἀνήρ τις. [Alf., Lach., and Tisch. omit the word, in accordance with A. B. D., and Cod. Sin.—TR.]

[2] Ver. 3.—[For *to lie to*, the margin proposes the words *to deceive;* the former version is preferable; but see the note below.—TR.]

[3] Ver. 5.—ταῦτα after ἀκούοντας [of *text. rec.*] is, likewise, an addition found in the same MS., without doubt taken from ver. 11. [Alf., like Lach. and Tisch., omits it, with A. B. D. and Cod. Sin. (original); a later hand (C) inserted ταῦτα in Cod. Sin.—TR.]

[4] Ver. 9.—εἶπε is wanting in *Cod. Alex.* [marked A., as well as in B. D. Cod. Sin.], has a different position in the manuscript of St. Germain (E), and is exchanged by Origen for φησίν; it was, without doubt, not in the text originally, as several MSS. testify. [The MS. usually designated by the capital letter E, (the four Gospels) is Codex Basileensis; but two others, Codd. Laudianus and Sangermanensis, also receive the same designation. The last, the one meant by the author, derives its name from the monastery of St. Germain-des-Prés, in Paris, where it was deposited before its removal to Petersburg; it is regarded as a copy of D.—The verb is omitted after Πετ. by Lach., Tisch., and Alf.—TR.]

[5] Ver. 10.—πρὸς τοὺς πόδας; other readings are: παρὰ [*text. rec.* with E.], ἐπὶ, ὑπό [with minuscules]; πρὸς is better sustained than the others [adopted by Lach., Tisch., and Alf. with A. B. D. and Cod. Sin.—TR.]

c. The internal character of the transaction is more complicated than the facts are that have just been adduced. We may readily assume that the original motive of these persons, when they effected the sale, was praiseworthy; it may have proceeded, in part, from the pleasure with which they contemplated the disinterested and fraternal conduct of others who willingly offered their property when the wants of the brethren called for relief. But when these two persons had actually sold the land, and held the money in their hands, *avarice* began to manifest its power. They had not set their affections on the land, but the *money* exercised such an influence on them that they could not resolve to resign the whole, and hence they retained at least a part of it. But they were unwilling to acknowledge this circumstance publicly. They brought the remainder as their offering, declared that it was the whole amount which they had received for the land, and thus assumed the appearance, in the eyes of the apostles and the whole church, of having performed an act of self-denial, charity and brotherly love. This was *hypocrisy* in its most odious form; the practice of it required the conscious utterance of a lie—a lie addressed not only to men, but also to God. And, further, when they declared that the whole amount of the sale now belonged to the church, and to its poor members in particular, but, at the same time, secretly retained a part of the sum, they were guilty of embezzling, and, indeed, virtually, of stealing money. Now this act was not simply the sin of individuals, but involved the whole *church* in very great *danger*. For if such hypocrisy should be practised by others, and if integrity and truth should disappear, the Church of Christ would lose her brightest ornaments, and Pharisaic hypocrisy would be substituted for Christian sanctification. It was, therefore, of vital importance to the Church, that the introduction of an evil of such magnitude should meet with an immediate and effectual resistance.

VER. 3, 4. **Why hath Satan**, etc.—The sin which threatened to invade the church was repelled, partly by the revelation of the secret transaction, partly by the judgment which instantly succeeded. In the former, human instrumentality was employed, in connection with a divine intimation; the latter was a direct act of God. It was Peter, who unreservedly exposed to Ananias (and also to the church, since the whole occurred when all were assembled, *παρὰ τ. πόδ. τ. ’αποστ.*, ver. 2; *οἱ νεώτεροι* ver. 6; *τὴν ἐκκλ.* ver. 11) the deceitfulness and excessive wickedness of his heart, and the awful enormity of his guilt, ver. 3 f.; he adopted the same course with the woman, ver. 9. He severely rebukes Ananias for permitting Satan [as *διατί* implies (de W.)] to take entire possession of his heart, insomuch that he attempted to deceive the Holy Ghost. He shows him that the lie referred not to men, but to God, whom he attempted to deceive; the sin—Peter continues—was aggravated by the circumstance that he had been perfectly at liberty to retain the property for his private use, or to dispose of the money obtained by the sale, according to his own pleasure. And he also represents to Sapphira, that she and her husband, in accordance with their private understanding, which rendered them doubly guilty (*συνεφωνήθη*), had tempted the Spirit of the Lord; *ψεύσασθαι σε τὸ πνεῦμα τὸ ἅγιον*; *οὐκ ἐψεύσω ἀνθρώποις*, etc. Each of these two constructions [of *ψεύδω*] furnishes a sense of its own: *ψεύδεσθαι* with the *accusative*, indicates the act of deceiving any one by a lie; with the *dative*, that of uttering a lie *in reference* to some one [see Robinson's Lex. *ad verb.* for the usage of the New Testament and Sept.].—If the agency of Peter had been confined to the mere exposure of the *fact* that deception had been practised, the question whether he had not ascertained that fact by natural and ordinary means, would be strictly appropriate. But the apostle exposes not only the facts as far as they had actually occurred, but also their remote source, the secret personal motives, the inward frame of mind, the hidden sentiments and characteristic features of the heart; *τὴν καρδιάν σου*, ver. 3; *ἔθου ἐν τῇ καρδίᾳ σου*, ver. 4. No interpretation can here be possibly admitted, save one which recognizes that his knowledge was derived from the revelation of God through the Holy Spirit.

VER. 5. **Fell down.**—The *judgment* itself—the immediate fall and death of Ananias, when Peter had addressed him—must be viewed as a direct act of God. For it is entirely inconsistent with the whole spirit of the narrative, to assume (with Heinrichs and others) that the sudden death of the man, and also that of the woman subsequently, was, in each case, occasioned by natural causes, such as the shock which the nervous system sustains (apoplexy) in consequence of fright. But on the other hand, the narrative furnishes as little support for the opinion (of Meyer and some earlier interpreters), that Peter had the immediate death of both persons in view at the time, and was the direct author of it, by an exercise of the miraculous power which dwelt in him. Not a trace of such a purpose appears on the part of the apostle, in the case of Ananias, either in his own words, ver. 3 ff., or in the historical statement of Luke. And even the declaration of Peter to Sapphira, ver. 9, (which, as Meyer supposes, would betray a presumptuous spirit, if he were not conscious that the result depended upon the determination of his own will), does not support this opinion: it was simply a prediction to the woman that her own death was at hand, and was not merely suggested by the fate of her husband, but, specially, derived from the inspiration of the Spirit. It was not the apostle, but God, who executed the judgment. The whole event must be regarded as the result of a direct divine interposition, by which a speedy and terrible punishment was inflicted. But neither the original text, nor any of the essential features of the case, forbid us to assign a psychological influence to the words of Peter who publicly unveiled the hidden wickedness, or to admit that those words powerfully affected the moral sense of the two sinners. For the course adopted at the beginning by the latter, demonstrated that they regarded the judgment of the apostles and public opinion in the church, as entitled to the highest consideration: under these circumstances, such an unexpected and complete exposure, and the censure which was publicly pronounced, could not fail to produce a terrible effect. We may recognize such influences, without necessarily incurring the charge of "confounding or halving divine and natural causes." (Meyer.)

Ver. 6. **And the young** [younger] **men arose.**—The corpse of Ananias was at once so arranged as to be conveniently carried away (*συνέστειλαν*), that is, the limbs, which were more or less extended at the moment of the fall, were first properly disposed. Those persons who removed the two bodies in succession, and interred them in a burial-place lying beyond the walls of the city, are termed by the historian *οἱ νεώτεροι*, ver. 6, and *οἱ νεανίσκοι*, ver. 10. Some writers (Mosheim: *De reb. Christ.;* Olsh.; Meyer) suppose that they were regularly appointed church-officers, whose official duty required them to assume a task like the present. But the considerations which are advanced in favor of this view, possess no weight; it is, on the contrary, very doubtful whether, at that early period, any strictly defined office, with the exception of that of the apostles, existed in the church. It was, besides, quite natural and appropriate that the *younger* men who were present (particularly if the slightest indication had been given that such a service was expected of them,) should voluntarily and promptly come forward and lend their aid.

Ver. 7–10. The circumstance that Sapphira presented herself **about the space of three hours after**, has led Baumgarten (*Apgsch.* p. 99) to suppose that her death took place at a second assembly of the church, which, with the former, conformed to the stated hours of prayer among the Jews, between which such intervals of three hours occurred. But the language in ver. 7 seems rather to imply that the religious exercises had continued during the whole period, and that Sapphira did not attend until three hours had elapsed after her husband's death. When Peter asked, "Did ye sell the land for this sum of money?" it is very probable that *τοσούτου* indicates the gesture of the apostle, who pointed to the money which still lay before him, without mentioning the precise amount. [The apostle's language: "ye have agreed, etc.," ver. 9, indicates that he regarded this previous agreement of the husband and wife as a serious aggravation of their sin, as it demonstrated that they had committed it deliberately, and not in haste or through ignorance. (J. A. Alexander).—Tr.]

Ver. 11. **And great fear,** etc.—Luke mentions, in the case of Ananias, and, again, in that of Sapphira, the impression which the event made on others. The only difference which appears between the two statements, ver. 5 and ver. 11, arises from the narrower or wider circle to which he refers. He describes, in the former case, the impressions which the hearers received, who had assembled for the purpose of being taught by the apostles (*τοὺς ἀκούοντας* without *ταῦτα*, the genuineness of the latter being doubted by critics). He refers, in ver. 11, on the other hand, partly to the church, and partly to those who were unconnected with it, but who received tidings of the event. It is worthy of notice that the conception expressed by *ἐκκλησία* is first of all introduced in the Acts, in the present verse. [The author, who appears to regard the word as having been originally employed by Luke in ch. ii. 47, (see note 3, appended to that passage), has probably omitted any reference to it here, for the reason that eminent critics have doubted its genuineness.—Tr.] Luke had hitherto spoken of *οἱ μαθηταί*, ch. i. 15; *πάντες οἱ πιστεύοντες*, ii. 44; *τὸ πλῆθος τῶν πιστευσάντων*, iv. 32. In contradistinction from these forms of expression, which were undoubtedly suggested when the believers were viewed simply as individuals, he now mentions *ὅλη ἡ ἐκκλησία* as a totality, or as a collective body. We cannot regard it as accidental that the collective conception of the Church, viewed as a distinctly defined whole, should present itself in connection with that event which assumes the character of an august "act of divine church-discipline." (Thiersch).

DOCTRINAL AND ETHICAL.

1. The question of the apostle Peter: "Why hath Satan filled thine heart, etc.?" contains more than *one* truth respecting *Satan*. It undeniably teaches, in the first place, the existence and the reality of Satan, that is, of the evil spirit who is the prince of darkness, since it cannot possibly be imagined that the apostle merely spoke in an allegorical manner. The occasion was so grave, his language was so emphatic, and it refers so positively to facts, that mere figures of speech are entirely out of the question.—We have here, in the next place, the evidence, that moral evil does not hold an isolated position in the heart of man, but is closely connected with the kingdom of the Evil One in the invisible world. And precisely the most heinous sins, such as hypocrisy combined with forethought and cunning, or moral evil invested with the most sacred garments of light and truth, are the operations of Satan.—Further, the direct and expressive terms of the apostle assume as an undeniable truth, that the influences and operations of Satan advance by degrees, beginning with scarcely perceptible approaches, until he reaches a point at which he "fills" a heart, that is, takes entire possession of it; and then the awful counterpart to the state described as *πλησθῆναι πνεύ-*

ματος ἀγίου is revealed.—Lastly, the freedom of the will, and the imputability of man's acts, even in view of the powerful influences of the Devil, are indirectly, but, nevertheless, unmistakably asserted by Peter. For he not only says to Ananias: "Satan has filled thy heart, so that thou hast done this," but he also asks: "Why was this?" The cause he evidently finds, not in Satan, but in Ananias. The question undeniably means: "Why hast thou permitted—why consented, that Satan should fill thy heart?" The apostle testifies, even if it be but indirectly, that man, if he so wills, *can* resist the devil (1 Pet. v. 9; Jam iv. 7)—that man is an accountable being, and must bear the guilt, when he abandons himself to satanic influences—and, that Satan never exercises an irresistible power.

2. The words of Peter in ver. 3, 4 and 9, furnish us with most important instructions respecting *the doctrine of the Holy Ghost.* He views the act of Ananias and Sapphira solely in its relation to the Divine Spirit. He expresses no opinion of it, in so far as it may affect the apostles as individuals, or the Church as a human society, but views the act itself and the sentiments from which it proceeded only in so far as these define the position of the two offenders with respect to the Spirit of the Lord. Their sin is a trespass against the Holy Ghost, a *crimen læsæ majestatis* committed against the Holy Ghost. Now we have in this procedure of the apostle, essentially and directly, the evidence both of the personality and of the Deity of the Holy Ghost. He says: "Satan hath filled thine heart to lie to the Holy Ghost—thou hast not lied unto men, but unto God—ye have agreed together to tempt the Spirit of the Lord". But such solemn language, uttered so impressively, and intended to expose promptly and fully the secret guilt contracted by the persons here addressed, cannot consistently receive any interpretation which would assume that the term "Holy Ghost" simply denotes a power or an operation of God (STRAUSS, *Glaubensl.* I. 418). The Holy Ghost is here, on the contrary, distinctly assumed to be a *Person,* with whom men deal uprightly or deceitfully, whom they may put to the test (*πειράσαι,* ver. 9), or whom they may attempt to deceive by lying words. Again, Peter bears witness to the *Deity* of the Holy Ghost when he says: *οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ θεῷ,* ver. 4. Meyer makes the remark, it is true, that Ananias had lied unto *God* by belying His Spirit [virtually saying that the Spirit was ignorant of the fraud (Bengel)]; according to this explanation, *θεῷ* in ver. 4 designates, not the Holy Ghost, himself, but God the Father. But the lie of Ananias, when he lied to the Holy Ghost, and when he lied to God, is, unquestionably, one and the same sin (Bengel). But even if we admit the distinction which Meyer makes, *one* circumstance stands forth preëminently in the whole narrative, which constitutes the heaviest charge brought by the apostle; namely, these two persons had insulted the Holy Ghost, and thus committed, in a direct manner, a grievous and unpardonable sin. The enormity of the guilt is, in this case, proportioned to the majesty and inviolable sanctity of the Spirit as a divine Person.

3. *The indwelling of the Holy Ghost.* Ananias had persuaded himself that he would not commit a very serious offence, if he should utter a falsehood, since they whom he intended to deceive, were merely human beings. But Peter says: "Thou hast not lied unto men, but unto God," for in these "men" the Holy Spirit himself has his dwelling. And as it was precisely in divine things that Ananias attempted to corrupt and mislead the Christian conscience and judgment of others, his wicked act was an outrage offered directly to the Holy Ghost; for He imparts all the truth that exists in the convictions of men, He is the author of every holy sentiment, He directs the judgment of believers in divine things, and it was on His work that Ananias attempted to lay a profane hand.—But who are the **men,** in whose persons the Holy Ghost was insulted? The apostles alone are usually supposed to be meant, but there is not a word in the text which can be adduced in favor of this opinion. It is true that Ananias laid his money at the feet of the apostles, but he had not these alone in view at the time; he intended to influence the opinion and judgment of the whole church. Now the Holy Ghost dwelt, as the narrative has already shown (ch. iv. 31), not only in the apostles, but also in all the believers; comp. BAUMGARTEN: *Apgsch.* I. 100 ff.

HOMILETICAL AND PRACTICAL.

VER. 1. *Barnabas and Ananias!* Two persons may perform the same act, but in the eyes of God it may be far from being the same. Both Cain and Abel brought offerings unto the Lord. Ananias and Barnabas alike sold land for the benefit of the poor.—*Ananias in the Pentecostal church!* Where there is light, there will also be a shadow. Where God builds a church, the devil builds a chapel at its side. Where the divine householder sowed good seed, the enemy afterwards sowed tares, Matt. xiii. 25.—There was a traitor among the apostles of Jesus, and a hypocrite in the bosom of the primitive church; such a form the visible church at all times assumes. (Starke).—Since both good and evil men are found in the visible church, God has caused a record of good and evil examples to be made—the former being intended to edify, the latter, to warn us. (Quesnel).—"Remember Lot's wife," said the Lord, long after her day, Lu. xvii. 32: the same words may be applied to all other pillars of salt which are erected as a warning. (K. H. Rieger).

VER. 2. **And kept back part of the price.**—Avarice is a root of all evil [1 Tim. vi. 10], as illustrated in the cases of Judas and Ananias.—**Brought a certain part,** etc.—Hypocrisy, a besetting sin among believers!—The offering of Ananias demonstrates how little confidence we can place in so-called "good works".—God will not accept the fragments which avarice and hypocrisy are willing to relinquish; he demands the whole, Mal. i. 12 f. (Quesn.).—Ananias and Sapphira probably sold their property more for the sake of avoiding shame, when all others were so liberal, than from any pure and disinterested impulse of their own. (K. H. Rieg.).—Those are wretched beings who endow a charitable institution only for the sake of gaining honor in the world. (Starke).

Ver. 3. **But Peter said, Ananias.**—A pastor is not at liberty to behold the sins of his flock with indifference; his motives for lifting up his voice are, I. His love to God, and zeal for His house; II. His anxious care for the souls that are led astray; III. His concern for the welfare of those who may either take offence, or be corrupted by evil examples. (From Apost. Past.).—*Why hath Satan filled thine heart?*—a solemn warning, I. In view of the power of Satan, who not only can influence, but also "fill" the hearts even of Christians by profession; II. In view of the guilt and responsibility of those whom he seduces. "Why" has he filled thine heart? How can the devil seduce him who is guided and controlled by Christ? (Apost. Past.).—A man who intentionally lies, and deceives his neighbor, has already surrendered his heart to Satan; John viii. 44. (Starke).—**And to keep back part of the price.**—It is a sacrilegious act when we withdraw from the service of God that which we had resolved to consecrate and give to him, Deut. xxiii. 21. (Quesn.).

Ver. 4.—**While it remained, was it not thine own?**—God desires not our property, but our hearts. (Quesnel).—**Why hast thou conceived this thing in thine heart?**—It still occurs at times that those who are powerfully moved by the word of the Lord, feel as if he who proclaims that word, well knew and was setting forth all the secret sins and abominations of which they are guilty, when, in truth, he may possibly have never before seen those hearers. Such cases demonstrate the power of the divine word, which is a "discerner of the thoughts and intents of the heart." [Heb. iv. 12]. (Apost. Past.).—We may conjecture that if Ananias, or, afterwards, Sapphira, had still cherished in the heart only a faint love of the truth, and could have given an answer to the apostolic question: "Why?" the awful judgment might, in such a case, have been averted. (Rieger).—**Thou hast not lied - - - unto God!**—"*Grieve not the Holy Spirit of God*" [Eph. iv. 30], who speaks to you, inwardly, in your hearts, and externally, in his word; for, in such a case, you would, I. Offer an insult to the divine majesty of God; II. Pronounce a sentence on yourselves, which would consign the soul and body to destruction.

Ver. 5. **Fell down, and gave up the ghost.**—Be not deceived, dear brethren; God is not mocked; Gal. vi. 7. God has not ceased, under the new covenant, to be "a consuming fire, even a jealous God." [Deut. iv. 24].—The truth, *that the Holy Ghost is true God:* I. Awfully demonstrated in the death of Ananias; II. Graciously revealed in the life of those who obey him. (From Apost. Past.).

Ver. 6. **Buried him.**—It is not inconsistent with divine justice, that those whom it has overwhelmed, should receive the last attentions from men, 1 Kings xiii. 26, 29. (Starke).—But an honorable funeral does not necessarily imply the salvation of the soul of the deceased!

Ver. 7. **About the space of three hours after.**—Three hours were given to Sapphira for the purpose of reflecting and changing her course. To one sinner God, in his long-suffering and mercy, grants a longer time for repentance, than to another, Isai. lxv. 20. (Starke).—**Not knowing what was done;** but she *did* know that God had threatened in his word to punish the hypocritical and unrighteous. "They have Moses and the prophets; let them hear them." [Lu xvi. 29.] (Apost. Past.).

Ver. 8.—**Tell me whether ye sold the land for so much?**—The woman had not only had a longer time for reflection, but had also found another opportunity, which Peter's question afforded, for examining her heart and giving glory to God [Josh. vii. 19]. But as she replied with increased audacity, the sentence which was pronounced, inflicted an additional pang, when she heard of the judgment that had overtaken her husband.

Ver. 9. **How is it that ye have agreed together to tempt the Spirit of the Lord?**—It is a gross violation of the duties of married life, when the parties agree to do evil.—The iniquitous perversion of the ties of marriage in many families: I. When the marriage is simply a community of goods, a business transaction designed to consolidate wealth, instead of being a union of hearts in the Lord; II. When the union is effected for the purpose of serving the flesh, the world and the devil, instead of being influenced by the holy principle: "As for me and my house, we will serve the Lord" [Josh. xxiv. 15]; III. When married life is thus converted into a downward path, conducting both parties to hell, whether it be a hell on earth (domestic strife), or eternal perdition; whereas they should have been partners in every holy joy, and have aided each other in their common efforts to obtain eternal blessedness in heaven.—*How is it that ye have agreed?*—a solemn question addressed to the conscience of every married believer.

Ver. 10. **Then fell she down,** etc.—"Thou art not a God that hath pleasure in wickedness.—The foolish shall not stand in thy sight.—Thou shalt destroy them that speak leasing." Ps. v. 4-6. If these two persons suddenly died, when a mere mortal spoke, how shall sinners for one moment endure the rebukes which truth will utter on the day of judgment? 2 Thes. i. 8–10. (Starke).—But if, in the case of Ananias and Sapphira, it was only "for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" [1 Cor. v. 5], then, that day will reveal it. (Rieger). [For another view of 1 Cor. v. 5, see Kling's exegesis in a subsequent volume of this Commentary.—Tr.]

Ver. 11. **And great fear came upon all the church.**—The Church was not founded for the purpose of fostering sinful inclinations, or securing impunity for the sinner. (Quesnel).—Divine judgments are intended to awaken a holy fear; yet they are often regarded only with idle wonder, or with levity, or with uncharitableness and self-righteousness!—When the Lord purges his floor, [Matt. iii. 12], and the chaff is scattered [or burned], his own kingdom sustains no loss, for true believers are then protected and confirmed in the faith. (Apost. Past.).

The sin of Ananias and Sapphira, venial according to the standard of the world, but heinous in the sight of God: for, I. It was a theft (ver. 3), proceeding from the love of money, the root of all evil; II. It was a lie and a hypocritical act, an abomination in the eyes of the God of truth (ver. 3 and 8); III. It was committed intentionally and wantonly ("was it not in thine own power?" ver. 4); IV. It was committed in accordance with a secret understanding of the two persons, who combined to do evil, in place of addressing to each other's conscience the words: "How can I do this great wickedness, and sin against God?" [Gen. xxxix. 9]. ("How is it that ye have agreed?" ver. 9); V. It grieved the Holy Spirit of God, who warned, rebuked, and admonished them, not only by the mouth of Peter, but also in their own hearts, as believing members of the Church (ver. 3, 4, 9); VI. It was an offence to the Church, which should "not have spot or wrinkle, or any such thing" [Eph. v. 27], and which just began to exhibit such beauty and vigor in the Holy Ghost. (ch. xxiv. 32). "Woe to that man by whom the offence cometh!" [Matt. xviii. 7]; VII. It had a tendency to cause the name of Jesus Christ to be blasphemed among the Gentiles.—*The first tares among the wheat:* I. How the enemy sows them; II. How the householder gathers them up.—*The judgment which overtook Ananias and Sapphira, an august example of the procedure of divine justice:* I. The summons; it accepts no man's person [Gal. ii. 6], but cites alike believers and unbelievers before His tribunal, yea, is even more prompt in the case of the former, who are servants who know their Master's will; "judgment must begin at the house of God." (1 Pet. iv. 17); II. The trial; the investigation is rigid, making manifest the counsels of the hearts [1 Cor. iv. 5]; III. The sentence of condemnation; divine justice exhibits no weakness, but cuts off a diseased member of the Church, so that the whole body may not perish, and prefers to inflict punishment on the flesh, if the spirit may thereby be saved unto life eternal.—*The first case of discipline in the Christian Church, decided by its divine Head:* I. The occasion, and the subjects: a stumbling block in the Church; II. The means and instruments in administering discipline: the words of rebuke pronounced by the ministerial office; III. The object and design of the disciplinary measures: the promotion of the honor of God, by cleansing the Church, enlightening the conscience, and maintaining a salutary fear. (Here, however, the practical application must carefully distinguish between life in this world and its objects, on the one hand, and eternity, on the other).—*The divine administration of Church discipline in the case of Ananias and Sapphira—a humiliating lesson for our Church, which dispenses with all discipline:* I. The subjects: there, a stumbling-block in the church; here, hundreds and thousands whose cases cannot be reached. II. The agents: there, a resolute and divinely inspired apostle; here, feeble guides and officers of the Church, whom either the Spirit of the Lord has forsaken, or whom the Church does not sustain. III. The effects: there, devout fear and salutary awe; here, levity and ridicule.—[*The death of Ananias and Sapphira:* I. The circumstances connected with the event; (*a*) personal history of Ananias and Sapphira (Jews—converts—possessed property—ambitious—selfish—ignorant); (*b*) their sin (its source, concomitants—form—effects); (*c*) the penalty (divine interposition—design); (*d*) effects which it produced. II. Lessons taught by the event: concerning (*a*) the purity of the Church, as a divine law (sound doctrine—devout sentiments—holy life); (*b*) the divine attributes; (*c*) the nature of death (originally a penalty—in Christ alone its nature changed); (*d*) the accountability of man.—Tr.]

B.—THE PROGRESS OF THE CHURCH, SUSTAINED BY MIRACULOUS POWERS OF HEALING GRANTED TO THE APOSTLES.

Chapter V. 12–16.

12 And [But] by the hands of the apostles were many signs and wonders wrought
13 among the people; (and they were all with one accord in Solomon's porch. *And
[But, δὲ] of the rest durst no man [ventured no one to] join himself to them: but
14 [ἀλλ'] the people magnified [highly esteemed] them. *And believers were the more
added to the Lord [And there were more and more (μᾶλλον) added, who believed in
15 the Lord], multitudes both of men and women;) [*parenth. marks omitted*] *Insomuch that they brought forth the sick into the streets[1], and laid *them* on beds[2] and
couches, that at the least [if but, κἂν] the shadow of Peter passing by [when he came,]
16 might overshadow some [some one, τινὶ] of them *There came also a [the, τὸ] multitude *out* of the cities round about unto Jerusalem[3], bringing sick folks, and them
which [who] were vexed with [by] unclean spirits: and they were healed every one
[were all healed, ἅπαντες].

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[1] Ver. 15. a. κατὰ τὰς πλατείας [of *text. rec*: with D (original)., and adopted by Alford]. The readings vary considerably: ἐν ταῖς πλ. [E.]; εἰς τὰς πλ. [in A. B. D (corrected)., and Cod. Sin., and adopted by Lach. and Tisch.], etc. They are all corrections, intended to furnish an easier construction than the original text presents.

[2] Ver. 15. b. κλιναρίων; in place of this word, some present the simple and more usual form: κλινῶν—[The latter, of the *text. rec.* is found in E. Alford, with A. B. D. Cod Sin., and recent editors, reads κλιναρίων—Tr.]

[3] Ver. 16. εἰς Ἱερουσαλήμ; the preposition εἰς was omitted in some MSS., as the name of the city was supposed to be connected with πέριξ, but εἰς should be retained. [It is omitted in A. B. Cod. Sin. Vulg., etc., and by Lach., and Tisch., but found in D E., and retained by Alf., with whom de Wette and Meyer agree.—Tr.]

EXEGETICAL AND CRITICAL.

VER. 12–16. *a.* The narrative of the Pentecostal miracle, ch. ii. 43, and that of the first hostile movement against the church, iv. 32, are succeeded by general statements respecting the peaceful progress of the latter during a certain period of time. The narrative of the penal miracle which God wrought for the protection of the holy character of the church, is followed by additional statements in the present passage. But the description does not, now, as in ch. iv. 32 ff., refer to the inner life of the church; its main purpose is to exhibit the influence exercised by the apostles and the church on those who were not yet united with them.

b. The statements in this passage are not logically arranged, systematically combined, or pragmatical. ["The *pragmatical* historian inserts reflections on the causes and the results of the events which he relates, and deduces useful lessons from them." (Heyse).—TR.]. Nearly the whole of this episode has, accordingly, been suspected by rigid critics like Beck, Ziegler, etc., to be an interpolation. But it is written simply in the same plain and artless style which characterizes other portions of this book.

c. **By the hands of the apostles**, etc.—Luke first mentions (ver. 12) numerous miracles, *i. e.*, miracles of healing, which the apostles wrought among the people; these were, therefore, miracles which conferred advantages and blessings, and were thus contradistinguished from the recent miraculous judgment of God which has just been described. The latter occurred in the bosom of the church; but these miracles of healing were performed for the benefit even of those who were not yet believers. This circumstance is more fully described in ver. 15, 16. The sick were brought out of the houses along the streets (κατὰ τὰς πλ.), and deposited on beds and couches of various kinds, in order that they might be healed by Peter, even if only his shadow should fall on the one or the other. It should be carefully noticed here, that when Luke uses this peculiar language, he only intends to give expression to *the popular thought;* the people, he implies, entertained such confidence in the apostle's power, that they ascribed a healing influence even to his shadow, [comp. ch. xix. 12]. But he does not employ a single word which distinctly affirms that the mere shadow of Peter had healed any sick person. He simply testifies, particularly at the close of ver. 16, that Peter performed many miracles of healing, but he does not describe the mode. The phrase: διὰ τῶν χειρῶν τ. ἀπ., undoubtedly expresses more than the simple preposition διὰ would have done; it authorizes us to infer that, in most cases, these miracles were wrought through the medium of the imposition of hands, or by touching the sick. It is, however, also possible, that in some instances, sick persons, whose faith prepared them to receive the gift of health, were restored without having been actually touched by Peter. Such faith or confidence in the power of the apostle to heal, was not confined to those who dwelt in the city; it influenced others also, and induced many who resided in the neighboring cities to bring their sick, as well as demoniacs, to Jerusalem; the relief which they sought, was invariably obtained.

d. **They were all with one accord**, etc.—Luke relates, in addition, that the union of the believers and their assemblings, were uninterruptedly maintained; they met in Solomon's porch (mentioned above, iii. 11), which was sufficiently spacious to admit them all, and was well suited for their meetings, although they now constituted a numerous body, and constantly received new accessions.—As their numbers had so greatly increased, it might have occurred, under ordinary circumstances, that individuals would enter with comparative ease, whose presence might create a disturbance, or impair the harmony and confidence which had originally characterized their intercourse. They escaped such a great affliction in consequence of the sentiments of esteem and reverence with which they were regarded by the people, insomuch that those who had not attached themselves to the church, respectfully refrained from approaching them when they were assembled (ver. 13, "no man durst join himself to them", [*i. e.*, obtrude himself on them]). The interpretation of Baur, (who restricts *αὐτοί* to the apostles, and supposes that the Christians themselves are designated by the term *οἱ λοιποί*,) assumes that the profound reverence with which the members of the church regarded the apostles, kept them at a distance from the latter; but such a view is inconsistent with the whole character of the life of the church, as it is described in THE ACTS.—Finally, many persons of both sexes believed in Jesus, and became connected with the company of the disciples, ver. 14: it was precisely this steady growth of the church (ὥστε, ver. 15) which, at the same time, strengthened the confidence of the people in the miraculous powers of the apostles.

DOCTRINAL AND ETHICAL.

1. The penal miracle did not fail to produce a deep impression both on the church itself, and also on those who stood without. It solemnly admonished the former to watch over its own spiritual state with the utmost diligence, and was a most impressive warning against the sin of grieving the Holy Ghost. But it also taught the people that those who attached themselves to the church, were required to subject their conscience and whole spirit to the control of the Holy Ghost, and that a mere external union with the church, in which the heart had no share, was of no advantage. The great object which the divine Head of the Church has in view, is not the accession of a mixed multitude of members, but the sanctification of his people.

2. The numerous miracles of healing which the apostles now perform, constitute the answer to the prayer recorded in ch. iv. 30; they also furnish the evidence that, however awful the manifestations of God's displeasure with the wicked may be, he is always ready, in his infinite mercy, to help, to heal, and to save all those who seek his face.

HOMILETICAL AND PRACTICAL.

VER. 12. **And by the hands**, etc.—The wrath of God, who spoke by the *mouth* of the apostles, had consumed two hypocrites; but now, through the *hands* of the apostles, relief is afforded to a multitude of sufferers. Thus the Lord demonstrated that he had no pleasure in the death of the wicked, but preferred to do good to his creatures.—In wrath he remembers mercy [Hab. iii. 2], and even as he takes vengeance on the ungodly, so, too, he never turns away from the cry of the needy. (Apost. Past.).

VER. 13. **And of the rest durst no man join himself to them.**—It may be noticed even in our own day, that disingenuous men, who reject the word, do not readily approach an upright servant of Christ, but rather avoid all intercourse with him. (Apost. Past.).—The judgment which visited Ananias and Sapphira, was a public testimony that the Lord does not primarily desire to gather a mixed multitude into the church. Hence it was one of the first results produced by that judgment, that no one ventured to form a merely outward connection with the believers; the power of the Spirit and of the truth, which was revealed in the latter, deterred others from making any professions which were not sustained by the movements of their hearts. (K. H. Rieger).

VER. 14. **And believers were the more added**, even after that awful illustration of divine justice had been given! It seems then, that the apprehensions of a spurious wisdom are unfounded; that wisdom objects to the maintenance of a consistent and rigid church-discipline, fearing that others will thus be deterred from approaching. No! Let good order be strictly maintained, and an improvement will soon become visible. (Starke).—Pruning is also one of the means which God employs for promoting the vigorous growth of the church. (Quesn.).

VER. 15. **The shadow of Peter.**—A pastor who is aware of his own insufficiency, sometimes becomes discouraged, and asks: "How can I accomplish any good work, when I myself am sitting in the shade, and am more like a shadow than a living man?" But God can accomplish a great work by employing even the weakest things of the world [1 Cor. i. 27], such as the shadow of Peter, if only the instrument humbly yields to his control. (Apost. Past.).—"*The Lord* is thy shade," (Ps. cxxi. 5), was Peter's answer. It was not his shadow that healed; the apostle, who tried the spirits [1 John iv. 1], would have rebuked the man who expected help from the shadow of a human being; the sick sought for aid from the power of God which wrought through Peter. (Besser).

VER. 16. **There came also a multitude - - unto Jerusalem.**—Happy is he, whose distress has taught him to lift up his heart to the heavenly Jerusalem, and to look in that direction for the power that shall heal him. 2 Cor. v. 1, 2. (Quesn.)—**Them which were vexed with unclean spirits.**—We ought not, as pastors, to abandon hope in a single case, even if the individual before us is possessed by the most unclean of the spirits, and by legions of them! (Ap. Past.).—*The blessed results which follow, when God sifts the Church:* I. The chaff is removed; (*a*) either expelled, (Ananias and Sapphira), (*b*) or kept afar off (the people who durst not join themselves to the believers, ver. 13); II. The wheat remains; (*a*) purified by faith; (*b*) united by love, ver. 12.—*The mysterious power exercised by a believer who is filled with the Spirit:* I. It repels the evil, ver. 13, but attracts the good, ver. 14; II. It subdues unclean spirits, ver. 16, but gives rest to them that labor, and are heavy laden, ver. 15; III. It is a savour of death unto death [2 Cor. ii. 16] to the enemies of the truth (Ananias and Sapphira; the priests and elders), but a savour of life unto life to them that seek salvation (the sick who were brought to Peter; believers who were added to the church).—The human instrumentality employed in conducting a soul to heaven, proceeds itself from the divine and only source of salvation.—*The transition from the shadow of Peter into the light of Christ:* I. Salvation is not obtained through Peter's shadow, although the weakness and folly of men are often prompted to assign an undue value to the personal characteristics, the peculiarities, or even the infirmities of chosen instruments (the idolatrous attentions paid to preachers, pastors, heads of sects; the worship of relics); it proceeds solely from Christ, who was the light and life of Peter (ch. iii. 6); II. Salvation is not obtained through Peter himself, but through Him whose strength was made perfect in Peter's weakness [2 Cor. xii. 9]—through Christ, ch. iii. 12. And thus Peter's shadow directs attention to Christ, the light of the world, the sun of righteousness.—If Peter himself cannot save, much less can his shadow—the Pope—save a single soul!—*What is the remedy that can heal a diseased soul?* I. Not the shadow of Peter, nor the garment of Christ (Lu. viii. 44), that is to say, no outward object, no outward act; II. It is the light which shone on Peter, the power of Christ, that is to say, the life of God, revealed in Christ and his witnesses, received in faith, and infused into the soul.—*The Gospel of Christ, the true Bethesda* [John v. 2] ver. 16.—Sickness and misery enlarge the borders of the church of Christ. If the sick are to be healed, they must be brought to Jerusalem, ver. 16, that is, to Jerusalem which is above, and which is the mother of us all [Gal. iv. 26]. (Gossner).

SECTION III.

ANOTHER AND A MORE VIOLENT ASSAULT, CONDUCTED BY THE SADDUCEAN PARTY, IS FOLLOWED BY THE IMPRISONMENT OF ALL THE APOSTLES; THE MIRACULOUS DELIVERANCE OF THE LATTER, THEIR BOLD DEFENCE BEFORE THE GREAT COUNCIL, AND THE INTERVENTION OF GAMALIEL, ULTIMATELY LED (AFTER THEY HAD SUFFERED SHAME FOR THE SAKE OF JESUS), TO THEIR RELEASE.

CHAPTER V. 17–42.

A.—THE ARREST OF ALL THE APOSTLES, WHO ARE, HOWEVER, MIRACULOUSLY DELIVERED BY THE ANGEL OF THE LORD; THEY ARE THEN SUMMONED TO APPEAR BEFORE THE GREAT COUNCIL, AND VOLUNTARILY PRESENT THEMSELVES.

CHAPTER V. 17–26.

17 Then [But] the high priest rose up, and all they that were with him, (which is the sect
18 of the Sadducees,) [*om. parenthetical marks*] and were filled with indignation,[1] *And
laid their[2] [*om.* their] hands on the apostles, and put them in the [a] common [public]
19 prison. *But the [an] angel of the Lord by [during the] night opened the prison
20 doors, and brought them forth, and said, *Go, stand and speak in the temple to
21 the people all the words of this life. *And when they heard *that*, they entered into
the temple early in the morning [temple about daybreak], and taught. But the high
priest came, and they that were with him, and called the council together, and all the
senate [all the elders] of the children of Israel, and sent to the prison to have them
22 brought. *But when the officers came, and found them not in the prison, they returned
23 and told, *Saying, The prison truly [*om.* truly, μὲν] found we shut with all
safety, and the keepers standing without[3] before [standing at] the doors: but when we
24 had opened, we found no man [no one] within. *Now when the high priest[4] [the
priest] and the captain of the temple and the chief priests heard these things, they
doubted of [were in doubt concerning] them whereunto this would grow [what this
25 would become]. *Then came one and told them, saying[5], Behold, the men whom ye
put in prison are standing in the temple, and teaching [are in the temple, standing
26 and teaching] the people. *Then went the captain with the officers, and brought them
without [not with] violence: for they feared the people, lest[6] they should have been
stoned [in order that they might not be stoned (*the words:* "for they feared the people", *viewed as a parenthetical remark*)].

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[1] Ver. 17. [For *indignation* (Tyndale; Cranmer; Geneva), the margin offers (as in Wiclif) the word *envy.* "The word (ζήλου) necessarily suggests the ideas of zeal, party spirit, and indignant jealousy or envy, etc." (J. A. Alex.); Hackett, who refers to ch. xiii. 45, where the same word is translated *envy*, here prefers *indignation.*—TR.]

[2] Ver. 18. αὐτῶν is wanting in important MSS. and versions [A. B. D., Cod. Sin., Syr., Vulg., etc.,], and is, without doubt, an addition made by a copyist. [Found in E; omitted by Lach., Tisch., Alf.—TR.]

[3] Ver. 23. ἔξω is undoubtedly an interpolation, and was suggested by ἔσω, which afterwards occurs, in the same verse. It is not found in any of the more important MSS.; [omitted in A. B. D. E., Cod. Sin., Vulg., and by Alf. as a "gloss"].—ἐπί [before τῶν θ.] is supported by the authority of the most important MSS. [by A. B. D. Cod. Sin.]; πρό [of the *text. rec.*, and found in E.] is a later correction, and was substituted as a more descriptive word.

[4] Ver. 24. ὅ τε ἱερεύς [of the *text. rec.*] is wanting in many MSS. and versions, among which are some of the more important [A. B. D. Cod. Sin., Vulg., etc.]; but it was unquestionably cancelled [by copyists] simply for the reason that its presence in connection with οἱ ἀρχιερεῖς in the same clause was not comprehended. If it had not been originally employed in the text, it would certainly never have been inserted by a later hand. [No uncial MS. exhibits it; E reads οἱ ἱερεῖς; it is omitted by Lach. and Tisch., but retained by Alf., and advocated by Meyer and de Wette, on the ground that the great variety of readings, intended as corrections, indicates its original presence.—TR.]

[5] Ver. 25. [λέγων after αὐτοῖς, inserted in the *text. rec.* is omitted in A. D. E. Cod. Sin. Vulg., and cancelled by recent editors, including Stier.—TR.]

[6] Ver. 26. Lachmann [but not Tisch.] omits ἵνα, following the authority of several MSS., and assuming that μή is connected with ἐφοβοῦντο, in which case, ἵνα would be inaccurate. [If ἵνα is retained, the phrase: ἵνα μὴ λιθ. depends upon οὐ μετὰ βίας; it is omitted in B. D. E. Cod. Sin., but found in A., and retained by Alf.—TR.]

EXEGETICAL AND CRITICAL.

Ver. 17, 18. **Then the high priest rose up - - - prison.**—This second interference of the highest Jewish tribunal with respect to the affairs of the Church, is marked by increased bitterness of feeling, and may be distinctly traced to the influence of the Sadducean party. The high priest rose up, *ἀναστάς*, that is, proceeded to employ active measures; Annas is, no doubt, the individual meant, according to ch. iv. 6, although his son-in-law Caiaphas was, at that time [John xi. 49; xviii. 13], actually the high priest. Those who lent him their aid, *πάντες οἱ σὺν αὐτῷ*, were, preëminently, the sect of the Sadducees. Luke does not say that the high priest himself belonged to that sect (and no evidence of his connection with it exists elsewhere), but simply informs us that the Sadducees coöperated with him on this occasion. If Annas was a Pharisee, it is quite possible that the public appearance of the Christians as a distinct body, temporarily influenced the party feelings of the Pharisees and Sadducees, in so far at least, that the distrust with which they regarded each other, was forgotten in the presence of a common enemy. When, therefore, the Sadducean party unequivocally assumed a hostile attitude toward the apostles, the high priest was easily persuaded to become the ally of the former. As the resurrection of Jesus was the central fact to which the preaching of the apostles continually referred, the most violent opposition which they encountered, naturally proceeded precisely from the sect of the Sadducees.

Ver. 19. **But the [an] angel of the Lord.**—In the course of the night which followed the arrest of the apostles, they were liberated by an angel who opened the doors of the prison. Interpreters who have deemed it necessary to trace this deliverance to natural causes, have suggested various agents, such as a flash of lightning, or an earthquake, or the keeper of the prison himself, or a resolute Christian. But all these explanations contradict the Scriptural narrative in direct and absolute terms; it might with equal propriety be asserted that the original facts had received legendary additions (Meyer), or that the whole narrative bore an unhistorical character (Baur; Zeller). Unless we concede the point that angels do *not* exist, and that, consequently, no miracles are wrought by them, the present narrative affords no grounds for the doubts of these interpreters. There are only two circumstances in the narrative which might, at first view, suggest doubts: first, when the apostles are subsequently examined in the presence of the Sanhedrin, ver. 27 ff., no mention whatever is made of the mode in which they had been delivered from the prison. This circumstance certainly demonstrates that the account which Luke gives, is a mere summary of events, in which full details are omitted, but not that it is itself untrustworthy. Secondly, the liberation of the apostles appears to have been without a definite purpose, since they were, nevertheless, brought before the tribunal, after their escape, ver 27, and shamefully beaten, ver. 40, 41. This latter fact, however, by no means authorizes us to conclude that their deliverance had been effected without an object in view, for Luke expressly refers, ver. 24, to the perplexity and confusion of mind which prevailed among the enemies of the apostles, when the event occurred; with respect to them at least, the object of the miracle was attained. Further, it may be easily conceived that such a wonderful interposition of God, must have added new power to the faith of the apostles, and this effect is plainly seen in ver. 20 ff. Lastly, when the apostles voluntarily appear before the great Council, ver. 26, 27, they occupy a very different position from that of prisoners who are carried from a place of confinement to the presence of the judges. Hence the alleged absence of an object, when the apostles were liberated during that night, is only apparent; the effects which it produced, indicate its object.

Ver. 20. **Go, stand and speak.**—The angel directs the apostles to stand forth with freedom and boldness (*σταθέντες*), and preach publicly in the temple [*ἱερῷ*, the sacred enclosure, as distinguished from the edifice itself, called *ναός*], in the presence of the people; *τὰ ῥήματα τῆς ζωῆς ταυτῆς* are the words that refer to this life, this blessed life in Christ and through Christ. If an hypallage should be assumed to occur here [so that the true meaning would be thus expressed: *τὰ ῥήμ. ταῦτα τῆς ζ.*], (an assumption, which, however, is by no means necessary), the meaning would be: *life-words:* such a conception would scarcely have been expressed by Luke, or have originated in those primitive times.

Ver. 21–23. **But the high priest came.**—While the apostles were teaching in the temple, the high priest and his followers called a meeting of the whole Sanhedrin, for the purpose of instituting legal proceedings against the apostles. The expression *πᾶσα ἡ γερουσία τ. υἱῶν Ἰσρ.*, cannot, however, be reasonably understood as designating any others than the *πρεσβύτεροι* mentioned in ch. iv. 5. Meyer and Stier, it is true, assign the utmost latitude of meaning to the words, and suppose that the entire college or body of the elders is here meant. The sense would then be, that an extraordinary session of the Sanhedrin was held, at which even those elders of the people, who were not regular members of it, also assisted. Such additions to the actual members of the Council, are not recorded elsewhere, and the Sanhedrin uniformly bears the name of *γερουσία* in the Second Book of the Maccabees. That a tautology occurs in the present passage must be admitted, but the cause may be readily found in the purpose of the writer to indicate distinctly that the *whole* number of the members was present at the meeting [*i. e.* **the council and all the senate**, equivalent to: *the council, including all the elders who were members of it.*].

Ver. 24, 25. **Now when - - - heard these things.**—The title *ὁ ἱερεύς* doubtless designates the high priest himself, and *οἱ ἀρχιερεῖς* are high priests in the wider sense of the term [that is, predecessors of the high priest, who retained the title, and also the heads of the twenty-four sacerdotal classes, or courses, 1 Chron. xxiv. 1–19, 2 Chron. viii. 14; Luke i. 5.—Tr.]. The captain of the temple-guard, who was, no doubt, himself a priest, may have been personally engaged in effecting the arrest of the apostles; comp. ch. iv. 1 ff.

Ver. 26. **Then went the captain.**—The

captain of the temple now conducted the apostles to the place in which the Sanhedrin was assembled, but without offering personal constraint; his motive in avoiding violent measures is indicated in the words: *ἵνα μὴ λιθασθ.* These words are much more naturally connected with *ἤγαγεν —βίας.* than with *ἐφοβοῦντο.* Even if instances can be produced from Greek writers who employed the Attic dialect, in which *φοβεῖσθαι* is connected with *ὅπως μή, ἵνα μή,* the passive verb *λιθασθῶσιν* seems to indicate that the former construction was really intended; the words *ἐφοβ. γὰρ τ. λα.* may, without any difficulty be regarded as parenthetical.—The popular feeling which was manifested on this occasion, is truly remarkable. The guard must have considered it a possible event, that they would be stoned by the people, if they resorted to violence in their treatment of the apostles. The popular favor which the apostles enjoyed, had undoubtedly reached its culminating point at this time. The sources from which it proceeded, are readily ascertained: many benefits had been conferred, not simply on individuals, but on entire families whose sick relatives had been healed; and then, the apostles had been imprisoned on the previous day, but had been liberated, not by human aid, but by a direct interposition of God. We may conjecture that the latter circumstance inspired the apostles with unusual confidence, and augmented the power of their language when they addressed the people.

DOCTRINAL AND ETHICAL.

1. Christ is our Redeemer, preëminently as the *Crucified* One, [1 Cor. ii. 2], and the cross is the mark by which the Gospel is recognized; so, too, the history of the apostles and of the primitive church exhibits a development which proceeded under the sign of the cross. Every blessing was succeeded by a trial, either originating in the bosom of the church [ver. 1 ff.], or produced by external causes. But the richest and most glorious consolations which the devout receive from heaven, are also imparted to them only under the cross.

2. The angel of the Lord here acts as a minister, not only of God the Father in his government of the world, but also of the exalted Son of God; he exerts an influence on occurrences in civil and daily life, but, at the same time, also on the progress of the kingdom of God, that is, the development of the church of Christ.

3. The angel encourages the apostles to speak all the "words of this life." He belongs to the celestial world, in which death is not known; he neither manifests an interest, nor does he actively participate, in aught else, save that which is called **life**, and which possesses life. Hence the angels appeared in large numbers at the birth of the Redeemer, who is the *life* of the world, and at his resurrection, which was the most glorious manifestation of his *life*, and of his victory over death. The angels rejoice over one sinner that repenteth [Lu. xv. 7, 10]; they take pleasure only in those words which refer to the *life* that was manifested [1 John i. 2], and that imparts *life* to the world; such words alone claim their active and efficient aid.

HOMILETICAL AND PRACTICAL.

VER. 17. **Then the high priest rose up.**—When the Lord arises to build up Zion [Ps. cii, 16] through the instrumentality of his servants, the enemy also arises, in order to employ *his* servants in hindering the work, (Ap. Past.).—**The sect of the Sadducees.**—The carnal and sinful life of the Sadducees, both of ancient and of modern times, is sluggish, as long as the Spirit of God, and his warning messages, are withheld. But when the disciples of Christ, filled with the Holy Ghost, bear witness against that carnal life by their words and their deeds, it is at once aroused, openly avows its hostility, and manifests a satanic zeal in its opposition to God and his Gospel. "How often, since that day, the Sadducean Annas, who lives after the flesh even when he assumes the Christian name, has attempted to bind believers and their faith with chains!" (Leonh. and Sp.).—**And were filled with indignation.**—The servants of Christ are filled with the Holy Ghost; his enemies with a hellish zeal [*ζῆλον*; Germ. version: *Eifer*]!—*A holy zeal, and a wicked zeal:* I. The objects of each; II. The manifestation of each. [Gal. iv. 17, 18].

VER. 18. **Put them in the common prison.**—The bonds and chains by which men are confined for Christ's sake, are truly honorable badges. (Quesn.).

VER. 19. **But the angel of the Lord.**—There is a divine "But," which often disconcerts the plans of men. When the latter have matured their evil counsels, this "But" defeats them all. Joseph says to his brethren; "Ye thought evil against me, BUT God meant it unto good." David complains in the second Psalm: "The rulers take counsel together against the Lord, and against his anointed; BUT He that sitteth in the heavens shall laugh: the Lord shall have them in derision." (Ahlfeld.)—**By night opened the prison doors.**—Affliction is not of long continuance; be not dismayed, thou sorrowing soul! "Weeping may endure for a night, but joy cometh in the morning." Ps. xxx. 5.—No bars nor bolts are so strong, that the Lord cannot open a passage for his servants. There are no sorrows so profound, no burdens so heavy, that the Lord cannot, in his own appointed time, give relief to the soul.—But He who holds the key which opens the prison doors of his servants, holds also the key of hell and death, yea, the key of heaven and eternal life. (Ap. Past.).—*The angels of God, ministering unto our salvation,* [Hebr. i. 14]: as, I. Friends of the devout; II. Guardians at night; III. Deliverers from danger; IV. Leaders in the path of duty, ver. 20; V. Messengers of heavenly life in the world, ver. 20; VI. Guides to heavenly life and eternal joy.—How precious man is in the sight of God, since an entire invisible world is at hand, and ready to afford him aid in seeking salvation! How full of comfort the assurance is, that they that be with us, are more than they that be against us [2 Kings vi. 16]. (Fr. Arndt.)—**Brought them forth.**—A strange beginning, but a glorious end! Thou sayest: The course of events is wonderful; what will the issue be? We reply: Unquestionably, it *is* won derful, but is not God He who doeth wonders? (H. Müller).

VER. 20. **Go, stand and speak in the temple to the people.**—The angel does not say: Go, seek concealment!—but—Go, and stand forth! He does not say: Speak to your own company!—but—Speak in the temple to the people! Such a commission is suited, not to men who confer with flesh and blood [Gal. i. 16], but to those, who, at all times, promptly respond: Lord, at thy word! (Lu. v. 5). These are the men through whom God accomplishes his great designs. (Williger).—**All the words of this life.**—*The word of Christ, demonstrated in the history of the apostles as a word of life:* by the power of that word, they, I. Were endowed with a divine life in the soul; II. Communicated a new life to the world; III. Joyfully ventured their temporal life; IV. Triumphantly gained eternal life.

VER. 23. **We found no man within.**—*Every persecution which believers endure for Christ's sake, ultimately glorifies Him in them:* I. Where Christ appears, the power of his life is speedily manifested, ver. 16; II. The enemy, to whom that life is invisible (ver. 17), attempts to fetter it, ver. 18; III. But it is ultimately revealed in all its glorious freedom and power, ver. 19–23. (Ahlfeld.).—*Praise thy God, O Zion!* I. Out of Zion God hath shined, [Ps. l. 2,] ver. 16; II. Let the children of Zion be joyful in their king, [Ps. cxlix. 2] ver. 17. 18; III. The Redeemer shall come to Zion, [Isai. lix. 20] ver. 19 ff. (Leupold).

VER. 24. **They doubted of them whereunto this would grow.**—How salutary this alarm of the enemies of the Lord might have been, if they had been willing to recognize the mighty hand of God, and bow in submission before his majesty and power! (Ap. Past.).

VER. 25. **Then came one and told them.**—When an injury is to be inflicted on Christ and his people, a Judas can always be found.

VER. 26. **They feared the people.**—Godliness converts men into heroes; ungodliness, into cowards. (Starke).—*The Lord glorified alike in the joys and the sorrows of his servants:* I. In the blessing which attends their labors; II. In the trials which accompany that blessing; III. In the protection which he grants to his suffering servants. (Langbein).—*How the Lord builds up his church by his protecting care in seasons of persecution:* I. He permits its enemies to rage, so that their unholy passions may demonstrate the innocence of his persecuted people; II. He opens a pathway for his messengers, so that their successful labors may reveal the helplessness of its enemies. (Lisco).

B.—THE APOSTLES BOLDLY DEFEND THEMSELVES BEFORE THE GREAT COUNCIL: THEY ARE ULTIMATEL RELEASED, IN CONSEQUENCE OF THE INTERVENTION OF GAMALIEL, AFTER THEY HAD BEEN SHAMEFULLY BEATEN.

CHAPTER V. 27–42.

27 And when they had brought them, they set *them* before the council: and the high
28 priest asked them, *Saying, Did not[1] we straitly command [We strictly commanded]
you that ye should not teach in this name? [; *note of interrog. om., and placed at end of verse*], and, behold, ye have filled Jerusalem with your doctrine, and intend [wish]
29 to bring this man's blood upon us [?]. *Then Peter and the *other* [*om.* other] apos-
30 tles answered and said, We ought to [must] obey God rather than men. *The God
of our fathers [has] raised up Jesus, whom ye slew and hanged on a tree [the wood,
31 ξύλου]. *Him [This (one)] hath God exalted with his right hand *to be* a Prince and
32 a Saviour, for to give repentance to Israel, and forgiveness of sins. *And we are his[2]
witnesses of these things [words]; and *so is* also the Holy Ghost, whom God hath
33 given to them that obey him. *When they heard *that*, they were cut *to the heart*[3],
34 and took counsel[4] to slay them. *Then stood there [But (δέ) there stood] up one in
the council, a Pharisee, named Gamaliel, a doctor of the law [a scribe], had in reputation [highly esteemed] among all the people, and commanded to put the apostles[5]
35 [the men] forth a little space[6]; *And said unto them, Ye men of Israel, take heed to
36 yourselves what ye intend to do as touching [with respect to] these men. *For before
these days rose up Theudas, boasting himself to be [and alleged (λέγων) that he was]
somebody; to whom a number of men, about four hundred, joined[7] themselves: who
was slain; and all, as many as obeyed[8] him, were scattered and brought to nought.
37 *After this man rose up Judas of Galilee in the days of the taxing, and drew away much[9]
people after him: he also perished; and all, *even* as many as obeyed him, were dispersed.
38 *And now I say unto you, Refrain [Stand off] from these men, and let them alone:
39 for if this counsel or this work be of men, it will come to nought: *But if it be of
God, ye cannot[10] [will not be able to] overthrow it[11] [them]; lest haply ye be found even

40 to [that ye be not even found as those who] fight against God. *And to him they
agreed: and when they had called the apostles, and beaten [scourged] *them*, they com-
41 manded that they should not speak in the name of Jesus, and let them go. *And
they [They now, οἱ μὲν οὖν] departed from the presence of the council, rejoicing that
42 they were counted worthy to suffer shame for his[12] name. *And daily in the temple,
and in every house [here and there in houses, κατ᾽ οἶκον], they ceased not to teach
and preach Jesus Christ [ceased not to proclaim the gospel concerning Jesus the (τὸν)
Messiah].

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[1] Ver. 28. οὐ [of the *text. rec.* before παραγ., giving the whole an interrogative form] is wanting in A. B., in some ancient versions, and in some of the fathers; it is undoubtedly spurious; for if it had been originally in the text, no one would have cancelled it, whereas its insertion on account of ἐπηρώτησε could easily occur. [Found in D. E., but omitted in A. B. Cod. Sin. Vulg. etc., and cancelled by recent editors; it was inserted by a later hand (C) in Cod. Sin.—Tr.]

[2] Ver. 32.—αὐτοῦ [of *text. rec.*] after ἐσμέν seemed to be superfluous, as μάρτυρες was followed by another genitive depending on it, and was therefore omitted in some MSS. [A. D. Cod. Sin.] and versions [Syr., Vulg.], or ἐν αὐτῷ was substituted [B., and adopted by Lach.]; but, as the more difficult reading, it is, without doubt, genuine. [Found in E., and retained by Tisch. and Alf.]

[3] Ver. 33. a. [The Italicized words of the Engl. version: *to the heart*, are supplied from ch. vii. 54, where they are connected in the Greek with precisely the same verb; see the exegetical note on this verse.—Tr.]

[4] Ver. 33. b. ἐβουλεύοντο is not better attested, it is true, than ἐβούλοντο, but should be preferred, as the shorter form could more easily have proceeded from the longer than *vice versa*. [ἐβουλεύοντο, of D. H., and also Cod. Sin., is preferred by Tisch. and Alf. to ἐβούλοντο of A. B. E., which latter Lach. adopts.—Tr.]

[5] Ver. 34. a. τ. ἀνθρώπους was exchanged in some MSS. for the explanatory ἀποστόλους, but it is sufficiently attested, and, even, *in sermone obliquo*, may be the term actually employed by Gamaliel. [Alford, with D. E. H. reads ἀποστ.; Lach. and Tisch. with A. B. Cod. Sin. Vulg., etc., read ἀνθρώπ.; de Wette regards the latter as a correction to suit ver. 35, 38.—Tr.]

[6] Ver. 34. b. τι after βραχύ [in H. and *text. rec.*] is not genuine, as external evidence demonstrates, and is clearly a later adddition. [Rejected by recent critics, in accordance with A. B. D. E. Cod. Sin.—Tr.]

[7] Ver. 36. a. The reading προσεκλίθη is sufficiently attested [by A. B. Cod. Sin., and adopted by later editors], but does not occur elsewhere in the New Test.; for this more difficult reading other terms were substituted: προσεκλήθη [C.], προσεκολλήθη [*text. rec.*] and also προσετέθη [the two latter only in minuscules.—Tr.]

[8] Ver. 36. b. [The word *obeyed* (or, *followed*, lit. *were persuaded by*) in the text of the Engl. version (Geneva), is preferable to *believed* (Wiclif; Tynd.; Cranmer) in the margin. (Robinson; J. A. Alexander.)—Tr.]

[9] Ver. 37. [ἱκανὸν of *text. rec.*, found in E. H., is omitted in A. B. Cod. Sin. Vulg., etc., and cancelled by Lach. Tisch and Alf. with whom Meyer and de Wette concur; C. and D. substitute πολύν.—Tr.]

[10] Ver. 39. a. The fut. δυνήσεσθε has by far the stronger testimony in its favor [found in B. C. D. E.; Vulg. etc.]; the pres. δύνασθε [of *text. rec.*] was substituted, in order to give the strongest possible emphasis to Gamaliel's opinion. [Alford, who retains the pres., (found in A. H.) regards the fut. as an alteration to agree with the foregoing future, καταλ., and the conditional εἰ. Lach. and Tisch. adopt the fut. Cod. Sin. exhibits δυνησεσθαι.—Tr.]

[11] Ver. 39 b. αὐτούς is supported by many MSS. and versions [A. B. C. D. E. and Cod. Sin.], while αὐτό is but feebly attested [by Vulg., etc., and adopted in *text. rec.*]; it seems to be a correction to suit τὸ ἔργον, as an easier sense. [αὐτούς, Lach. Tisch. Alf.]

[12] Ver. 41. τοῦ ὀνόματος without the appended αὐτοῦ [of *text. rec.*] is, unquestionably, the original reading; the following explanatory additions occur: αὐτοῦ ; Iησου [Vulg.]; τοῦ χριστοῦ; τοῦ κυρίου, etc. [αὐτοῦ is omitted by later critics, in accordance with A. B. C. D. H. and Cod. Sin.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 27. **And the high priest asked them.**—The word ἐπηρώτησεν, certainly seems to indicate that the words of the presiding judge, which are now reported, had assumed the form of a direct question, although this is not really the case, as οὐ is spurious. Still, the whole tenor of the high priest's language, in which the apostles are charged with having promulgated their doctrine, notwithstanding the prohibition [in iv. 18], shows that he demanded, at least indirectly, an explanation of their conduct. [See note 1 above, appended to the text.—Tr.]

Ver. 28. (*a*) **Did not we straitly command** [We strictly commanded] **you**, etc.—The high priest refers with great circumspection to Jesus, and avoids the actual mention of his name, as if it were inconsistent with his dignity to pronounce it; he merely says: τῷ ὀνόμ. τούτῳ; τοῦ ἀνθρ. τούτου. But Peter, on the contrary, is not ashamed of the name of Jesus; he names him with the utmost freedom and boldness, and ascribes all honor and glory to him, ver. 30 ff.

(*b*) **And, behold, ye have filled.**—The high priest alleges, as the most serious charge which he can produce against the apostles, that they had wished ἐπαγαγεῖν ἐφ᾽ ἡμᾶς the blood of Jesus. Meyer thus interprets the verb: to cause that the blood of this man which was shed, should be avenged by a popular insurrection. Such a fulness of meaning can, however, scarcely be ascribed to it. It is more probable that the high priest accused the apostles only of an attempt to fix the responsibility and guilt of having shed that blood, on him and his associates. The reproach which he utters, betrays the secret trouble of his conscience, which was oppressed by a dread of well-merited punishment. The charge which he brings is not entirely unfounded, for Peter had, without the least reserve, said to the Sanhedrists: Ye slew Jesus—ye slew him with your own hands (διεχειρίσασθε,) ver. 30. Still, the odious, revengeful, and hostile sentiments which the high priest ascribes to the apostles, had not controlled them; the language in ver. 31, on the contrary, contains an indirect offer even to the Sanhedrists of the divine gift of repentance and forgiveness with respect to the sin committed by them.

Ver. 29. **We ought to obey God rather than men.**—This truth, which had once before been expressed, ch. iv. 19, is repeated on this occasion in a far more emphatic manner. Peter had introduced it, in the former case, only at the close of the proceedings, but here he at once commences his defence with a distinct statement of it. He may be said to have, on the former occasion, addressed himself to the members of the Sanhedrin personally, and appealed to their own conscience: εἰ δίκαιόν ἐστιν,—κρίνατε; but he now repeats the sentiment in terse and absolute terms, as an incontestable truth, without inquiring whether it would receive the assent of his judges, or be unconditionally rejected by them.

VER. 30-32. **The God of our fathers.**—Meyer, who adopts the view of Erasmus and others, supposes that the phrase: *ὁ θεός—ἤγειρεν Ἰησοῦν* refers to the resurrection of Jesus from the dead; but when *ἐγείρειν* has this sense in THE ACTS, it is always connected with *ἐκ νεκρῶν* [iii. 15: iv. 10; xiii. 30; or the context indicates that sense, x. 40; xiii. 37]. Besides, the sequence of the clauses beginning with *ἤγειρεν—διεχειρίσασθε,—ὕψωσε*, indicates that the succession of events, in the order in which they really occurred, was intended to be set forth. Hence, *ἤγειρεν* cannot refer to any other event than the public appearance of Jesus as the messenger of God [“*raised up*, sent into the world.” Hack.]. In accordance with this interpretation, *ὕψωσε* in ver. 31, includes both the resurrection, and the ascension.

VER. 33. **When they heard that**, etc.; *διεπρίοντο*, literally, *they were sawed through; dissecabantur* (Vulg.); *findebantur;* it cut them through the heart, they became violently enraged: many of the members, accordingly, conceived the thought of putting these men to death, and secretly consulted with one another respecting the mode; they cannot, however, have openly discussed this subject, since the apostles were only afterwards, (ver. 34), directed to withdraw.

VER. 34. **Gamaliel.**—Three facts connected with the personal history of this man, are stated: (1) he was a member of the Sanhedrin; (2) he belonged to the party of the Pharisees; (3) he was a scribe [*νομοδιδάσκαλος, a teacher of the law*, equivalent to *γραμματεύς, scribe*, ROBINSON: *Lex. ad verb.*]. The second and third are more fully illustrated in ch. xxii. 3, where Paul, who evidently describes himself as having been originally a Pharisee (*ἀκρίβεια τοῦ πατρῴου νόμου*), states that he had sat at the feet of Gamaliel as a pupil. As to the fact first stated, some writers have supposed that he was the President of the Council, but the terms *τις ἐν τῷ συνεδρ.* cannot possibly describe the presiding officer; they simply state that he was one of the members.—Two learned men, who both receive the same name, are mentioned in Jewish history: Gamaliel I. or, the Old [the Elder] (הַזָּקֵן), a son of Rabbi Simeon, and grandson of the celebrated Hillel, and Gamaliel II., or Gamaliel of Jabne [the *Jamnia* of the Books of the Maccabees and Josephus, situated between Diospolis (Lydda) and Ashdod (VON RAUMER: *Palæstina*, p. 203.—TR.]. Each receives the honorable appellation of *Rabban* in the Talmud, and is described as having been the presiding officer of the Sanhedrin. The younger or second Gamaliel cannot be the individual meant in the text, as the period in which he flourished did not begin until A. D. 80, after the destruction of Jerusalem, and continued to the year 118. But no chronological difficulties interfere with the interpretation which identifies the Gamaliel of the text with the older, or the first of that name. The period in which he labored, coincides, according to the Talmud, with the reigns of Tiberius, Caligula and Claudius, and he is said to have died eighteen years after the destruction of Jerusalem. This interpretation encounters no internal difficulty, unless we assume that the ancient Christian tradition (*Recognit. Clem.* I. 55; *Photius, Cod.* 171) is really more than a mere conjecture suggested by the present text; according to that tradition, Gamaliel had secretly become a Christian, and had, at a later period, in conjunction with his son Abib and with Nicodemus, been baptized by the apostles Peter and John. But this account is altogether inconsistent with the strict Pharisaic and national character of Gamaliel I., as he is described in Jewish writings, and it is by no means sustained by the opinion which he expresses in ver. 35-39.

VER. 35. **Ye men of Israel.**—Gamaliel advises the council to exercise prudence and to wait, rather than hastily adopt measures that might produce results which they would regret, *προςέχετε ἑαυτοῖς*, ver. 35; he therefore proposes that the apostles should be temporarily released, without the infliction of any punishment, *ἀπόστητε—καὶ ἐάσατε αὐτούς*, ver. 38. He appeals, in confirmation of his views, to the lessons which experience teaches, and asserts that if the whole affair proceeded solely from a human source, it would come to an end without any interference on their part, but that if it had really been ordered and sustained by God himself, it could not possibly be opposed with success. The opinion which the speaker himself entertained respecting the human or divine source of the proceedings of the apostles, cannot be ascertained from his words. Meyer, who follows Bengel's example [“*ἐὰν ᾖ*, si fit—conditionaliter; *εἰ ἔστιν*, si est—categorice.” (Gnom. *ad loc.*)—TR.], compares *εἰ* with the Indic. pres., at the beginning of ver. 39, with *ἐάν* followed by the Subj. in the preceding verse, and thence concludes that Gamaliel himself considered it probable that the Christian religion proceeded from a divine rather than from a human source. It may here be remarked, in general, that *εἰ* with the Indic. pres. is by far more objective than *ἐάν* with the Subj., that is, the latter construction supposes that a certain case occurs, while the former, without any reference to actual occurrences, simply states the condition under which any case will occur; comp. BÆUMLEIN: *Gr. Schulgr.* 2d ed. § 604, 606. [KUEHNER, transl. by Edwards and Taylor, on *εἰ*, § 339, 2, I. (*a*); on *ἐάν*, II. (*b*); MATTHIÆ, transl by Blomfield, §§ 508, 523.—“*ἐάν* and *εἰ* are sometimes combined in two parallel propositions: Acts v. 38, 39. *ἐὰν ᾖ ἐξ κ. τ. λ* (if it *should be* of men, which the result will show), *εἰ δὲ ἐκ θ. ἐστιν, κ. τ. λ* (if it *is* of God, a case which I suppose).” WINER: *Gr. N. T.* § 41, 2, near the end.—TR]. Gamaliel undoubtedly assumes that the cause of the apostles may possibly be the cause of God, and that, accordingly, any opposition to them would be sinful resistance offered to God himself (*θεομάχοι*, ver. 39). The two instances, however, which he adduces, ver. 36, 37, indicate, that, as a consistent and decided Pharisee, he nevertheless expected that this new effort, like many similar innovations, would soon terminate in an entire failure. And on this account, also, the present address is quite consistent with the character which Gamaliel I. bears in history.

Ver. 36, 37. **For before these days**, etc.—The two historical events to which Gamaliel appeals, are connected with the Galilean Judas and with Theudas. The former is repeatedly mentioned by Josephus (*Antiq.* xviii. 1, 1; xx. 5, 2; *Bell. Jud.* ii. 8, 1). This Judas was born in Gamala, in Lower Gaulonitis, and is, on this account, once termed a *Gaulonite* by Josephus, but also twice a *Galilean*, as in this place, [having subsequently lived in Galilee. (de W.)—Tr.]. The fact that he instigated the people to rebel, at the time when Augustus directed Quirinus to take the census (Jos. *Ant* xviii. 1, 1), fully agrees with the present statement; *ἐν ταῖς ἡμ. τῆς ἀπογραφῆς*, etc.; he represented this measure as the means by which a yoke was to be put upon the people, and appealed to the established principle: *μόνον ἡγεμόνα καὶ δεσπότην τόν ϑεὸν εἶναι.* Luke informs us that Judas himself perished, while Josephus (*Ant.* xx. 5, 2) records the death of his sons; the two statements are complementary to one another. And the remark of Josephus that the band of Judas afterwards re-appeared during the Jewish war, may be easily reconciled with the text before us, which simply mentions the dispersion (*διεσκορπίσϑησαν*), but not the entire extinction of that band.

But while the narrative of Luke fully agrees with that of Josephus, as far as Judas is concerned, (although it is obvious that the former was not derived from the latter), the case of Theudas presents an entirely different aspect. The general facts which Josephus relates concerning a certain Theudas, perfectly agree with those recorded by Luke, but the chronological data are totally different. The leading facts presented in ver. 36, and those narrated by Josephus (*Ant.* xx. 5, 1) precisely agree in the following particulars: 1. Theudas incited the people to revolt, and found numerous adherents; 2. He professed to be a person of special importance (*λέγων εἶναί τινα ἑαυτον*); for instance, he styled himself a prophet, and promised to divide the waters of the Jordan by his word (Jos.); 3. He himself was slain, and his party became extinct. Josephus relates that he was captured and beheaded, and that his adherents were, partly killed, and partly taken prisoners by the cavalry which had been sent in pursuit of them.—But the dates of the events of the two narratives differ in a surprising manner. According to Luke, the insurrection of Judas was posterior to that of Theudas (*μετὰ τοῦτον*, ver. 37), and the latter was, of course, anterior to the delivery of this address (*πρὸ τούτων τῶν ἡμερῶν*, ver. 36). Josephus, on the other hand, distinctly states that this Theudas appeared as an insurgent when Cuspius Fadus was the Procurator, that is, during the reign of the emperor Claudius, and, consequently, not before A. D. 44, whereas the address of Gamaliel was delivered during the reign of Tiberius, who died A. D. 37. Now as Judas, according to the concurrent testimony of Josephus and Luke, began his movements at the time when the census was taken, the Theudas mentioned in ver. 36, must have come forward about fifty years before *that* Theudas, of whom Josephus speaks, acted as an insurrectionist. [Augustus, during whose reign Judas appeared, as stated above, died A. D. 14; the Theudas of Josephus appeared during the reign of Claudius, which began A. D. 41.—Tr.]. It is, therefore, usually assumed that the Theudas of Luke was a different person from the one who bears the same name in Josephus (*Ant.* xx. 5, 11); this is the opinion of Bengel, Baumgarten, and many others [*e. g.* Origen, Beza, Grotius, Rosenm., Kuin., Ols., Lardner, Guericke, Ebrard, Jost, J. A. Alexander, Hackett.—Tr.]. These writers are influenced by the following considerations: 1. The name *Theudas*, was not rare among the Jews (Lightfoot); 2. Insurrections frequently occurred among the Jews at that period; 3. Josephus does not furnish a full historical account, and may have easily omitted all mention of an earlier Theudas who was at the head of a party during the age of Herod the Great. That such an omission may have occurred, cannot be denied *in abstracto.* Still, the agreement between ver. 36 and the narrative of Josephus in the three particulars mentioned above, is so striking, that an unbiassed reader would involuntarily receive the impression that the same individual, and the same events were meant by both writers, particularly as not every leader of an insurgent band would presume to assert that he possessed a super-human authority. But if this supposition is correct, an erroneous chronological statement —a *πρόληψις* attributed by Luke to Gamaliel—must be admitted (de Wette, Neander, Meyer). [A recent writer, A. Köhler, in Herzog's Real-Encyk. Vol. 16, p. 40, states a theory which originated with Wieseler, and which, adopting as a basis the statements found in Josephus, *Ant.* xvii. 6, 2–4; ch. 9, 1–3; xix. 6, 4; *Bell. Jud.* i. 33, 2–4, presents the following features:—About the close of Herod's reign, Matthias and another zealot, named Judas, commenced proceedings on religious grounds, which resulted in a popular tumult. It was suppressed, and Matthias was ultimately burned alive by order of Herod. This Matthias —Köhler proceeds—was Gamaliel's Theudas. For *Matthias* is simply the Grecized form of the Hebrew name *Mattaniah*, (found in 2 Kings xxiv. 17, and elsewhere frequently, and signifying *gift of Jehovah*); when translated into Greek, it assumes the form of Θευδᾶς=Θεοδᾶς=Θεοδώρος. Either Luke here translates the name in writing to Theophilus, or else Matthias, in accordance with the Jewish custom at the time, substituted for his Hebrew name, one in Greek of similar import.—In allusion to the opinion apparently adopted by the author above, viz.: that Luke represents Gamaliel as speaking proleptically of Theudas, Alford (*ad loc.*) remarks: "We are plainly *in no position* (setting all other considerations aside) to charge St. Luke with having put into the mouth of Gamaliel words which he could not have uttered. - - - All we can say is, that such impostors are too frequent, for any one to be able to say that there was not one of this name at the time specified. It is exceedingly improbable, considering the time and circumstances of the writing of The Acts, and the evident supervision of them by St. Paul, the pupil of Gamaliel, that a gross historical mistake should have been here put into his mouth."—Tr.]

Ver. 38–42. **Refrain from these men.**—The opinion of Gamaliel, whose calmness, thoughtfulness, and apparent impartiality, contrast strikingly with the heated fanaticism and passionate language of others, especially of the Sadducees, was adopted to a certain extent; the council resolved to abandon the murderous plan which they had entertained, ver. 33, and to release the apostles. Nevertheless, they decided to inflict corporeal punishment on the latter, and that sentence was carried into effect, ver. 40; [*δέρω, to flay, excoriate by scourging*]. They had a twofold object in view: they desired, on the one hand, to avoid the appearance of having causelessly instituted proceedings, and, on the other, to punish the disobedience of the apostles; comp. ver. 28; their own dignity and consistency seemed to demand that their previous threats (ch. iv. 17, 21) should be executed. But the apostles are not intimidated either by bodily punishments or by repeated and stern prohibitions; they leave the spot, on the contrary, with the animating and happy consciousness that they are honored when they suffer shame for the sake of the name of Jesus. And they continue to testify daily that Jesus is the Christ, both publicly in the temple, and also privately in the houses of believers.

DOCTRINAL AND ETHICAL.

1. Jesus, a **Prince** and a **Saviour**, ver. 31; he is called *ἀρχηγός*, since he is our *leader;* he is not only the *chief*, "the author [Greek: *ἀρχηγ.* Heb. xii. 2] and finisher of our faith," but also the ruler who claims obedience. (The office of Christ as our King, is here indicated). Christ, as *ἀρχηγός*, commands an army which obeys him, a kingdom which belongs to him.—But he is also termed *σωτήρ*. He *saves* us from the greatest evil, the most imminent danger—namely, from sin and its wages, from the wrath of God and eternal destruction. It is his great object, as our ruler, to deliver, to minister, and to save; he seeks the salvation of the souls of men, and not his own honor, might and glory.—God has **exalted** him to be a Prince and a Saviour; it was by the resurrection and ascension to heaven that God, in his omnipotence, exalted him (*ὕψωσε τῇ δεξιᾷ αὐτοῦ*, ver. 30); it was then that he was invested with the dignity of an *ἀρχηγός* and *σωτήρ:* He was such, it is true, already in the state of humiliation, as the Son of God, and the Son of man; but it was this subsequent exaltation which so plainly assigned such a position to him, that he now claims the reverence of all, and that his power to lead, to deliver, and to save, can be universally recognized.

2. The apostles had testified from the beginning, that no one could be saved through Christ without a change of mind [*μετάνοια*, Mark vi. 12]; they also taught that all who repented of their sins, should obtain forgiveness and grace through Jesus Christ. But Peter here intimates that repentance and forgiveness of sins are to be viewed as the grace or gift of God (*δοῦναι μετάν. καὶ ἄφ. ἀμ.*). That forgiveness of sins is a gift of the grace of *God*, that man cannot atone for his sins in his own person, and cleanse himself from guilt by his own means, are obvious truths, to which the Old Testament also bears witness, *e. g.* Ps. xxxii. 1, 2, 5. But that *the change of mind itself* is a gift of God, imparted through the Spirit and his gracious influences, is here distinctly declared. This doctrine by no means involves a denial of the freedom of the will, but implies that no true change of mind and no true conversion can take place without the previous action of grace, or without the converting grace of God. And, again, this action of converting grace could be manifested in a full measure and in a wider sphere, only as a result of the exaltation of Jesus. God exalted him in order to give repentance (a change of mind) and forgiveness to Israel.

3. *The apostles and also the Holy Ghost*, are witnesses of Jesus, according to ver. 32, that is to say, the Holy Ghost dwelling in those who receive the word of the apostles, who obey God and believe in Jesus. The apostles represent their own testimony as merely that of men, but, nevertheless, of men who had personally heard and seen all that they declare, and who are, accordingly, credible and trustworthy witnesses. But in order that "in the mouth of two or three witnesses every word may be established," their testimony, which is human and transitory, is sustained by other testimony, which is divine and of eternal efficacy; the Holy Ghost was a witness as well as the apostles. Every one who receives with faith the word of the Gospel, when it is proclaimed, and submits to it with an obedient spirit, receives the gift of the Holy Ghost. The Holy Ghost bears witness in man, that Jesus Christ is the Lord and Redeemer; and he who receives this witness, becomes at length fully persuaded in his own mind respecting the truth.—The testimony of the apostles is recorded in the Holy Scriptures for us and for all succeeding generations; the word and the Spirit are now the two witnesses that testify to us concerning Christ. But the word becomes a living power, is made intelligible, convinces and moves us through the presence of the Spirit, so that ultimately a divinely-wrought reliance on our redemption through Christ, and on the power of God which resides in the Gospel, secures the peace of the soul.

4. The facts connected with the case before us, demonstrate in the clearest manner, that Jesus Christ, whom the Father exalted, rules even in the midst of his enemies. He *has* a kingdom, and he protects and enlarges it, but no compulsory measures interfere with the liberty of man. For no one is compelled by an irresistible operation of God either to put faith in his word and the testimony of the apostles, or to render obedience. He who does not voluntarily receive the word, unto his own salvation, is not constrained to do so. He may experience its power when it pierces him as a sword, but he may also discard it; he may even devise murderous plans against the servants of God, ver. 33. But "man proposes; God disposes." The Lord is able to frustrate every evil counsel. When he deems it wise and necessary, he can so direct an individual, even in the ranks of the enemies of his word, and so influence the conscience, that this individual, prompted by the fear of God, will arise and oppose that evil counsel. And he can so control the minds of men, that they give heed to the warning and refrain from adopting violent measures against the witnesses of the truth

HOMILETICAL AND PRACTICAL.

VER. 28. **Ye intend to bring this man's blood upon us.**—The wolf always accuses the innocent lamb of Christ of having mingled the mud and the clear water. (Starke).—The kingdom of this world betrays in its hostile movements against the kingdom of God, that it consists, in part, of clay, in part of iron [Dan. ii. 33, 43]—of clay, for its fears proceed from a consciousness of its own weakness—of iron, for it obstinately refuses to yield to the truth. This obstinacy it attempts to extenuate or justify, by confessing any truth, the power of which it has deeply felt. These men complain: "Ye intend, etc.," but they pass over the offer of forgiveness in entire silence.—And still does the world complain of the mode in which the truth is proclaimed; it alleges that the condemnation of the sinner is constantly set forth, but never alludes to the invitations to seek the mercy of God, which are addressed to sinners. For the world deems it to be disreputable to seek for grace at the foot of the cross of our Lord Jesus Christ. (K. H. Rieger).—*We unquestionably do intend to bring the blood of Christ upon you, when we preach Him crucified, but it is unto your salvation, not your damnation!—The preaching of the doctrine concerning the blood of Christ:* I. It is a loud call to repentance, ver. 30; II. It affords the richest consolations, ver. 31.

VER. 29. **We ought to obey**, etc.; see ch. iv. 19.

VER. 30 ff. **Whom ye slew.**—The hatred with which the world regards some Gospel truths, cannot justify us in being alarmed and therefore suppressing them; festering wounds and sores must be exposed and probed, before they can be healed. (Ap. Past.).—*Jesus Christ, a Prince and a Saviour:* I. A Prince, in view of (*a*) his celestial origin, (*b*) his divine testimonials, even when he appeared in the form of a servant, (*c*) his glorious exaltation to the right hand of the Father; II. A Saviour, (*a*) in the manger (by making himself of no reputation), (*b*) on the cross (by dying as a sacrifice, in order to give repentance, etc.), (*c*) on his throne (by becoming our advocate with the Father [1 John ii. 1]—a merciful high priest); III. Both Prince and Saviour; (*a*) he would not be a Prince, if he were not a Saviour (his most glorious and princely ornament is the crown of thorns); he became a Prince, when his love prompted him to sacrifice himself; (*b*) he would not be a Saviour, if he were not a Prince (the value and power of his sacrifice proceed from his divine dignity); (*c*) in order to obtain salvation through him, we must honor and obey him as a Prince, and love and confide in him as a Saviour.—*Salvation in Christ:* I. Offered by him as a Prince and Saviour; II. Accepted by us, in connection with repentance and forgiveness of sins.

VER. 33. **When they heard that, they were cut to the heart.**—When the truth is not voluntarily received, let it cut to the heart; that, too, is a victory. (Starke.)—**And took counsel to slay them.**—It is an evidence of the powerlessness of the enemies of the truth, that they silence those who confess it, not by adducing arguments, but by applying a gag, and by attempts to slay them. (Ap. Past.).

VER. 34. **Then stood there up one in the council, a Pharisee.**—God can find an advocate of his cause, even in the midst of his enemies. (Starke).—**Named Gamaliel.**—Pfaff says: "Gamaliel is only a moving figure on the stage, but no Christian; he is guided by the light of reason, but Christ does not own him. Such is the judgment of over-wise men, who do not wish to incur the enmity of any party. The Pentecostal miracle should have conducted him to a decision. Beware of worldly wisdom; as Gamaliel advances in years, his heart grows colder." But a different view is presented in Apost. Pastorale: "It is true that Gamaliel did not sincerely love the Saviour, and we should not unreasonably extol his course. Still, he was not guided merely by the common rules of prudence. His heart may have previously often been deeply moved, and he was in so far influenced by that grace which seeks men, and anticipates their call, that he at least feared to commit an act which might involve him in danger." And Schleiermacher says: "To him, if ever to any one, the Lord would have said: 'Thou art not far from the kingdom of God.'"

VER. 36, 37. **For before these days rose up Theudas**, etc.—*The false and the true prophet:* I. The former "rises up" by his own impulse, as Theudas and Judas; the latter is raised up by God (ch. iii. 22); II. The former "boasts himself to be somebody;" the latter gives the honor to God alone (iii. 12); III. The former "draws away much people after him;" the latter conducts men to the Lord; IV. The former falls from heaven like a wandering star (Jude, ver. 13); Theudas and Judas both "perish," and their adherents are "slain" or "scattered;" the latter will shine as the brightness of the firmament, and as the stars, for ever and ever. (Dan. xii. 3.—**A number of men—joined themselves.**—Men who will not take up the cross of Christ, are willing to bear the yoke imposed by Satan's prophets. And the Lord still abandons many who defy and despise him, to the influence of lying prophets, in order that they may ultimately be put to shame with their leaders.—Unbelief conducts men to the embraces of superstition. (Leonh. and Sp.).

VER. 38, 39. *Gamaliel's counsel.*—It is not always wise to wait passively for the issue; that course would encourage spiritual sloth and a doubting spirit. But when the occasion presents features which are above our comprehension, we rightly wait, and submit the result to God; Ps. xxxix. 9. We cannot adopt the principle that those things are not of God, which have no stability, for then it would follow that the Christian congregations which the apostles established in Asia Minor, and which have long since passed away, were also not of God. Neither can we adopt the principle, that those things which firmly endure, are of God, for in that case the religion of the Turks, which has so long sustained itself, or that of pagans, is also of God. (Starke).—He who cannot decide until Christ and his Church are completely victorious, will remain in doubt until the day of judgment arrives. Hence the neutral policy of waiting is not recognized in the kingdom of Christ. (Leonh. and Sp.).—Gamaliel's counsel is both prudent and devout; but he did not practically follow it himself, and here lies his error. For he who cautiously abstains from fighting *against* God, ought certainly to consider it a solemn duty to fight *for* God, and firmly hold the standard of the truth, even when the heathen rage, and the world combines in offering resistance. Gamaliel's counsel was the voice of God, speaking in his heart, and the evil which he committed, consisted in his refusal to obey that voice, to trust the Lord's word implicitly, and to test the truth of the saying: 'If any man will do the will of him that sent me, he shall know of the doctrine, whether it be of God, or whether I speak of myself.' John vii. 17. (Rudelbach).—Gamaliel's whole counsel proceeded on the false principle that the temporal and visible results of any testimony or undertaking, decide conclusively respecting its divine or human character. Is not this a total misconception of the *cross?* He whose *heart* as well as whose understanding has been influenced by the Holy Ghost, as little waits for the issue before he decides, as the genuine supporters of missions wait for glowing missionary reports; on the contrary, he is added to the company of believers, and avows his faith in the Gospel, even when that Gospel seems to have reached the moment of its entire extinction; thus the blood of martyrs, which was shed during the persecutions, attracted new adherents. We *cannot* fight against God—this is the view of the halting, feeble prudence of calculating and worldly-minded men; we *must* believe and obey God's *word*, even before his *work* is actually crowned with victory—this is the true wisdom of repenting souls. Still, Gamaliel's opinion, as expressed in that council of ungodly men, will always possess a highly significant character; it may be regarded as the representative of the conscience of the Sanhedrin, or of that voice which bears witness in every enemy of God, and which prompts the reason even of such men to cry aloud: "Take heed." We unite therefore willingly with Luther in appealing to Gamaliel's sentiments, as far as these exist in enemies or worldly-minded men, since they encourage us to hope; but let us not ourselves, in the spirit of Thomas, first ask for ocular evidence, but believe at once. (Stier).—Gamaliel is a believer living under the old covenant, even if the light within him is feeble; he adheres to the principle that God cannot permanently leave himself without a witness among his people, and that, consequently, false prophets who come forward, will, sooner or later, receive their merited punishment. (Gerlach).—Two points are presented in the advice of Gamaliel. He holds, in the first place, that no violent measures should be employed in any affair, which can be only spiritually discerned, even if it be a work of man; he does not, however, dissuade the council from opposing it by spiritual force, and would, indeed, have been himself prepared to adopt such a course. The second point he presents in the following form: "If it really be a work of God, you will, in no case, be able to suppress it, but you will yourselves be found to be men who fight againt God." Can we conceive of greater anguish of soul than that to which Gamaliel alludes? Such an individual learns, perhaps at the close of his career, when he cannot possibly retrace his steps, that he had deviated far from the right way, and employed noble, great and glorious powers with which God had endowed him, in direct opposition to his Maker's will! When the scales fall from his eyes, he himself rejoices that the entire work on which he had expended his whole life, has come to nought! As long, therefore, as we are in doubt whether any counsel or work is of men or of God, so long we can adopt no wiser course than that which Gamaliel recommends—none that will more effectually withhold the upright from entering on the way that leads to destruction, and preserve them from sacrificing their life in fruitless efforts—none that could more successfully furnish man with the true light in his path, or qualify him for receiving a knowledge of the truth. (Schleiermacher).

The threefold attitude which men may assume in view of the progress of the kingdom of God: it may be marked, I. By open hostility, ver. 33; II. By a calculating prudence, ver. 34; III. By humble and zealous coöperation, ver. 42. (Ahlfeld).—*Gamaliel's counsel:* I. Convenient—for those who yield to spiritual sloth—for those who are governed by policy rather than religious principle; II. Judicious—as opposed to an inconsiderate zeal; III. Faltering—at a time which demanded immediate decision and prompt action—when the highest interests are concerned. (C. BECK: *Homilet. Repert.*).—*By what principles are we to be governed, when we are required to choose between things that are old, and things that are new, in the kingdom of God?* (id.).—*Gamaliel's counsel:* it is, I. Judicious, (*a*) as a guide for our judgment, when the *issue* of the ways of God is considered; for the words of the Lord will always apply: "Every plant, etc.," Matt. xv. 13; (*b*) as a guide for our conduct: (1) when a carnal zeal would prompt us to employ carnal weapons in a spiritual contest; (2) when we are not yet enabled to decide whether a work be of God or of men. (In this aspect Luther presented the counsel of Gamaliel to the Elector of Treves, while the mind of the latter was still undecided); II. Injudicious, (*a*) as a guide for our judgment, if it should lead us to pronounce on the good or evil character of any work in accordance with its external and temporal results, before the whole course of human events is completed; (*b*) as a guide for our conduct, if we should avail ourselves of it as an excuse, (1) for deferring our own decision, even when God's word speaks unequivocally, and his Spirit bears direct witness, or, (2) for evading the duty of acting with vigor, and bearing witness with boldness, even when we are fully convinced in our own minds.—*The counsel of Gamaliel:* it is, I. Wise, in so far as it recommends (*a*) humility in the presence of God, the sovereign Judge; (*b*) gentle treatment of those who differ from us, even if they should judge erroneously; (*c*) a watchful control of our passions; II. Unwise, in so far as it recommends (*a*) the principle of judging merely according to external results; (*b*) the toleration even of that which is evil; (*c*) a neutrality proceeding from irresolution or indifference.—Better by far than the *counsel* of Gamaliel are the *actions* of the disciples!—*The extension of the kingdom of God depends on the counsel of God and the work of man* (ver. 38, 39); I. The counsel of God; let us, therefore, do nc th.

ing against God, or without God, as Gamaliel advises: II. The work of man; let us, therefore, do all for God, and with God, as the *Apostles* teach.—*The Reformation triumphantly demonstrated to be a work of the living God:* I. By the choice of the instruments which he employed; II. By the sure and lasting foundation on which this work was established; III. By the weapons which the agents employed in this warfare [2 Cor. x. 4]; IV. By the fruits which it has produced. (Sermon on the *Reformation*, by W. Hofacker).

Ver. 40. **When they had - - - - - beaten them.**—*The gradation in the afflictions of the servants of the cross, an illustration of the divine mode of training them:* I. Threats, iv. 21; II. Imprisonment, v. 18; III. Scourging, v. 40; IV. Martyrdom, vii. 60.

Ver. 41. **And they departed from the presence of the council, rejoicing.**—The servants and children of God are indeed a mystery in the eyes of the world. What philosophy was it that taught them to *rejoice* under such circumstances? (Apost. Past.).—Of all who were assembled, none departed rejoicing, except the men who had been scourged. He who suffers, not for evil doing [1 Pet. iii. 17], but for Christ's sake, and in his service encounters shame, stripes, and bonds, is indeed truly united with Christ, and has reason to rejoice. (Ahlfeld).—*Four classes in the school of affliction:* I. I *am called* to suffer; II. I *am willing* to suffer; III. I *am able* to suffer; IV. I *am permitted* to suffer. (K. F. Hartmann).

Ver. 42. **They ceased not,** etc.—When the apostles were released, and addressed the people, they did not complain of their enemies, did not boast of their own firmness, did not defend their character, which had been sullied by the scourge, but simply preached the Gospel concerning Jesus Christ. (Apost. Past.).—[*The spiritual state of the persecutors of the apostles:* I. Described; (*a*) total misapprehension of the meaning of the Scriptures; (*b*) entire want of love to God; (*c*) complete subjection to human passions, ver. 33. II. Causes; (*a*) traced to the original corruption of the heart; (*b*) confirmed by their spiritual sloth; (*c*) established by their worldly-mindedness. III. Results; (*a*) abject fear, ver. 28; (*b*) vain opposition to God; (*c*) eternal loss of their souls.—Tr.]

SECTION IV.

THE COMPLAINT OF THE HELLENISTS THAT THEIR WIDOWS WERE NEGLECTED WHEN RELIEF WAS GIVEN TO THE POOR, INDUCES THE APOSTLES TO DIRECT THAT SEVEN MEN SHOULD BE CHOSEN AND APPOINTED FOR THIS SERVICE. THE CONTINUED GROWTH OF THE CHURCH.

Chapter VI. 1–7.

1 And [But] in those [these] days, when the number of the disciples was multiplied
[when the disciples increased in number], there arose a murmuring of the Grecians
[Grecian Jews] against the Hebrews, because their widows were neglected [overlooked]
2 in the daily ministration. *Then the twelve called the multitude of the disciples *unto them*
[disciples together], and said, It is not reason [not pleasing (to us)] that we should leave
3 the word of God, and serve [the] tables. *Wherefore, brethren, look ye out among you
seven men of honest report [men having good witness], full of the Holy Ghost[1] [of the
4 Spirit] and wisdom, whom we may [will] appoint[2] over this business. *But we will
give ourselves continually to [will persevere in] prayer, and to [in] the ministry of the
5 word. *And the saying pleased the whole multitude: and they chose Stephen, a man
full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Ti-
6 mon, and Parmenas, and Nicolas a proselyte of Antioch; *Whom they set before the
7 apostles: and when they had prayed, they laid *their* hands on them. *And the word
of God increased; and the number of the disciples multiplied [became very great] in
Jerusalem greatly [*om.* greatly]; and a great company of the priests[3] were [became]
obedient to the faith.

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[1] Ver. 3. a. ἁγίου after πνεύματος seems to be an interpolation, for it is wanting in B. D. [and Cod. Sin.], as well as in several ancient versions and fathers; the Syriac version substitutes κυρίου for ἁγ. [ἁγ. inserted in A. C. E. H.; Vulg.; omitted by Lach. and Tisch.; Alford regards it as a "doubtful point," and inserts it in the text, but in brackets.—Cod. Sin. originally omitted also καὶ before σοφίας. but a later hand (C) inserted it.—Tr.]

[2] Ver. 3. b. καταστήσομεν, which the authorities support, is unquestionably to be preferred to the Subj.—σωμεν [of the *text. rec.* and Vulg. (*constituamus*) which follow B (e sil).and H. The Indic. in A. C. D. E. and Cod. Sin., is adopted by recent editors.—Tr.]

[3] Ver. 7. Instead of τῶν ἱερέων, some manuscripts [minuscules, together with] the Syr. vers. and Theophylact, read τῶν Ἰουδαίων, which is to be rejected as a later alteration. [The *text. rec.* is retained by Lach., Tisch , Alf., etc. The conjectural emendation of Casaubon, who inserts καὶ after ὄχλος, and, as in ch. xxi. 16 (Winer: *Gram. N. T.* § 64. 4) supplies τινες after ἱερέων, although approved by Beza and Valck., has not found favor with later critics.—Cod. Sin. originally read τ. Ἰουδαίων, for which a later hand (C) substituted τ. ἱερέων.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 1. *a.* **But in those days.**—An evil of considerable magnitude suddenly manifested itself precisely at this period, when the faith of the apostles revealed its power by enabling them to suffer shame for Christ's sake, and to preach the Gospel with boldness, notwithstanding the threats of the magistrates; the word, moreover, was received by increasing numbers, so that the Church was making rapid progress. This evil was the more alarming, as it originated in the bosom of the Church itself. The threats which external foes uttered, created less apprehension than an internal danger: the former proceeded from avowed enemies; the latter arose among the members themselves. The facility with which impure elements could become associated in the Church with the pure, was proportioned to its numerical increase. And when the provision which was made for the poor became more and more ample, this circumstance itself may have attracted many needy persons; if these united with the Church from selfish considerations and with hopes that were too eager, a serious disappointment naturally awaited them.

b. **There arose a murmuring.**—The discontent, which was at first indistinctly manifested, but was at length loudly expressed, prevailed among the "Hellenists," and was occasioned by the "Hebrews" (*πρὸς τ. Ἑβρ.*). It was here that a certain distinction revealed itself among the members of the Church, which threatened to assume the character of a direct opposition, and to terminate in a rupture. One part consisted of **Hebrews**, that is, of Christians who were originally Palestinian Jews, residents of the Holy Land, and who spoke the Hebrew, *i. e.*, the Aramæan [Syro-Chaldaic] language. The other part consisted of Christians who were not natives of Palestine, but came from other countries, *e. g.*, Egypt, Syria, Asia Minor, etc., and whose native language was the Greek; these men were termed *Hellenists.* The great majority of the latter were, without doubt, also Jews by birth; it is, however, quite possible that there may have been some individuals among them, who were Gentiles by birth, but who had been previously incorporated as proselytes with the people of Israel. Such was Nicolas of Antioch, who is expressly described in ver. 5 as a *προςήλυτος.* The Jews who were natives of Palestine, and who, without doubt, composed the great majority of the Christians, were led by their education and general mode of life, to retain the peculiar features of Judaism with more purity and strictness than the Hellenists. The latter, the descendants of foreign Jews, and the inhabitants of pagan countries, adopted not only the Greek language, but also, unconsciously, foreign usages, and specially, Greek customs, which they combined with the forms of Judaism.

c. **Because their widows**, etc.—The immediate cause which led to the discontent and jealousy with which the Hellenists regarded the Palestinian Judæo-Christians, was connected with the daily ministration [distribution of food, and, possibly, also of alms, (de Wette; Hack.)—Tr.]; the widows of the Hellenistic Judæo-Christians were overlooked at such times, and this evil appears to have prevailed during a considerable period (*imperf. παρεθεωροῦντο.*) [For the N. T usage of the Imperf., to denote continued, repeated, or customary action, see Winer: *Gram N. T.*, § 40. 5.—Tr.]. The widows are not here mentioned as representatives of all the poor (Olsh.); we may, on the contrary, easily imagine that widows would be more readily overlooked than entire families, since the Hellenistic father of a family would support his claims with comparatively greater vigor, and it was possibly this very circumstance which caused such treatment of lonely females to be felt the more acutely.—The causes which led to this neglect of the Hellenistic widows, can only be conjectured. We have no reason to ascribe it to any arrogant spirit on the part of the Palestinian Jews, nor to any actual ill feeling; it is more probable that the want of a sufficient personal acquaintance with the foreign widows, and with their private circumstances, may have occasioned the neglect of which complaint was made.

Ver. 2. *a.* **Then the twelve called**, etc.—When the apostles were informed of these complaints, they immediately adopted measures for arresting the further progress of any feeling of discontent, and for removing, at the earliest moment, any cause which might weaken the union and brotherly love of the Christians. They introduced, at the same time, a division of labor, which the wants of the Church required, and which freed the apostolic office from tasks of inferior moment, that were inappropriate and that also occasioned a large expenditure of time. But they do not proceed to action in an independent manner. They agree among themselves that a change is needed, and that a certain distinctly defined course ought to be adopted, and then communicate the result of their deliberations to the Church. But they do not undertake to nominate the particular individuals who are to be invested with the new office; they ask the Church to select and propose suitable persons, to whom they, the apostles, might assign that office. They accordingly **called unto them** (Mid. *προςκαλεσάμενοι*) not simply a committee of the Church, nor even the original nucleus, the one hundred and twenty mentioned in ch. i. 15 (Lightfoot), but the whole **multitude of the disciples**, that is to say, all the male members. The circumstance that seven men were chosen, has led some writers (Mosheim; Kuinoel) to suppose that the Church of Jerusalem consisted already of seven sectional congregations [*classes*, (Meyer); "*familias*," (Kuin.)], each of which assembled in a different locality, and chose one of the seven men; this opinion is entirely without a historical foundation. ["The number, seven, was most probably selected because of its sacred associations." (J. A. Alexander.)—Tr.]

b. **It is not reason**, etc.—The apostles unreservedly state to the church, (*a*) what they do *not* desire, (*b*) what they *do* desire. When they state the former, they employ the figure of speech called Litotes: *οὐκ ἀρεστόν ἐστιν.* The word *ἀρεστόν*, according to its ordinary usage, is not simply equivalent to *æquum* or *bonum.* The course which the apostles mention in ver. 2, unquestionably displeased them only because their conscience condemned it, since they would not be justified in the presence of God in adopting it. They did not believe that it was right to abandon the word of God (καταλείψαντας), that is, the preaching of the Gospel, or to assign a subordinate position to the ministry of the word. They did not think that they were authorized to **serve tables** (namely, to attend personally to the arrangements, and to distribute food to the poor and the widows), if such service compelled them to neglect the great work of their lives, which the Redeemer himself had allotted to them as their first duty (ἔσεσθέ μοι μάρτυρες, ch. i. 8; ii. 32; iv. 19, 20, and comp. Luke xxiv. 47, 48). It was not the act itself of *serving*, that seemed to the apostles to be degrading and inconsistent with their position, for they expressly term the sacred office itself a διακονία, ver 4. But they cannot reconcile it with their sense of duty to serve *tables*—to offer food for the body instead of affording nourishment to the souls of men—to neglect the spiritual charge of souls, in order to gain time and strength for supplying the wants of the poor. It was this course, which, when they considered their first and highest duty, naturally did not please them. They tacitly assume that the method which had hitherto been adopted in providing for the poor, can no longer be observed. The right and the duty to perform this work, had been hitherto restricted to the apostles; charitable gifts were laid at their feet (iv. 35; v. 2), and were distributed or applied according to their judgment, iv. 35. When the number of the members rapidly increased, and the apostles could no longer personally attend to every case of want, they no doubt availed themselves of the aid of other members of the church, without, however, introducing any definite system, form, or official representation. When this informal method was found to be productive of unfavorable results, and to lead to discontent and unpleasant feeling, it became necessary to apply a remedy. Nevertheless, the apostles could not consent to dedicate their time and strength to this business, in order to satisfy every claim; such a course would have been equivalent to a complete withdrawal from their appropriate sphere of duty. They desire, on the contrary, to persevere in **prayer** and the **ministry of the word.** The latter, διακονία τοῦ λόγου, constitutes an antithesis to διακονεῖν τραπέζαις; they declare that they wish to dedicate themselves permanently, and with all their strength, to the ministry of the word, the preaching of the Gospel, but primarily, to prayer.

VER. 3–5 *a.* **Wherefore, brethren.**—The apostles desire to place the entire charge of the church, as far as its external affairs are concerned, in other hands, in order that they may themselves be unimpeded in discharging their appropriate and sacred duties; they propose that an office should be created, bearing a distinct and independent character, or one to which specific duties should be assigned: this plan was adopted, ver. 6. They transfer to others a part of the duties and the rights which had previously been confined to them personally, and establish another office in addition to the apostolate, which had hitherto been the sole ecclesiastical office; so that here they commence the work of supplying wants in the organic structure of the church of Christ, and securing its completeness. They entertained no apprehension that, by adopting this course, they would seem to distrust the Holy Ghost who guided the church of Christ, but proceeded, without hesitation, to complete its defective organization as a society, by creating a new office; comp. BAUMGARTEN: *Apgsch.* I. 115 f.

b. **And the saying pleased,** etc.—The apostles, however, do not *actually accomplish their design without the concurrent action of the church.* They might have acted on their own authority alone, and have been sustained by the consciousness that they contemplated, not their personal interests, but those of the church. They might have even alleged that the difficulty which had arisen, was a symptom of a morbid feeling existing in the church, and that, consequently, a tender regard for the latter advised that the members should not be consulted. They might have entertained the delusive thought, that their duty to the Lord himself and to their own office required them to act solely on their own authority, and in a perfectly independent manner, in reference to "those below them." But they neither entertained such views, nor adopted such a course. They believed that the church had reached the period of maturity, presented a statement of the circumstances, and proposed a remedy, which at once received the sanction of the whole church, ver. 5. The members selected seven men, in accordance with the request of the apostles, and presented them to the latter as individuals in whom they placed confidence.

c. The apostles had previously specified certain important qualifications to which the members were to give heed in effecting a choice. The Seven must be (*a*) μαρτυρούμενοι, *i. e.*, men of acknowledged integrity of character and purity of life—men of good repute. In addition to this qualification, which referred in general to their moral character, the Seven must be (*b*) πλήρεις πνεύματος καὶ σοφίας, *i. e.*, men who had received the Holy Ghost proceeding from the Father and the Son, together with all the powers and gifts of wisdom and knowledge which the Spirit imparted. Why are such prominent personal gifts and qualifications demanded? Not simply because the administration of the property of the church was to be intrusted to these officers, but, undoubtedly, also for the following reason: their duties were not to be restricted to the supply of physical wants and the direction of purely temporal interests; they would be specially required to provide likewise for the spiritual wants of the poor, and, generally, to promote the spiritual interests of the church. The apostles desire to occupy a position which will enable them to fulfil their official duties with entire freedom, and to dedicate themselves wholly to prayer and the ministry of the word; but they certainly do not intend to free themselves entirely from the care of temporal affairs. The seven men, on their part, are, primarily, to take charge of the poor, as well as of the temporal affairs of the church in general; but it is certainly not intended that they should be excluded from all participation in the spiritual labors of the apostles.

d. The names of the seven men chosen by the church, are given in full. The most prominent of the number is **Stephen**, who is described as "a man full of faith, and of the Holy Ghost", and to his history Luke devotes the second part of the present chapter, and the whole of the next. It is in the highest degree improbable that *πίστις* should here mean simply fidelity and conscientiousness (Kuinoel); the term rather denotes Stephen's positive religious and Christian life of faith. It was doubtless this fully developed spiritual character that attracted general notice, and induced the church to nominate him as the first of the seven.—It is admitted by all that **Philip** is the same individual, who, after the death of Stephen, preached the Gospel in Samaria (ch. viii. 5 ff.), and, at a certain point between Jerusalem and Gaza, baptized a man of Meroe, an officer at the court of Candace (ch. viii. 26 ff.). He is again mentioned in ch. xxi. 8 f., as an "evangelist", and expressly described as "one of the seven." We are entirely unacquainted with the history of the other five persons. The legendary accounts which have been preserved (*e. g.*, that this or that one had belonged to the company of the seventy disciples of Jesus, or had, at a later period, been invested with the office of a bishop in a certain place), are entitled to no consideration. The statement that **Nicolas** was a proselyte of Antioch, is remarkable. It is possible that the one or the other of the rest was a Pagan by birth, and had been incorporated with the people of Israel (after being circumcised and offering sacrifices), before he received the Christian faith; but Nicolas alone is distinctly stated to have been a proselyte. It is a mere conjecture, supported by no evidence, (although expressed as early as the age of Irenæus [*adv. Hær.* 2, 27]), and suggested only by a combination of Rev. ii. 15 with the present text, that he became the head of a sect at a later period, and was the founder of that of the Nicolaitans.—The circumstance that the seven names are all Greek, has led to various conclusions, *e. g.*, that the seven men were not Jews who had been born in Palestine, but Hellenists. Those writers who assume that all the seven were Hellenists, differ in their ultimate conclusions. Some regard the fact as a proof of the impartiality or magnanimity of the Hebrews, who wished to remove every cause of complaint on the part of the Hellenists by selecting the seven from the whole number of the latter. (Rothe). Others suppose that these seven were chosen exclusively for the service of the Hellenistic portion of the church, and that *διάκονοι* [which title, however, does not once occur in the whole Book of the Acts (J. A. Alex.)—Tr.] had been already appointed for the Hebrews, at an earlier period (Vitringa, Mosheim). Neither of these conjectures is supported by historical evidence, and, indeed, Greek names were, at that time, quite common among the Hebrews [*e. g.*, one or more of the apostles. (de Wette).—Tr.] It is probable that some of the Seven were Hebrews, and the rest, Hellenists.

Ver. 6. **Whom they set**, etc.—The men that had been chosen by the church, were now presented to the apostles, who conferred the new office upon them, and solemnly installed them with *prayer* and the *imposition of hands*. They first offered prayer, in conjunction with the church, in behalf of the men, entreating that the grace and the gifts of God in Christ, might be imparted to the latter; for the call to serve the disciples and especially the poor, was in truth a call to serve God in the persons of the the latter [Mt. xxv. 40], and from Him alone, the endowments and fitness, the blessing and the increase could come. Then the apostles laid their hands on the men, by which act they consecrated and blessed them, and transferred an office with which they had themselves been hitherto invested.

Ver. 7. **And the word of God increased.**—The internal danger of the church, which had threatened to terminate in a rupture, was, no doubt, happily averted by the adoption of the measure already described. The remedy appears to have been adequate; it was successfully employed, in consequence both of the appeal which the apostles had made to the religious principles of the members of the church, and of the vigorous aid which they received from the Seven. These men, whose labors were attended with the divine blessing, were powerfully sustained by the consciousness that they were rightfully engaged and walking in the path of duty. It is true that Luke does not distinctly state these facts, but they are implied by another and still more striking result which he records. The more successfully the unity of the Spirit was kept in the bond of peace [Eph. iv. 3], the more rapidly the word of God increased; that unity produced a powerful effect on the minds and hearts of others, and many individuals, as a consequence, received the truth in faith; the number of Christians in Jerusalem rapidly increased, and a great company even of the **priests** *ὑπήκουον τῇ πίστει*. This expression describes their conversion as an act of obedience to the gracious will of God in Christ; its introduction here is the more appropriate, as it was precisely in the case of priests that a firm resolution, or a positive determination of the will, was most of all needed, in surmounting the prejudices peculiar to their order, and in offering worship to the Crucified One, the sole Mediator and Priest. It was only a very deep conviction, expressed in the words; "It is the will of God!", and a very sincere purpose to obey God, that could have produced such a result.

DOCTRINAL AND ETHICAL.

I. The difficulty which occurred in the bosom of the church, between the Hellenists and the Hebrews, assumes a typical character. The first internal danger originated in the hypocrisy and selfishness of a certain man and his wife, ch. v. 1 ff. The present danger proceeded from the association of two companies, each of which was compacted by identity of language and of national customs and manners; hence the spirit of party, roused by conflicting interests, threatened to assume a distinctly defined shape. Such a carnal bond of union may be formed, even in a community professedly established on faith in Christ and love to him, when the natural man attempts to give precedence to his temporal interests, to money or to honor. The regeneration and renewal of the individual and of the human race, is arrested, checked, or, at least, threatened, by the "old man" [Eph. iv. 22] who revives his claims. The church of Christ is polluted and desecrated by the world, in the midst of which it exists, and by which it is influenced. If even the primitive or apostolical church exhibited no unblemished ideal, the church in any succeeding age cannot be more successful.—It is remarkable that both of the "spots or wrinkles" [Eph. v. 27] which are described in ch. v. 1 ff. and ch. vi. 1 ff., are found precisely in that feature of the primitive church which was the most glorious and beautiful—brotherly love, reciprocal and self-sacrificing aid and support, the community of goods. It was the most precious and perfect fruit of the vigorous life of faith at which the hidden worm began to gnaw. The great Adversary manifests his presence in a spot where it had been least of all expected, and it is but too true, that "when God erects a church, the devil builds a chapel at its side."

2. How admirably the present occurrence illustrates and demonstrates the truth, that the *word of God*, and the *word alone*, is the remedy and instrumentality which the Church of Christ should always employ. Even when the occasion imperatively demanded that every cause of complaint should be removed, the apostles firmly resist the tempation to engage in labors and business that would have absorbed all their time and attention. On the contrary, they secure more time, and greater facilities for attending to the ministry of the word, which was, indeed, their great vocation. It was their first duty to give themselves to the *διακονία τῆς καταλλαγῆς* [2 Cor. v. 18]. The *word* alone, as it is the word of God, and is "spirit and life" [John vi. 63], can render effectual aid and confer a divine blessing; and fidelity in its service never fails to receive manifold evidences of the favor of God. The apostolical church assumes the character of *a church of the word*—the character which every church must bear, that claims to be apostolical. The church recedes from the true position which it should occupy, in the same proportion in which the word of God is overshadowed by the word of man, by ceremonies, by the traditions of men, by the administration of ecclesiastical affairs, or by any mere mechanical service.

3. It is instructive to study the development of the church of Christ, as illustrated on the present occasion. Even as the Redeemer himself was true man and "increased in wisdom, and stature, and in favor with God and man" [Lu. ii. 52], so, too, his church is a truly human community. It not only increases externally in age, in numbers and in influence, but it is also appointed by the will of its Founder and Lord, to grow internally. This process may be thus described:—The organization which the church adopts, and its visible forms of life, are gradually developed from within, proceeding from its own centre of life and *punctum saliens*, that is, its pulsating heart of faith. It is obvious that when the Redeemer established his church on earth, he did not immediately endow it with a full and complete apparatus of offices, orders and forms of government; on the contrary, he bestowed on it only a single office—one that was exceedingly simple in its character, and yet indispensable—when he appointed the apostles to be his witnesses. He designed that other and fuller forms should be developed from within, by the self-determination of the church, and in correspondence to the exigencies of the times; and the primitive office, the apostolate, was so constituted as to expand like a tree, sending forth successively, as its branches, new offices and orders, adapted to new times and circumstances. Christ is not Moses; "the law was given by Moses, but grace and truth came by Jesus Christ." John i. 17. Christ did not appoint bishops, or presbyters or deacons, either in a direct manner, or by a verbal command; but the Spirit of the Lord, observing the rule of his word, and regarding the times and circumstances, has furnished such institutions, as each special occasion demonstrated to be appropriate, useful, and necessary. Thus the office of the Seven was introduced at the present time in the most peaceful manner. It is, no doubt, also true, that the apostles ascribed less importance to the *office* than to the character of the *men:* "Wherefore, look ye out seven men, full of the Holy Ghost, etc.," ver. 3. The latter, as we cannot doubt, received no other name or official title than that of "The Seven", and no other is given to them in THE ACTS; comp. ch. xxi. 8. But this administrative office continued to exist ever afterwards, and was introduced into congregations in other places. The act of inducting the men into office with prayer and the imposition of hands, like the general proposition to select them, was voluntary on the part of the apostles, in imitation of models furnished by the Old Testament, but was, nevertheless, subject to the guidance of the Spirit which was in them.

HOMILETICAL AND PRACTICAL.

VER. 1. **When the number of the disciples was multiplied, there arose a murmuring.**—When numbers increase in the church, its moral strength and purity diminish in the same proportion. (Quesn.).—The church on earth always suffers tribulation: when external persecution ceases, internal disturbances, of a still more alarming character, succeed. (Starke).—**Because their widows were neglected.**—To overlook, is human; to correct and improve, apostolical and Christian. (id.).—Even when devout men, like the apostles, faithfully perform the duties of their office, they cannot always prevent unfavorable remarks from being made; 1 Cor. iv. 3. (id.).

VER. 2. **It is not reason that**, etc.—It sometimes occurs that disorders suggest wise measures, and evil practices lead to the establishment of wholesome laws. (Quesn.).—*The duty of the Christian to observe proper limits in his course of action.* (Lisco).

VER. 3. **Of honest report**, etc.—In this case suitable persons are appointed as almoners; the apostles do not select men who can simply write, cast accounts, and transact business, but who are, besides, full of the Holy Ghost and of wisdom. (Starke).—Spiritual matters must be administered in a spiritual manner; God will examine the accounts. (K. H. Rieger).

VER. 4. **We will give ourselves**, etc.—The whole life of a pastor is here described in two words: Praying, and Preaching; through the former, he receives from God; through the latter, he imparts to others that which he has himself received from above. (Gossner).—Prayer occupies the first place, as it prepares the way for the ministry of the word; it imparts a spirit and a mouth to the preacher, and an ear and a heart to the hearers.

VER. 7. **And the word of God increased.**—This welcome fact is another rose blooming among thorns. (K. H. Rieger).

ON THE WHOLE SECTION.—*The right mode of effecting improvements in the temporal affairs of the Christian Church:* I. What are the legitimate causes that lead to changes? Obvious imperfections and defects. II. From what sentiments and course of action may improvements be reasonably expected? When it is the common object of all to remove every cause of offence, and to promote a spirit of union. In the case before us, no close investigation of the past was attempted, but all were resolved to maintain the established order, according to which the direction of affairs belonged to the apostles. Peter, who addressed the church in the name of the Twelve, did not withdraw his own aid and that of the other apostles, nor abandon the members, when a difficult point connected with their affairs demanded attention. Neither did he disregard the grievances or the rights of those who complained; he himself proposed and introduced a new arrangement in a legitimate manner, and in the name of the other apostles. This arrangement assigned a proper position to those who had complained, and enabled them to combine their efforts with those of others in effecting a salutary change. It was a gentle, self-denying, and kind spirit which animated all alike, and conducted the whole discussion to a satisfactory issue; and it is that spirit, which, in all analogous cases, will always receive the blessing of God. (Schleiermacher).—*The first instance of conflicting views and feelings in the apostolical church:* I. The occasion which led to it; II. The mode in which the difficulty was removed; III. The blessing which followed. (Langbein).—*The appointment of the Deacons:* I. The cause which led to it, ver. 1; II. The manner in which it was effected, ver. 2–6; III. The blessing which followed it, ver. 7. (Leonh. and Sp.).—*The appointment of the Deacons, an illustration of the good understanding and prompt coöperation which should characterize the action of pastors and their people:* I. The guidance of the congregation is intrusted to the apostles; but they listen with fraternal sentiments to the voice of rebuke and complaint; II. The office of the word, to which the apostles had been divinely called, remains in its integrity in their hands; but, for the sake of the common good, they cheerfully resign a part of the power which they had exercised in the temporal affairs of the church; III. The congregation selects from its own number certain men, who are worthy of confidence, and to whom the care of the poor is intrusted; but the apostles consecrate these men and impart their blessing.—*The church, the mother of the poor:* I. Her maternal *duty:* it proceeds, in part, from the distress existing in this evil world, in which she dwells as a daughter of heaven; in part, from that spirit of love and pity, which her Lord and King, the divine friend of the poor, has infused into her; II. Her maternal *care:* it embraces both the temporal, and also the moral and spiritual wants of the poor; III. Her maternal *joy:* on earth, to rescue souls from bodily and spiritual pollution; in heaven, to stand before Him who said: "Inasmuch as ye have done it unto one of the least, etc." Matt. xxv. 40.—*The poor are the wealth of the church:* I. They call her spiritual gifts into action; II. Invigorate the spirit of love; III. Constitute her ornaments in the eyes of the world; IV. Add to the treasures which she lays up in heaven.—Compare the tradition of Laurentius the martyr [during the persecution under Valerian, A. D. 258]; when his persecutors commanded him to surrender the treasures of the church, he gathered together the poor members, presented them to the Roman magistrate, and said: "These are the true treasures of the church."—*The primeval bond connecting poverty and Christianity, a blessing to both:* I. To poverty: it was not till He who became poor that we might be rich [2 Cor. viii. 9] had established Christianity on earth, that (*a*) the divine right of the poor was recognized, and that (*b*) the Holy Spirit inspired men with a sincere concern for the poor; II. To Christianity: the care of the poor (*a*) led to the development, (from the earliest times), of its divine virtues—love and pity, patience and self-denial, the contempt of death, and confidence in God; (*b*) it also demonstrated in the presence of the world that Christianity had a right to exist, and possessed the power to accomplish the redemption of the world; (illustrative facts to be selected, and applied to the present times).—*The Christian mode of caring for the poor:* I. It derives its life and vigor from love to Christ; II. Its object is to alleviate and remove spiritual and temporal distress; III. Its glory consists in rendering services to the church in an humble spirit. (Leonh. and Sp.).—*The office of a guardian of the poor, an office of dignity:* in view, I. Of its ancient origin; it is the oldest ecclesiastical office, next to that of the apostles, by whom it was instituted and consecrated; II. Of its exalted purpose; it is designed to provide for the body and the soul; III. Of the numerous qualifications which it demands: honest report, the Holy Ghost, wisdom, ver. 3; IV. Of the divine blessing which it imparts and receives.—Ver. 4. *Under what circumstances can an evangelical pastor discharge the duties of his office with joy and success?* I. When his strength is derived from prayer; II. When his authority is derived from the word of God; III. When his labors are not his own personal efforts, but, in truth, a work of God. (Harless).

SECTION V.

STEPHEN, ONE OF THE SEVEN, WHO LABORED WITH GREAT POWER AND SUCCESS, IS ACCUSED OF BLASPHEMY; HE VINDICATES HIMSELF IN A POWERFUL DISCOURSE; IN CONSEQUENCE OF THAT DISCOURSE HE IS STONED, BUT DIES WITH BLESSED HOPES, A CONQUEROR THROUGH THE NAME OF JESUS.

CHAPTER VI. 8—CHAPTER VII. 60.

A.—THE LABORS OF STEPHEN; HOSTILE MOVEMENTS AND ACCUSATIONS OF HIS ENEMIES; HE IS BROUGHT BEFORE THE GREAT COUNCIL, AND COMMANDED TO ANSWER THE CHARGES OF HIS OPPONENTS.

CHAPTER VI. 8–15.

8 And [But] Stephen, full of faith[1] [of grace] and power, did great wonders and
9 miracles among the people. *Then there arose certain of the synagogue, which is
called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them
10 [who were] of Cilicia and of Asia,[2] disputing with Stephen. *And they were not able
11 to resist the wisdom and the spirit by [Spirit in] which he spake. *Then they
suborned men, which [who] said, We have heard him speak blasphemous words against
12 Moses, and *against* God. *And they stirred up the people, and the elders, and the
scribes, and came upon [to] *him*, and caught [took hold of] him, and brought *him* to
13 the council, *And set up false witnesses, which [who] said, This man ceaseth not to
speak blasphemous[3] [*om.* blasphemous] words against this[4] [the] holy place, and the
14 law: *For we have heard him say, that this Jesus of Nazareth shall [will] destroy
this place, and shall [*om.* shall] change the customs[5] which Moses delivered [to] us
15 *And all that sat in the council, looking steadfastly on him, saw his face as it had
been the [his face as the] face of an angel.

[1] Ver. 8.—χάριτος is unquestionably to be preferred to πίστεως [in H; χαρ. κ. πι. in E.], which was taken from ver. 5, and is supported by only a few authorities of inferior importance. [Alf., with the later critics, entertains the same view, reading χάρ. with A. B. D. Cod. Sin. Vulg. fathers, etc.—TR.]

[2] Ver. 9.—Lachmann cancels κ. 'Ασίας, in accordance with A. [D. (corrected)], but the reading is sufficiently attested by the authorities [including Cod. Sin.] in order to be retained; no internal evidence against it exists. [Retained by Tisch. and Alf., with whom Meyer and de Wette concur.—TR.]

[3] Ver. 13. a. βλάσφημα [of *text. rec.*] after ῥήματα is evidently a gloss derived from ver. 11, and is omitted by the most important MSS. [Found in E. H.; omitted in A. B. C. D. Cod. Sin. Vulg., and cancelled by Alf., Lach., Tisch.—TR.]

[4] Ver. 13. b.—τούτου after ἁγίου is found, it is true, in B (e sil). C., but is probably a later addition, and therefore spurious. [Omitted by A. D. E. H. Cod. Sin. Vulg., and cancelled by Alf., Lach., Tisch.—TR.]

[5] Ver. 14.—[The margin of the Engl. vers. offers *rites* for *customs*; the latter is preferable. Robinson (Lex.) furnishes, under ἔθος only the three words: "custom, usage, manner." Wahl's definitions are: (1) *mos, consuetudo*; (2) *institutum, ritus*, and here he cites the present passage. J. A. Alexander (Com. *ad loc.*) prefers "institutions."—TR.]

EXEGETICAL AND CRITICAL.

VER. 8. **Stephen - - - did great wonders.**—The opportunity for working miracles was, without doubt, furnished by his office, which brought him into contact with the poor, the sick, and the suffering. We are here enabled to obtain a view of his official labors, which were so abundantly blessed. We cannot entertain a doubt that he and his colleagues attended to the immediate duties of their office with the utmost assiduity and fidelity, and afforded aid and relief to widows, orphans, and all others who were in distress. But he may have very frequently encountered cases, in which the temporal gifts distributed by him in the name of the church, proved to be totally inadequate. On such occasions this man, who was full of faith and the Spirit (ver. 5), did not offer mere temporal aid, but exercised his spiritual gifts of prayer and of faith, and brought with him spiritual aid, encouragement and consolation. And the Lord granted him such grace that he wrought miracles, principally, no doubt, in cases of sickness and suffering. We cannot refer χάρις [see note 1, above, appended to the text] to men, in the sense of *popular favor*, as no qualifying term, indicating such a meaning, is connected with it.

VER. 9. **Then there arose - - - disputing with Stephen.**—Stephen attracted the attention, and, indeed, excited the envy and jealousy of the unbelieving Jews, not only by the wonders and miracles which he wrought, and which won distinction for him, but also by his gifts of knowledge and eloquence, which he employed in bearing witness to Christ. They became excited, addressed him personally, and engaged in discussions or debates (*συζητοῦντες*) with him. They were Hellenistic Jews, and had previously known Stephen, who was, very probably, a Hellenist himself. The language in this verse [*ἐκ τῆς συναγ.—Λιβ. κ. Κ. κ. 'Α. κ. τῶν ἀπὸ Κ. κ. 'Ασίας*] is not free from ambiguity, and has hence given rise to many conflicting explanations. Some interpreters, as Calvin, Bengel, etc., suppose that only *one* synagogue is meant, to which all the groups here mentioned by name, belonged; but this interpretation can be suggested only when undue stress is laid on the expression *τῆς συναγωγῆς*, the result of which certainly is, that only *one* synagogue appears to be mentioned. But the words *καὶ τῶν ἀπὸ Κιλ.*, etc., obviously indicate that a well-known distinction existed. Accordingly, Winer (*Bibl. Realwörtb. art.* LIBERTINER) and Ewald suppose that *two* different synagogues are specified, the first, that of the Libertines, the Cyrenian, and Alexandrian Jews; the second, that of the Cilician and Asiatic Jews. Winer, however, [who remarks on this case again, in *Gram. N. T.*, last ed. § 19. 5. note 1.—TR.], states elsewhere (*Realw. art.* CYRENE), that the Cyrenians had a synagogue of their own [in Jerusalem]. — That interpretation appears to claim the preference with most reason, which enumerates *five* synagogues [repeating, with de Wette, Hackett, etc., *τινὲς* before each of the succeeding four genitives.—TR.]. It is well-known, from statements made in the Talmud, that Jerusalem contained a very large number of synagogues, amounting, according to the Rabbinic writers, to 480. The Talmud specially mentions the synagogue of the Jews who came from Alexandria, in which city about 100,000 Jews resided at that period. It is very probable that the Jews of Cyrene in Upper Libya, where they constituted a fourth part of the population, also had a synagogue of their own in the holy city. When Pompey overran Judea, he carried a vast number of Jews to Rome, as prisoners of war, about B. C. 63; when they were liberated and had returned to Judea, they and their sons [designated *libertini*, that is, *freedmen*], without doubt, assembled in their own separate synagogue; the terms employed in the text establish the correctness of this view with great distinctness. (We omit other explanations of the name, as they are all merely conjectural). It is quite as probable that both those Jews who came from Cilicia, a province of Asia Minor, and also those whose original home had been in Asia, that is, the eastern coast of the Ægean Sea [ch. ii. 9], in each case, maintained a separate synagogue. The opponents of Stephen, accordingly, belonged to the congregations of five different synagogues, but now collect in two companies, according to the terms of this verse, the first consisting of Jews from Rome and Africa, the second of those who came from Asia Minor. It is probable that Saul was one of the latter, and belonged to the Cilician synagogue. [ch. xxi. 39].

VER. 10. **And they were not able to resist**, etc.—The sense is, not that they owned that they had failed to sustain their positions, and, that they submitted to the truth, for their subsequent conduct revealed an increased degree of animosity; the meaning is, that they could adduce no arguments possessing any force, in opposition to the wisdom and the Spirit wherewith he spake. [*πνεῦμα*, the "Holy Spirit, if not as a person, as an influence." (J. A. Alex.); "the Spirit." (Hack.)—TR.]. The word *σοφία* assuredly does not here mean mere Jewish learning [Heinrichs; Kuin.]—learning and wisdom are far from being identical—but denotes that true wisdom which is from above [Jam. iii. 17], and that fulness of the Spirit, which, according to ver. 5, was in Stephen.

VER. 11. **Then they suborned men.**—These Hellenistic men of the synagogue, controlled by a fanatical spirit, resorted to cunning in order to effect the ruin of the man, whose doctrines and principles they could not confute. In order to avoid the charge of being influenced by a revengeful spirit, they no longer continued the contest personally in public, but put forward (*ὑπέβαλον*) other men; they instigated these agents to circulate as widely as possible the charge, that Stephen had uttered blasphemies against Moses, and even against God Himself, and that they had themselves heard him speak those words. Stephen's enemies intended to influence public opinion to his disadvantage by these rumors, and also to furnish the magistrates of the people of Israel with an opportunity to institute legal proceedings against him. Both objects were attained. The people and the members of the Sanhedrin were alike aroused (*συνεκίνησαν*); and this was the first occasion on which the population of the capital city united with the party that was opposed to the Christians. The fact constituted an epoch in the history of the latter.

VER. 12. **Came upon him, and caught him.**—The proceedings against Stephen were not commenced by the leaders of the Sanhedrin themselves, as in the case of Jesus, but rather originated in a popular tumult. The individuals, however, who had previously disputed with him, and then, by means of their agents, circulated such charges as would naturally inflame the public mind, now engaged personally in the affair They came to Stephen unexpectedly, possibly at a moment when he was traversing the street on one of his errands of mercy, violently seized his person, and brought him to the Sanhedrin [*συνέδριον*], of which a special meeting was hastily called.

VER. 13. **And set up false witnesses.**—These witnesses, who were perhaps hired for the occasion, had previously received definite instructions from the party opposed to Stephen. Were they, strictly speaking, *ψευδεῖς*, *lying* witnesses? Baur and Zeller, who reply in the negative, accuse the narrator of uttering an untruth, in so far as he applies the term *ψευδεῖς* to the witnesses, since, as they allege, Stephen had really entertained the opinions, and spoken the words with which he is charged in ver. 13, 14. But the opinion of these critics can certainly derive no support whatever from any remarks occurring in the discourse recorded in the next chapter. It is, besides, inconceivable *per se*, that at this early period, a devout Israelitish Christian like Stephen, an honored and trusted member of the primitive congregation, which adhered so faithfully to the temple and the law, could have been impelled by any motive to assail the temple and the law with such violence as this opinion would require us to assume (comp. BAUMG. *Apg.* I. 122, ff.). It is, further, essential that we should compare ver. 13 with ver. 14, and carefully observe the material difference which exists between their respective contents. The former contains simply a general charge; the latter supports the charge by presenting evidence respecting certain concrete expressions of the accused party. Stephen is accused in ver. 13, of perpetually (*οὐ παύεται*) assailing the temple and the law, that is, of considering it to be his chief employment to argue, in an insulting and blasphemous manner, against the fundamental principles of the Mosaic institutions. (Although *βλάσφημα* after *ῥήματα* is, *in this case*, a spurious term, the phrase *ῥήματα λαλεῖν κατὰ* here denotes, as the context and the *usus loq.* show (comp. Lu. xii. 10), that slanderous or blasphemous words are meant). Now this charge is evidently intended to represent Stephen as a man whose sentiments and conduct are all controlled by an active, enduring, irreverent and fanatical hostility to all that is holy and divine in the eyes of every devout Israelite. But no one, not even Baur or Zeller, believes that such was the character of Stephen. And yet those accusers wished to produce that impression. They are, therefore, *false* witnesses; they are so termed, not because they may have reported any words actually uttered by Stephen, with the malicious design to destroy him (Heinr.), but because, in addition to a positively hostile feeling or a malicious motive, they really pronounced a *ψεῦδος*. For the evidence which the accusers deliver in ver. 14, in order to substantiate the charge in ver. 13, and which they represent as derived from their personal knowledge (*ἀκηκόαμεν—λεγοντος*), does not prove the point to which it refers. We will here lay no stress on the circumstance that this language of Stephen, (which was no doubt employed by him in the course of his debate with the men of the synagogue), was, perhaps, not heard by the witnesses personally, but communicated to them by others, and that, in such a case, they would already deserve the title of *false* witnesses. But their statement in ver. 14, (even if we admit that Stephen had used precisely these terms), in the first place, only shows that Stephen had, on a single occasion, but not perseveringly and perpetually, employed offensive expressions; in the second place, it by no means shows that he had indulged in language which insulted and blasphemed that which was divine, as ver. 11 and ver. 13 would lead us to expect. The charge may not have been entirely fictitious, but have been suggested by certain terms employed by Stephen; still, it was *false*, for the words actually chosen by him, were not presented in their proper connection, but were distorted and repeated with exaggerations. [“This charge was no doubt true so far as it related to the doctrine, that the new religion, or rather the new form of the church was to supersede the old. Its falsity consisted in the representation of the two as hostile or antagonistic systems, and of the change as one to be effected by coercion or brute force.” (*J. A. Alexander*, *ad loc.*—TR.].—It is obvious that the terms *ὁ Ναζωραῖος οὐτος* (which betray a bitter and contemptuous spirit,) are not derived from Stephen himself, but are combined by the false witnesses with his words; and, indeed, they do not quote his own words, but report his remarks *in sermone obliquo.*

VER. 15. **Saw his face - - - an angel.**—We can easily imagine that the eyes of all who were present, were fixed on the Christian who was accused of such serious offences. But while they gazed, they could discover neither fear nor anxiety depicted on his countenance, even when the devices of his enemies seemed to be successful. His countenance was, on the contrary, lighted up as with an angelic radiance, revealing not only the courage of a man, a divine inspiration, and holy serenity of the soul, but also the brightness of a preternatural light [like that of Moses, Exod. xxiv. 29 (J. A. Alex.)]. The language of Luke certainly implies far more than that the countenance of Stephen indicated the utmost tranquillity, insomuch that the spectators involuntarily looked on him with reverence (Kuinoel); it obviously describes an objective, and, indeed, an extraordinary phenomenon. If he had been previously endowed with the Spirit, he now received, in this decisive moment, the anointing of the Spirit of God in a still richer measure. That this divine influence on the soul of the devout witness should have manifested itself externally, and irradiated his countenance with a heavenly light that was visible even to his enemies, cannot surprise us, when we reflect that the spiritual and corporeal here act in unison, and especially, that in the most solemn moments of life, even as at the end of all human history, “corporealness is the end of the ways of God.”*

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* [“*Leiblichkeit ist das Ende der Wege Gottes.*” This saying of the celebrated F. C. Oetinger of Wuertemberg (died Febr. 10, 1782), which is frequently quoted, is explained by Auberlen (the author of the work entitled “Die Theosophie Oetinger's,” 1847), in a biographical sketch in *Herzog: Real-Encyk.* X. 566 ff. We have only room for the prominent thoughts on which it was founded.

Life is an “essential or simplified” combination of powers, an *intensum*, externally a *monas*, internally a *myrias*, and is manifested corporeally. Corporealness, (or, “to be corporeal”) is a reality or perfection, that is, when it is released from the defects adhering to mere terrestrial corporealness, viz., impenetrability, resistance, and gross mixture; this release will be hereafter exemplified in the bodies of risen believers.—Christ restored the true life by his death and resurrection, and now his *corpus est perfectio spiritus*; he will, too, restore all things to their proper (spiritual) corporealness, so that God will dwell in the creature in his glory, and be all in all. In this sense, “corporealness is the end of the ways of God.”

Oetinger, (who refers to passages like 1 Cor. xv. 44, “spiritual body”, Rom. viii. 21–23; John, ch. vi., etc.,) regarded the resurrection of the body as the completion of the regeneration (the *παλιγγενεσία* of Matt. xix. 28, on which passage see the analogous remarks of Olshausen), or as being, in connection with the new heaven and earth of the kingdom of glory, the final purpose of the revelations and acts of God. There will not only be a blessed world of spirits, at the consummation of all things, but also a glorified corporealness.—In the case of Stephen, the author, alluding to Oetinger's theory, doubtless intends to imply that an anticipatory glorification of human nature, proceeding from the soul, or incipient influences of the Holy Spirit on the body, already occurred.—TR.]

DOCTRINAL AND ETHICAL.

1. The immediate duties of the office assigned to Stephen, required him to provide for the wants of the poor, and render other services in the external affairs of the church; nevertheless, he found that duties of a spiritual nature also claimed his attention. This result was natural. When the Redeemer is present with his Spirit and his gifts, and when his church, adhering to him in faith and love, and persevering in prayer and supplication, continually receives new grace, all its affairs acquire a spiritual character, and even the care of its external interests assumes the nature of a spiritual office. When the church suffers from any internal disease, and the "life that is hid with Christ in God" [Col. iii. 3], has departed, even the office of the ministry of the word sinks to the level of a mere external and mechanical service, an *opus operatum* and a trade.

2. Stephen was only one of the Seven, not one of the Twelve; he was simply invested with an administrative office, afterwards called the Diaconate, and not with the Apostolate. Still, he received the gift to work wonders and miracles, which had hitherto been confined to the apostles, and was enabled to speak with such wisdom that he contended with the enemies of the faith as successfully as the apostles. Indeed, the gifts which the Lord bestowed upon him, the relentless hostility to which he was exposed, and the martyrdom which closed his career, combine to place him in such a prominent position, that the apostles themselves temporarily recede from the view. And yet the latter are not moved by envy, even in the faintest degree. They were not so completely controlled by lofty conceptions of the dignity of their own office, as to apprehend that it would be imperilled by this circumstance. The Lord himself, and *his* honor, were of far greater importance in their eyes, than their own office. And when the Redeemer appointed them to be his witnesses, he did not impose any obligation on himself by which he resigned his sovereign authority to impart gifts to others, to breathe his Spirit on others, or to employ additional instruments at his pleasure.

3. The Redeemer had promised his servants that if they should be assailed for his name's sake, he would give them such wisdom of speech, and such power in vindicating their course, that their enemies would be unable to resist their words with success; Luke xxi. 15. He fulfilled this promise with such faithfulness in the case of Stephen, that the opponents of the latter withdrew from the spiritual conflict; they could not resist his wisdom which was from above, and the Spirit by which he spake, and now resolved to ruin him by rousing the passions of men against him through distorted statements of his words and through falsehoods.

HOMILETICAL AND PRACTICAL.

VER. 8. **And Stephen.**—Stephen, a star of the first magnitude in the constellation of the seven Deacons. (Starke).—He who is faithful in that which is least (the office of a guardian of the poor), is intrusted by the Lord with that which is much (faith, power, miracles).—A single servant who is full of grace and the Spirit, accomplishes more in the church, than a hundred servants who are without the Spirit (ib).—Quench not the Spirit! [1 Thess. v. 19]. The apostles placed no impediments in the way of Stephen when he preached and wrought miracles, although these were the appropriate functions of their own office. —**Full of faith and power, did great wonders and miracles.**—Observe this description of a Christian who is endowed with life. Where true faith exists, power is present; where there is power, wonders will be wrought, that is to say, results will be produced, even if they are not actual miracles like those of Stephen.

VER. 9. **Then there arose certain of the synagogue - - - - disputing with Stephen.** —The most zealous controversialists and most skilful disputants, who select religious truth as their topic, usually have the least religion and faith of all. (Starke).—Men may acquire the learning of the schools, and yet not be "taught of God." "There are more things in heaven and earth, than are dreamt of in your philosophy."

VER. 10. **And they were not able to resist.**—"The disciple is not above his master." Even as the scribes tempted Christ with insidious questions devised by human wisdom, so, too, they approach Stephen with similar weapons. Furnished with all the material which the learning of their schools supplied, they attempt to annihilate Jesus Christ, the hope and the glory of Stephen's heart. But this unpretending herald of the cross, entertains no fear, for the weapons of his warfare are not carnal; it is the Spirit of God that speaketh in him. They cannot prevail in a contest with Him! (Leonh. and Sp.).

VER. 17. **Then they suborned men.**—An evil enterprise will always find abettors. (Starke). —Divine truths may easily be perverted; it is not difficult to alter slightly the words of the witnesses of the truth, and then accuse them of blasphemy. (K. H. Rieger).

VER. 12. **And they stirred up the people.** —This is the first occasion on which we find the people willing to combine with the elders and scribes in hostile movements against the church of Jesus. The apostles in Jerusalem now reach the same turning-point, from which, at an earlier day, the way led to the place where Jesus was crucified. The people had once been very attentive to hear him. [Luke xix. 48], but afterwards they cried: "Crucify him!" (Besser).

VER. 15. **His face as it had been the face of an angel.**—A joyful heart, which is assured of the grace of God, imparts its brightness to the face. (Starke).—The flight of the eagles of God is boldest, when the storm rages most furiously; his stars shine most brilliantly in the darkest nights. (W. Hofacker).—God often sends angels to his church; few there are who have eyes to see them; but there are many whose hands are ready to stone them. (Starke).—The composure and the cheerful spirit of Stephen were generally noticed; they demonstrated that God manifested his glory in his servants, especially when they suffer, and that "the Spirit of glory" [1 Pet. iv. 14] rests upon them. We see moreover, the brightness of his face reflected in the discourse which he delivered; he ascends, like an angel, above all that is human or earthly, speaking and acting with a holy zeal for the honor of God and for the truth, and with a deep concern for the salvation of men.—*The glory of the countenance of Moses, and the angelic appearance of the face of Stephen*—illustrative of the language in 2 Cor. iii. 6–8: if the office which slays through the letter, was glorious, how shall not the office which imparts the Spirit be yet more glorious?—*The angelic brightness revealed in Stephen's face:* I. It was the light reflected from the face of Jesus Christ, who says to his servants; "In the world ye shall have tribulation, but be of good cheer: I have overcome the world" [John xvi. 33]; II. It was the radiance of his inward assurance of faith, which exclaimed: "If God be for us, who can be against us?" [Rom. viii. 31]; III. It was the effulgence of that future glory with which "the sufferings of this present time are not worthy to be compared" [Rom. viii. 18].—*The serenity that appears on the countenance of a believer who has fallen asleep in the Lord:* I. It is the departing light of an earthly existence that closes in peace in God; II. It is the dawning light of eternity approaching with the effulgence of heaven.

On the whole section.—*Stephen, a man full of faith and power:* I. In his successful labors; ver. 8; II. In his severe trials; ver. 9–14; III. In the heavenly light which shone upon him; ver. 15.—[Ver. 1. *Dissensions in the church:* I. The mode in which they originate; (*a*) the different light in which doctrines, measures, or men, are viewed; (*b*) personal offence given or taken, in connection with the expression of opinion; (*c*) the aid of other individuals invoked, and opposite parties formed; II. Their influence; (*a*) on the individual (his spiritual life, etc.); (*b*) on the church (character, growth, divine blessing); (*c*) on the world (false and dangerous views respecting religion); III. The remedy (example of the apostles and the members); (*a*) Christian humility; (*b*) Christian love (manifested in words and acts); (*c*) Christian faith (relying rather on the divine care of the church than on any specific human counsels.)—Tr.]

B.—STEPHEN VINDICATES HIMSELF IN A POWERFUL DISCOURSE.

Chapter VII. 1–53.

§ I. *The first part of the discourse, embracing the age of the Patriarchs.*

Chapter VII. 1–16.

1, 2 Then said the high priest, Are these things so?[1] *And he said, Men, brethren,
and fathers, hearken; The God of glory appeared unto our father Abraham, when he
3 was in Mesopotamia, before he dwelt in Charran [Haran, (Gen. xi. 31)], *And said
unto him, Get thee out of thy country, and from thy kindred, and come into the[2]
4 land which I shall show thee. *Then came [went] he out of the land of the Chal
deans, and dwelt in Charran [Haran]: and [. And] from thence, when his father was
5 dead [had died], he removed him into this land, wherein ye now dwell. *And he gave
him none inheritance in it, no, not *so much as* to set his foot on [in it, not even a footbreadth]: yet [and] he promised that he would give it to him[3] for a possession, and to
6 his seed after him, when *as yet* he had no child. *And [But] God spake on this wise,
That [that] his seed should sojourn in a strange land; and that they should [would]
bring them [it, (ἀυτὸ, *the seed*)] into bondage, and entreat *them* [it] evil four hundred
7 years. *And [years; and] the nation to whom they shall be in bondage will I judge,
8 said God; and after that shall they come forth, and serve me in this place. *And he
gave him the covenant of circumcision; and [circumcision. And] so *Abraham* [he]
begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob; and Jacob
9 *begat* the twelve patriarchs. *And the patriarchs, moved with envy, sold Joseph [en-
10 vied Joseph, and sold him] into Egypt: but God was with him, *And delivered him
out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh
king of Egypt; and he made him governor over Egypt and [over] all his house.
11 *Now there came a dearth [famine] over all the land of Egypt[4] and Chanaan [Canaan],
12 and great affliction: and our fathers found no sustenance. *But when Jacob heard
that there was corn in Egypt, he [But J. heard that there was grain in store, and] sent
13 out our fathers first [our fathers the first time to Egypt][5]. *And at the second *time*

Joseph was made known to [was recognized by] his brethren; and Joseph's kindred
14 [race] was made [became] known to Pharaoh. *Then sent Joseph [But J. sent], and
called his father Jacob to *him*, and all his kindred, threescore and fifteen [seventy-
15 five] souls. *So [And] Jacob went down unto Egypt,[6] and died, he, and our
16 fathers, *And were carried over into Sychem, and laid in the sepulchre that[7] Abraham
bought for a sum of money of the sons of Emmor, *the father* of Sychem.[8]

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[1] Ver. 1. ἄρα [of *text. rec.*] after εἰ is wanting in A. B. C. [Cod. Sin.] and some minuscule mss., and has on this account been cancelled by Lach.; but it is found in D. E. H., and the fathers; it could more easily have been dropped as superfluous, than have been inserted as a correction. [Retained by Tisch. and Alf.—Tr.]

[2] Ver. 3. The article τήν before γῆν, which is wanting in the *text. rec.*, is so well attested, that its genuineness cannot be doubted. [Found in A. B. C. D. E. Cod. Sin.; omitted in H., but retained by later editors generally.—Tr.]

[3] Ver. 5. δοῦναι αὐτῷ is better attested [by A. B. C. D. E. H.] than αὐτῷ δοῦναι [of the *text. rec.* which reading is supported only by a few minuscule manuscripts. Lach., Tisch., and Alf. read δοῦναι αὐ.—Cod. Sin. exhibits the following: επηγ. δουναι αυτην εις κατασχ. αυτω.—Tr.]

[4] Ver. 11. Griesbach and Lachmann, following the authority of A. B. C. [Cod. Sin.] and some ancient versions [Syr. Vulg. etc.] read τὴν Αἴγυπτον; other MSS [E. H.], and some versions, have τὴν γῆν Αἰγύπτου; γῆν could have more easily been dropped by copyists, than have been inserted. [γῆν retained by Tisch. and Alf.—Tr.]

[5] Ver. 12. The reading εἰς Αἴγυπτον is far better attested than ἐν Αἰγύπτῳ, which is a correction to suit ὄντα. [ἐν A. of *text. rec.* in D. H.; εἰς A. in A. B. C. E. Cod. Sin. and adopted by Lach. Tisch. and Alf.—Tr.]

[6] Ver. 15. καὶ κατέβη is a better reading than κατέβη δέ; D., and some versions, exhibit no conjunction at all, and Bornemann and Meyer regard this as the original form of the text; this construction, however, would connect κατέβη with ἐν ψυχ. ἑβδ. πέντε of ver. 14. [καὶ κατ. in A. C. E. Cod. Sin. and adopted by Lach. Tisch. Alf.—Tr.] In the same verse, Tischendorf cancels εἰς Αἴγυπτον, without sufficient reason, and in opposition to all the authorities. [Lach. retains this reading as genuine; Alford inserts it in the text, but in brackets. Cod. Sin. reads εἰς Αἴγ.—Tr.]

[7] Ver. 16. a. ὅ [in H. before ὠνήσ. and adopted in the *text. rec.* "not recognizing the attraction" (Meyer). Tr.], is plainly a correction; the reading ᾧ [in A. B. C. D. E. Cod. Sin., and adopted by the recent editors] is sufficiently attested, both critically and grammatically.

[8] Ver. 16. b. τοῦ Συχέμ [of *text. rec.*] is, doubtless, the original reading; for both ἐν Σ. in B. C. and some versions, and τοῦ ἐν Σ. in A. E. and other authorities, are evidently corrections, suggested by the opinion that this name *here* [as well as in the beginning of the same verse (Meyer)], indicated a place and not a person. [Lachm. reads τοῦ ἐν; Tisch. and Alf with D. H. τοῦ Σ. as *text. rec.*—Cod. Sin. reads ἐν Συχ., before which a later hand (C) inserted τοῦ.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 1. **Then said the high priest.**—The high priest, as the presiding officer of the Sanhedrin, gives Stephen an opportunity to speak in defence of himself; while he thus recognizes the rights of the accused, the term ἄρα, connected with the interrogative particle εἰ, expresses even favorable sentiments, or is at least intended to exhibit the equity of the speaker.

Ver. 2, 3. *a.* **And he said.**—It is highly probable that Stephen, whom we have every reason to regard as a Hellenist, employed the Greek language, when he delivered the present discourse (the design and genuineness of which are considered below). [See General Remarks appended to Exeg. note on ver. 53.—Tr.]. This opinion, which is suggested by his birth and education, is confirmed by the general complexion of the discourse; the latter corresponds throughout to the Alexandrian Version. We possess, besides, conclusive historical testimony that the Greek language was, at that time, so generally understood and spoken in Palestine, that the delivery of a Greek discourse in the Sanhedrin could not be regarded as an extraordinary circumstance.—The terms of the address, ἀδελφοὶ καὶ πατέρες, were conciliatory; they both indicated that the speaker regarded the members of the council with reverence as **fathers**, and also involved an appeal to their common nationality (**brethren**).

b. **The God of glory.**—Stephen commences his discourse with this descriptive name of God for wise reasons. It was one of his objects to counteract the slanderous report which had been circulated, that he had blasphemed God (ch. vi. 11), and to repel any possible charge that the Christians did not properly revere Him. Hence he expresses his own devout and reverential sentiments, and gives to God the honor which belongs to him. But he has also another, and a more direct object, when he refers specially to the **glory** (δόξα) of God; even at this early stage in his discourse, as well as afterwards, his mind is engaged in the contemplation of the inconceivable grandeur, the boundless power, and the absolute sovereignty of God. In his view, God is independent of every object, animate or inanimate, and may reveal himself to any creature, in any mode, and in any place, according to his own pleasure. The present expression, especially when viewed in its connection with ὤφθη, reminds us of that exalted and wonderful celestial splendor which usually attended earlier theophanies or manifestations of God. [See Exod. xxiv. 16; xxxiii. 18 ff.; xl. 34; Lev. ix. 23, and comp. Herzog: *Real-Encyk.* art. *Schechina*, XIII. 476, and *Theophanie*, XVI. 17.—Tr.]

c. **Before he dwelt in Charran.**—Abraham accompanied his father Terah, when the latter journeyed to Charran (the *Carræ* of the Romans), a very ancient city of Mesopotamia, situated on a frequented route, and probably in a south-westerly direction from Ur of the Chaldees, in which region they had previously resided (see Winer: *Realw.* art. *Haran* [and Herzog: *Real-Encyk.* V. 539]). It was, according to the Mosaic narrative [Gen. xi. 31], the original intention of Terah, who took with him his son Abram, together with Sarai and Lot, to proceed as far as Canaan; but he advanced no further than Charran [Haran], where he remained until his death. It is only afterwards (Gen. xii. 1 ff.) that mention is made of the divine command which Abram received, to forsake his country and his kindred, and journey into a land which God would show; the divine blessing was promised at the same time. It undoubtedly seems to follow from this statement that Abraham did not receive the revelation which included a command to go to the land that should be shown to him, at a period *anterior* to his residence in Charran. Nevertheless, Stephen represents this revelation as having occurred in

Mesopotamia (ver. 2), or in the land of the Chaldeans (ver. 4), *i. e.* in Ur in Chaldea; and he assigns it to a period which preceded the first migration of the family, when it was their more immediate object to reach the city of Charran. And, indeed, the very terms which God employs in Gen. xii. 1, are here repeated in ver. 3, only with the difference that they appear in an abbreviated form. Hence, various interpreters (*e. g.* Grotius; de Wette; Meyer), have maintained that Stephen had involuntarily committed a mistake, in the excitement of the moment, and had assigned to an earlier period and to another region, (that of Ur,) the divine command which Abraham really received afterward, when he had already reached Charran. Although we do not believe that it would be perilous to concede this point, there is another circumstance, conflicting with the opinion of these interpreters, which claims consideration. It is well known from statements in Philo (*De Abrahamo.* § 15.) and Josephus, (*Antiq.* i. 7, 1.), that the Jews, in that age, and particularly those of Alexandria, held the opinion that Abraham had already received a divine command while he dwelt in Ur. It is this tradition which Stephen adopts, applying the words in Gen. xii. 1 to that supposed earlier call of God. And, indeed, there are traces even in the book of Genesis itself, of such a command of God which Abraham received in Ur. In Gen. xv. 7, God says to Abraham: "I am Jehovah, who led thee forth from Ur in Chaldea (הוֹצֵאתִיךָ), to give thee this land." These words seem to imply plainly that God had distinctly communicated his will to Abraham, that he should depart from Ur; and there is a special reference to these words in Nehem. ix. 7. It is true that no mention is made in Gen. xi. 31 of any direct command of God, and the departure from Ur appears to be a voluntary act of *Terah*, rather than one of obedience to the divine will on the part of *Abraham.* But the peculiar construction of the book of Genesis ought not to be overlooked; it is evidently founded on several documents and accounts, which had, to some extent, been originally composed from different points of view, and this observation is specially applicable to ch. xi. and ch. xii. Accordingly, the method adopted by the later Jews, (which was followed by Stephen also,) of viewing the event in connection with its *causes* and its consequences, cannot, with propriety, be rejected unconditionally as erroneous and unhistorical; we perceive, on the contrary, that Stephen's statement is not entirely unsupported by the scriptural records themselves.

VER. 4. **When his father was dead.**—Here again Stephen assents to the current opinion of his age, which is recorded by Philo ["who falls into the same mistake, *de Migr. Abrah.*, § 32" (Alf.)], and which could scarcely have been suggested simply by the consideration that filial duty would not have allowed Abraham to abandon his father in his old age. The passage, Gen. xi. 31, 32; xii. 1 ff., when read as a continuous and progressive narrative, does, at first, convey the impression that Abraham did not receive the command to migrate to Canaan, before his father's death [while, in truth, the mention of that event in ch. xi. 32 is proleptical or anticipatory (Alford).—TR.]. There can be no doubt, when the chronological data are considered, that Terah was still living when Abraham departed from Charran. For, according to Gen. xi. 27, he was seventy years old when he begat Abram, Nahor, and Haran; the statement doubtless refers to the particular year in which Abraham was born. According to xi. 32, Terah died at the age of two hundred and five years. But Abraham was only seventy-five years old when he departed from Charran, xii. 4. Therefore, Terah must have lived sixty years in Charran, after Abraham's departure [70+75=205—60]. Besides, the expression: "from thy father's house" (מִבֵּית אָבִיךָ) seems to imply that Terah was still alive, when Abraham received that command. Hence, Stephen here follows a chronological tradition which seems, indeed, at first view, to be supported by Gen. xi. 32 compared with xii. 1 ff., but which, on a closer inspection, is found to be erroneous. This fact ought to be admitted without hesitation, for all the attempts that have been made to reconcile these conflicting statements, have been failures, and are, moreover, unnecessary. Nothing could be more truly a product of the imagination, than the theory (of Bengel and others) that Abraham had indeed proceeded to Canaan during the life of his father, but still retained his home in Charran, and had, only after the decease of Terah, sundered all his early ties, and established himself "essentially" in Canaan. [This interpretation is inconsistent with the meaning and construction of *μετῴκ. αὐτ. εἰς* in ver. 4. (de Wette, and Alford.)—TR.] There is as little foundation for the interpretation of others (LUGER: *Zweck d. Rede d. St.*, 1838; Ols.; Stier) that Stephen intended to say that Abraham had left Charran after the *spiritual* death of Terah, *i. e.*, after the latter had become an idolater. For how can *ἀποθανεῖν* admit of such an interpretation, when unattended by a single term that would indicate it, and when, besides, nothing whatever is found in the context, which suggests such a meaning of the verb? Nor can it be proved that this was the usual interpretation in the age of the apostles; it is, at least, an error that Philo countenances it. It was, first of all, proposed in the Talmud, and even there occurs merely as an expedient for evading the chronological difficulty.—Baumgarten thinks (I. 131 ff.) that the language used in ver. 4, simply means that now, when Jehovah is entering into new relations with mankind, Abraham should be viewed at such an important epoch, not as in any manner related to Terah, but as one who was connected with him by no ties whatever. But if Stephen had intended to convey such a thought, he would have necessarily employed an entirely different form of expression. [Other solutions of this exegetical problem are not noticed by the author, probably because they carry their own refutation with them, *e. g.*, that Abraham was Terah's youngest son, sixty years younger than Haran, or, that the chronology of the Samaritan text should be adopted, etc.—TR.].—Is it necessary to have recourse to so many devices? Why should we not concede that Stephen, like his contemporaries, adopted an opinion which the text of the sacred narrative seems, at first view, to suggest, but which a closer investigation has shown to be erroneous? Even if he made an inaccurate statement with regard to a question in chronology, such an incident derogates neither from the wisdom nor from the fulness of the Spirit by which he spake (ch. vi. 10).

Ver. 5. **And he gave him none inheritance in it;** *κληρονομία* is property obtained by inheritance, and capable of being transmitted to heirs.—This statement is by no means contradicted by the fact that Abraham purchased of Ephron a field with a cave (Gen. ch. xxiii.); it is precisely the circumstance that he was compelled to *purchase* the field, which establishes the fact that he owned no land as yet bestowed on him by God. (Bengel). The explanation that Stephen refers to the earliest period of Abraham's residence in Palestine, and that the purchase occurred at a later time, namely, after the institution of circumcision, ver. 8 (Meyer), is not satisfactory; these two periods, an early and a later, are obtruded on the text, which not only lays no stress on such a distinction, but does not even allude to it.—Stephen speaks emphatically of the fact that the divine promise in reference to the land, was given to Abraham before a child was born unto him, for the purpose of reminding his hearers that both the possession of the inheritance, and also the birth of an heir, depended entirely on God,—the inheritance and the son were both the free gifts of his grace.

Ver. 6, 7. **And God spake on this wise.** —Stephen quotes the prophecy in Gen. xv. 13, in the language of the Alexandrian version in general, although certain variations from it are discoverable. He repeats, for instance, the original words in the indirect form of speech, and it is only in ver. 7, that he passes from the narrative to the direct form, which he indicates by the words: *εἶπεν ὁ Θεός*. And, at the close of ver. 7, he combines Exod. iii. 12 with Gen. xv. 13; the former passage contains a promise given to Moses in Horeb, and refers to the worship which would soon be offered in the vicinity of that mountain. This promise is interwoven with the one given to Abraham, which referred to the worship of Israel at a future period in Canaan, the land of their inheritance. We may undoubtedly find an "inaccurate" (de Wette) reference here, if we adhere very scrupulously to the literal meaning. But can we take it amiss, if Stephen, instead of anxiously dwelling on the mere letter, or on minute details, rather surveys with profound judgment the whole wide extent of the divine economy—and if he then combines a promise given to Abraham with one addressed to Moses, and, in the case of the latter, even looks beyond to a still later day? He does not intend to quote the identical words to which he refers, but, rather, to connect and apply them.—We may form the same judgment respecting the period of four hundred years which Stephen assigns (ver. 6) to the bondage in Egypt. The whole duration of that bondage, four hundred and thirty years, is, without doubt, stated with chronological exactness in Exod. xii. 40, while Stephen avails himself of a privilege which cannot be reasonably denied to him, and merely mentions a round number. [For an explanation of the apparent discrepancy between this passage and Gal. iii. 17, see C. Schmoller, *ad loc.*, in a succeeding volume of this commentary.—Tr.].—The connection shows that *κρινῶ* in ver. 7 refers to the well-deserved penal judgment which God would subsequently execute in the case of the tyrants who oppressed his people.

Ver. 8. **And he gave him the covenant of circumcision.**—The covenant which God made with Abraham is termed a *διαθήκη τῆς περιτομῆς*, as circumcision was not only the "token" [sign] of this covenant (אוֹת בְּרִית, Gen. xvii. 11), but was also itself an essential constituent part of this covenant: (זאת בְּרִיתִי - - - הִמּוֹל לָכֶם כָּל־זָכָר, Gen. xvii. 10).—The phraseology in this verse: *ἔδωκεν αὐτῷ διαθ. περιτ.*, *gave* instead of *made* the covenant with Abraham, seems to be designedly chosen, in order to indicate that the establishment of the covenant was a voluntary act of God, and, indeed, a gracious *gift*, and that, when He reveals himself, he is by no means subject to limitations or conditions imposed by men:—[*καὶ οὕτως, and thus*, *i. e.*, in accordance with the terms of the covenant, *God* gave a son to Abraham, and *Abraham*, on his part, circumcised that son.—Tr.]

Ver. 9–13. **And the patriarchs, moved with envy, sold Joseph.**—This is the first occasion on which, in this general view of sacred history, *sin* is mentioned, the reference being to the envy with which Jacob's sons regarded their brother Joseph. Jealousy and envy influenced them to *give* him *away* (*ἀπέδοντο*), *i. e.*, they did all that lay in their power, to remove him for ever from themselves and the whole family, and to degrade him. But although *they* cast him off, **God was with him.** *He* delivered him out of all his afflictions, and gave him favor and wisdom in the sight of Pharoah. The sense here is: he was very favorably received by Pharoah, whose confidence he acquired by his wise interpretation of certain dreams, and by the counsels which he imparted to that king. It accords better with the context to refer *χάριν* to the *favor* of the king than to the *grace* of God; the latter is already indicated in the words: *ἦν ὁ Θεὸς μετ᾽ αὐτοῦ*, and is illustrated in all the facts that are stated, including the royal favor which Joseph enjoyed. [*Pharaoh* was the common title of the ancient kings of Egypt, as *Ptolemy* (Greek, *warrior*) was applied to those of the Græco-Macedonian period. The latest authorities confirm the statement of Josephus (*Antiq.* viii. 6. 2), that the word is not a proper name but an appellative, signifying, in the ancient Egyptian, *the king*. (Herzog: *Real-Encyk.* Vol. XI. p. 490).—Tr.]

Ver. 14, 15. **Threescore and fifteen souls.** —Stephen here follows the Septuagint version, in which seventy-five souls are reckoned, whereas the original Hebrew text mentions only the round number *seventy;* see Gen. xlvi. 27, and Exod. i. 5; the latter includes Joseph and his two sons The Sept. counts, in the former passage, not less than nine sons of Joseph. [Commentators generally admit that the Septuagint text has been interpolated and is somewhat confused, but no one has furnished a perfectly satisfactory explanation of the principles adopted in the modes of compu lation, which would clearly furnish, as results, the respective numbers of seventy and seventy-five. "Stephen, who adheres to the Septuagint, quoted the most current and familiar version, without alteration" (J. A. Alexander). Whether the number was seventy or seventy-five, "it was a mere handful compared with the (subsequent) increase." (Hackett).—Tr.]

Ver. 16. **And were carried over into Sychem.**—The words *αὐτὸς καὶ οἱ πατέρες ἡμῶν*, in ver. 15, constitute the nominative to the verb *μετετέθησαν*. Stephen says that the remains of Jacob, and also of his sons, were carried to Sychem; his language has occasioned here, too, perplexity with respect to several particulars. 1. We are told in Gen. l. 13, that Joseph and his brethren buried the body of Jacob in the cave of the field near Hebron ["Mamre; the same is Hebron," Gen. xxiii. 19], whereas Stephen says that Jacob was buried in Sychem. 2. According to Josh. xxiv. 32, the Israelites, when they took possession of Canaan, buried the bones of Joseph, which they brought from Egypt, in Shechem [Sychem]; but it is not stated either in this passage or elsewhere in the Old Testament, that the bones of Joseph's brethren, whom the terms employed by Stephen include, were buried at the same place. 3. Stephen says that Abraham bought the piece of ground in Sychem, of the sons of Emmor [Greek form of the Hebrew *Hamor*]; *πατρός*, and not *υἱοῦ*, [as in the Vulg. *filii*] is to be supplied before *τοῦ Συχέμ*. [So J. A. Alexander also holds, appealing to Gen. xxxiii. 19; xxxiv. 2, 4, 6, 8, 13, 18, 20, 24, 26.—Tr.]. Yet it was not Abraham, but Jacob, who bought this piece of ground of the former owners, Gen. xxxiii. 18, 19. Consequently, Stephen confounded the latter with the spot near Hebron, which Abraham had bought. Every possible attempt has been made to explain these variations, from the period in which the oldest manuscripts were written (one of which [E.] substitutes *ὁ πατὴρ ἡμῶν* for *Ἀβραάμ*, in order to evade the third variation mentioned above), down to the age of the Reformers, and thence, to the present day. [Kuinoel, in an extended note *ad loc.* discusses several of the solutions that have been attempted, without being attended with entire success. Hackett, who appears to adopt Calvin's very positive opinion (*Com. Tholuck's ed.* IV. 118) that, in the third discrepancy, the error lies in the name *Abraham*, proposes to omit it, or substitute *Jacob; "ὠνήσατο* without a subject," he adds, "could be taken as impersonal: *one purchased*=*was purchased*"; he refers to Winer: *Gram. N. T.* § 58, 9, where the grammatical principle is illustrated.—Tr.]. Interpreters have, without success, availed themselves of every resource which the laws of Criticism, or of Grammar, or the principles of Lexicology or of Hermeneutics seemed to offer. The theory has been proposed that two burials are described in terms which were intentionally abbreviated, or that the passage before us speaks of two purchases. It is, however, the most judicious course to admit frankly, that, with reference to the purchase of the ground and the burial of Jacob, it might easily occur that Stephen, whose discourse treated an entirely different and a loftier theme, should, in his rapid course, confound two analogous transactions. [Olsh. and Alford concur.] As to the burial of Joseph's brethren in Canaan, the Old Testament presents no conflicting statements, but merely observes silence; it is very probable that such a tradition, the existence of which at a later period can be proved, was already current in Stephen's age, and adopted by him. [J. A. Alexander, who briefly refers to several modes of explaining the apparent contradictions, without deciding whether "unusual constructions or textual corruptions" should be admitted, closes with the following remark: "It is easy to cut the knot by assuming a mistake on Stephen's part, but not so easy to account for its being made by such a man, addressing such an audience, and then perpetuated in such a history, without correction or exposure, for a course of ages."—The reading in Cod. Sin., ver. 16, does not differ from that found in *text. rec.*—Tr.]

DOCTRINAL AND ETHICAL.

1. God is *ὁ Θεὸς τῆς δόξης*, ver. 2. These words contain a doctrinal statement which is of wide application, and which distinctly defines the position assumed by the speaker. All that God is, in himself—all his acts—and all the modes in which he manifests himself, bear the impress of his *glory*, that is, of absolute greatness, power and majesty. His ways are perfectly free, and entirely beyond the control of any creature. He can reveal himself wheresoever he will, and is not restricted to any spot in creation, to any country, city, or building (such as the temple). This view, when speculatively considered, seems to be very naturally suggested by our conception of God as the Infinite Spirit. But man is easily carried away from this truth by a certain centrifugal force, and begins to conceive of God as if he were, in a certain manner, bound to some finite object. It is, therefore, perpetually necessary, to lay stress on the conception of the *absolute* glory of God, in order to counteract those delusive limitations of Him who is infinite.

2. Great prominence is given to *Joseph's life* in that view of Sacred History which Stephen presents. The thought had doubtless occurred to him, with more or less distinctness, that Joseph was a type of Jesus himself. And, indeed, the number of the points of resemblance between Joseph and Jesus Christ, will be found to be surprisingly great, when we closely examine their personal history, their experience, and their works. Stephen directs attention specially to the fact, that, although Joseph's brethren were hostile to him, and exposed him to ignominy, God was, nevertheless, with him, and exalted him.

HOMILETICAL AND PRACTICAL.

Ver. 2. **And he said.**—"Be ready always to give an answer, etc.," 1 Pet. iii. 15, 16.—**Brethren, and fathers.**—He addresses them in kind and respectful terms, without either carnal zeal or spiritual pride, although they by no means demonstrated that they regarded him either with fraternal or parental affection.—**The God of glory**, etc.—A servant of God should accustom himself to justify the ways of God, rather than his own (Quesn.).—*God, revealed of old as a God of glory, in the government of his own chosen people:* He manifests, I. His unlimited power; II. His free grace; III. His unerring wisdom.

Ver. 3. **Get thee out from thy country, and from thy kindred.**—Self-denial is one of the primary constituents of faith in God. (Starke).—Every Christian must go forth with Abraham, renounce the friendship of the world, and all comfort derived from creatures, put all his trust in God, and love him alone. (id.)

Ver. 4. **Then came he out - - and from thence**, etc.—The life of the believer is a continued pilgrimage; each short sojourn is succeeded by another departure, until he enters the true Canaan.

Ver. 5. **And he gave him none inheritance in it.**—This world is not the inheritance of the children of God; they have not their portion in it, but are mere sojourners. (Quesn.).—He, to whom God is all in all, is rich, even if he does not own so much as a foot-breadth. (Starke).—**Yet he promised that he would give**, etc.—The inheritance of faith is in the unseen world; yea, the believer is already put in possession of it by the promise of God; Hebr. xi. 1.

Ver. 6. **That his seed should sojourn**, etc.—The divine promise was so expressed, as to prove a severe trial of Abraham's faith; we must suffer with Christ, as well as be glorified together with him; Rom. viii. 17. (Starke).

Ver. 7. **And the nation - - I judge.**—God chooses his own time for humbling his people, but also his own time for judging the agents by whom they are humbled. When his rods are no longer serviceable, he casts them into the fire. In each case the decree proceeds from his justice; the whole history, alike of the world in general, and of the church in particular, furnishes illustrations.—**And serve me in this place.**—The redeeming work of Christ imposes solemn obligations on the redeemed to serve him; Lu. i. 74, 75. (Starke).

On ver. 2–8. *Abraham, the father of all them that believe, a bright example for all believing pilgrims of God.* His history illustrates, I. The sacrifices and trials of faith; II. The patience and obedience of faith; III. The reward and blessing of faith.—*Abraham's pilgrimage:* I. The difficulties encountered by that pilgrim in his path; II. The good staff which supported him; III. The happy close of his pilgrimage.

Ver. 9. **And the patriarchs, moved with envy.**—Godliness is always followed by the hatred and envy of the world, 2 Tim. iii. 12 "A man's foes shall be they of his own household." Matt. x. 32. Brothers are of one blood, but seldom of one mind. (Starke).

Ver. 10. **Gave him favor and wisdom.**—It is only *after* grace, [*χάριν*, see the Exeget. note on ver. 9–13, above], and *through* grace, that true wisdom is given. (Apost. Past.).

Ver. 11. **Now there came a dearth.**—Where Jesus, the true Joseph, does not dwell, a famine of the true bread [Amos viii. 11] must necessarily prevail, since he alone is the bread of life, John vi. 48–51. (Quesn.).—**And our fathers found no sustenance.**—The famine was also felt by Abraham's family. Godliness does not exempt men from feeling the effects of national afflictions and other temporal calamities; but the issue of the trials of the godly is different from that of the plagues of the ungodly; Rom. viii. 28. (Apost. Past.).

Ver. 13. **And at the second time Joseph was made known.**—Joseph did not at once make himself known to his brethren, at the very first visit. We must learn to wait, if we desire to experience the grace of God, Ps. cxxx. 5, 6. God often permits our distress to reach the highest point, in order that he may reveal himself the more gloriously, when he grants relief. (Starke). O that the Jews, of whom so many did not know Jesus, their brother after the flesh, when he first appeared, would now, in these last times, learn to know him! (ib.).

Ver. 16. **Laid in the sepulchre that Abraham bought.**—It is not a slight exhibition of divine grace, when the remains of an individual are deposited near those of the fathers, and at a place where the name of God is honored, and the visible church exists. (Starke).

On ver. 9–16. *Joseph, a type of Jesus:* I. In his state of humiliation; each, beloved of his father, but mocked and hated by his brethren; each, conscious, in the earliest years, of his future eminence, but conducted through sufferings to honor; each, hated by his kindred, sold into the hands of sinners, falsely accused, unjustly condemned. II. In his state of exaltation; Jesus, like Joseph, crowned with honor, after shame and sufferings; appointed as the ruler and deliverer of a famishing people; recognized with terror by those who had formerly rejected and persecuted him; showing grace and mercy to those who had done evil unto him.

§ II. *The second part of the discourse, embracing the age of Moses.*

Chapter VII. 17–43.

A.—Israel in Egypt; early history of Moses.

Chapter VII. 17–29.

17 But when [as] the time of the promise drew nigh, which God had sworn[1] [declared]
18 to Abraham, the people grew and multiplied in Egypt, *Till another king[2]
19 arose, which [who] knew not [anything of] Joseph. *The same [This (one)] dealt
subtilely with our kindred [race], and evil entreated our fathers; so that they cast out
20 their young children, to the end [that] they might not live [remain alive]. *In which
time Moses was born, and was exceeding fair[3] [a fair child before God;], and [he, ὅς,
21 was] nourished up in his father's house three months: *And [But] when he was [had
been] cast out[4], Pharaoh's daughter took him up, and nourished him [brought him
22 up] for her own son. *And Moses was learned [instructed] in all[5] the wisdom of the
23 Egyptians, and was mighty in [his] words and in deeds [and deeds][6]. *And when he
was full forty years old [But when a period of forty years was completed for him], it
came into his heart to visit [look after] his brethren the children [sons] of Israel.
24 *And seeing one *of them* suffer wrong, he defended *him*, and avenged him that was
25 oppressed, and smote [by smiting] the Egyptian: *For[7] [But] he supposed his brethren
would have understood [would perceive] how that God by his hand would deliver
26 them [was giving them deliverance]; but they understood [it] not. *And the next
day he shewed himself [appeared] unto them as they strove, and would have set them
at one again[8] [and urged them unto peace], saying, Sirs, [Men], ye are brethren; why
27 do ye wrong one to another? *But he that did his neighbour wrong thrust him away,
28 saying, Who [hath] made thee a ruler and a judge over us?[9] *Wilt thou kill me, as
29 thou didst [kill, ἀνεῖλες] the Egyptian yesterday? *Then fled Moses at this saying,
and was [became] a stranger in the land of Madian [Midian], where he begat two
sons.

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[1] Ver 17. The manuscripts A. B. C. [and Cod Sin.] read ὡμολόγησεν, and also the Vulgate: *confessus erat*, which Lachmann and Tischendorf [and Alford] adopt; the reading ἐπηγγείλατο is supported by only a *single one* of the more important MSS.; and ὤμοσεν [of *text. rec.*] in D. E. is, without doubt, a later correction. [Tisch. says that ἐπηγγ. is found in D. E., and ὤμοσεν in H., and Alf. repeats this statement; Lechler appears to have transposed these two readings in the present note.—Tr.]

[2] Ver. 18. The reading ἐπ' Αἴγυπτον after ἕτερος, is found, it is true, in A. B. C., and some minuscule mss. [and in Cod. Sin. Syr. Vulg., etc.]; it is however more probable that it was inserted as an explanation, than that it should, by an oversight, have been omitted in D. E. H. [Inserted by Lach., but omitted in *text. rec.*, and by Tisch. and Alf., as an addition from the Sept. Exod. i. 8; with the latter, Meyer and de Wette concur.—Tr.]

[3] Ver. 20. [The marg. of the Engl. ver. furnishes *fair to God* as a more literal translation than *exceeding fair*. See the note below.—Tr.]

[4] Ver. 21. The reading adopted by Lachm. ἐκτεθέντος δὲ αὐτοῦ from A. B. C. D. [and Cod. Sin.] was probably introduced by a later hand, [as also Meyer and de Wette think], for the reason that αὐτόν after ἀνείλατο did not seem to suit the preceding accusative ἐκτεθ. δ. αὐτόν. [The acc. of *text. rec.*, as in E. H., is adopted by Alf.; Tisch., as in note 8 below, varies in different editions from himself.—Tr.]

[5] Ver. 22. a.—The reading best supported by the authorities is: ἐν πάσῃ σοφίᾳ, A. C. E. [Cod. Sin.], whereas the omission of the preposition [as in *text. rec.*] is supported only by D. and H.; [Lach. follows the latter]; the genitive πάσης σοφίας in B, is totally inadmissible, on grammatical grounds, and the accusative π. τ. σοφίαν is found only in a single MSS D.—Tisch. and Alf. read ἐν π. σοφιᾳ.—Tr.]

[6] Ver. 22. b.—The reading λόγοις καὶ ἔργοις αὐτοῦ, *i. e.*, without ἐν ἔργ., and with αὐτοῦ added, is fully sustained. [The *text. rec.* inserts ἐν before ἔργ. from E. and some versions; the prep. is omitted in A. B. C. D. H. The *text. rec.* also omits αὐτοῦ with H., while the pronoun is found in A. B. C. D. E. The later editors unite in the reading ἐν λ. κ. ἔρ. αὐ., which is also that of Cod. Sin.—Tr.]

[7] Ver. 25.—[The margin offers *Now* in place of *For;* the original is the common δὲ. Hackett and Owen prefer *For* —Tr.]

[8] Ver. 26.—συνήλασεν [of *text. rec.* (συνελαύνω)] is obviously a more difficult reading than συνήλλασσεν; it is true that the latter is sustained by B. C. D. [and Cod. Sin.]; but the former is undoubtedly the original reading, and is testified to be such by A. E. H. [The latter in Vulg. *reconciliabat*, and adopted by Lachm.] Tischendorf [who had previously preferred the latter] has recently adopted συνήλασεν [and in this decision Alford, Meyer, and de Wette concur with him. —Tr.]

[9] Ver. 27.—The genitive ἐφ' ἡμῶν is sustained by a greater number of authorities [A. B. C., etc.] than the acc. ἐφ ἡμᾶς [D. E., etc Alford regards the gen. as a correction from the Sept. Exod. ii. 14, and adopts the acc. of *text. rec.*, while Lach. and Tisch. prefer the gen.—The reading of Cod. Sin. is ἐφ' ἡμας.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 17. **But when the time - - - drew nigh - - - the people grew.**—The word *καθώς* is to be taken in its literal sense, not as equivalent to *quum*, but to *even as;* the rapid increase of the people corresponded to the rapid approach of the time. The *ἐπαγγελία* of God is the one recorded in Gen. xv. 13, 14, and to it Stephen refers in ver. 6, 7.

Ver. 18. **Till another king arose;** these words are quoted from Exod. i. 18; חָדָשׁ is here rendered *ἕτερος*, which, as contradistinguished from *ἄλλος*, designates that which is of another kind, and refers to a new dynasty. The words *οὐκ ᾔδει τὸν Ἰωσήφ*, like the original Hebrew, mean, not that the king did not wish to know Joseph, or, that he showed no regard for Joseph and for the great services rendered to Egypt by him, but, literally, that he was totally unacquainted with his history. When we consider that a period of four centuries had since passed by, and that a new dynasty, which probably came from another part of the country, had been introduced, this actual want of information may be easily comprehended.

Ver. 19. **The same dealt subtilely.**—*Κατασοφίσασθαι* is the version in the Sept. Exod. i. 10, of הִתְחַכֵּם.—Meyer considers the phrase: *τοῦ ποιεῖν ἔκθετα τὰ βρέφη*, as distinctly involving the construction of the *infinitive of the purpose*, so that the sense would be: he oppressed them, in order that by such a course he might compel them to expose their children. This is an erroneous interpretation; it is not absolutely demanded by the laws of grammar, and does not accord with the context. For this *κακοῦν*, that is, the imposition of heavy burdens, or the harsh treatment, was not, and could not be *intended*, to result in the exposure of the children. The infinitive with *τοῦ*, which, originally, expressed a purpose, was employed, (when the Greek language began to decline), by the Hellenists especially, as well as in the Septuagint and the New Testament (Paul and Luke), with increasing frequency, and then the indication of the *purpose* was often changed into that of the mere *result* (see Winer's Grammar) [N. T. § 44. 4, p. 292 of the 6th Germ. ed., where the same interpretation of this passage is found. —"*Ἔκθετον ποιεῖν, i. q., ἐκτιθέναι*, to expose infants, Acts vii. 19." Robinson: *Lex. ποιέω*. 1 f. —Tr.]. Hence the language before us simply means: he ill-treated them, so that, among other things, he caused their new-born children to be exposed. The fact to which allusion is here made, is stated in Exod. i. 22: Pharaoh gave a general command to the Egyptians to cast the new-born sons of the Israelites into the Nile. The Septuagint employs in Exod. i. 17 the verb *ζωογονεῖν*, as the version of חִיָּה [Piel], to *preserve alive, to let live* [Robinson's Gesenius: Hebr. Lex. *ad verb*. 2. 2], and it occurs in that sense here.

Ver. 20. **Exceeding fair** [see version above.] —It is simply said of the mother of Moses in Exod. ii. 2: וַתֵּרֶא אֹתוֹ כִּי־טוֹב הוּא. Stephen's description is: *ἀστεῖος τῷ Θεῷ*, that is, fair before God, or, according to God's judgment, so that God himself deemed him to be such; the expression is, by no means, intended to be a mere substitute for the superlative. [So, too, Winer: *Gram. N. T.*, § 36. 3. "The phrase is intensive, rather than an equivalent for the superlative: comp. Jon. iii. 3." See also ib. § 31. 4.—"*Fair unto God*, God being judge, *i. e.*, intens. *exceedingly fair.*" Robins. *Lex. ad verb.*—Tr.]. It may be added that this expression is very moderate, when compared with the traditionary accounts of the beauty of Moses in his childhood: Philo speaks of it [*ὄψιν ἐνέφηνεν ἀστειοτέραν ἢ κατ' ἰδιώτην*, *de vit. Mos.* I. 604. (de Wette).—Tr.], and Josephus (*Antiq.* ii. 9. 6) furnishes still fuller details. He relates that Moses was [as his protectress, Thermuthis said] in form like the gods (*παῖδα μορφῇ θεῶν*), and adds that when he was carried out into the street, the spectators neglected their own affairs, and gazed on the child with wonder and admiration, etc.

Ver. 21. **Pharaoh's daughter took him up.**—*Ἀνείλατο* is equivalent, not to *tollere infantem* (de Wette), in which sense it never occurs, but simply to וַתִּקָּחֶהָ in Exod. ii. 5, that is, *took him up*. The conception that she adopted him as a son, is suggested only by the succeeding words: *ἑαυτῇ εἰς υἱόν*, although even these, in the literal import, simply inform us that she brought him up for herself (not for his own parents), *i. e.*, that he should be her son.' [The Sept. reads, Exod. ii. 5: *ἀνείλατο αὐτήν*. "*Ἀνειρέω*. —לָקַח, *capio, accipio*. Exod. ii. 5.—tollebat illam, *sc. arcam* (*τὴν θιβην*)." Schleusner: Lex. in LXX.—Tr.]

Ver. 22. **And Moses was learned in all the wisdom of the Egyptians.**—No mention is made of this circumstance either in the Pentateuch, or elsewhere in the Old Testament. It is not, however, in any degree, improbable that Moses, who had gained a maternal patroness in the king's daughter, should have readily found an avenue to all that intellectual culture which was known and valued in Egypt, and which, as other historical records testify, was connected chiefly with mathematics, natural philosophy, and medicine. Philo's statement (*De vita Mos.*) is of quite a different character; he relates that Moses was educated not only by Egyptian, but also by Greek, Assyrian, and Chaldean teachers.—The terms: *δυνατὸς ἐν λόγοις καὶ ἔργοις αὐτοῦ*, forcibly remind us of the language in Luke xxiv. 19, where it is remarked of Jesus that he was *δυνατὸς ἐν ἔργῳ καὶ λόγῳ*. These *ἔργα* of Moses can, in no case, have been miracles, (none of which are said in the Scriptures to have been wrought by him during this earlier period of his life), but only designate the vigor and the energy of character which his general deportment revealed. The expression *δυνατὸς ἐν λόγοις*, by no means contradicts, on the other hand, the language which Moses employs, in Exod. iv. 10, in reference to himself, as some writers have supposed. He there remarks that he was not אִישׁ דְּבָרִים, but rether כְבַד־פֶּה וּכְבַד לָשׁוֹן. These words do not mean as the Septuagint and the Targum of Jonathan interpret them, that Moses was a stammerer, but only that he was not skilful and fluent in discourse. And, indeed, it often occurs that men who possess great strength of character and much intellectual vigor, are deficient in facility of expression, and, nevertheless, exercise vast influence (*δυνατὸς ἐν λόγοις*).

Ver. 23, 24. **And when he was full forty years old.**—Stephen directs the attention of his hearers, in this verse and in ver. 30 and 36, to the circumstance that the whole lifetime of Moses embraced three periods, each consisting of forty years. Although this symmetrical computation may be generally adopted, it is by no means positively established by any statements found in the Pentateuch. The records there mention only two numbers: one hundred and twenty, as the whole age of Moses, Deut. xxxiv. 7, and forty years, as the period during which he accompanied the people of Israel in the wilderness; the latter number is stated both incidentally, that is, refers more to the people, Exod. xvi. 35; Numb. xiv. 33, 34; and xxxiii. 38, and also occurs with a direct reference to Moses; he was, namely, eighty years old when he presented himself before Pharaoh, Exod. vii. 7. But no precise statement is elsewhere found, either of the length of the time spent by him in his native country before his flight, or of that of the period of his residence in the wilderness, before he was called at Horeb, Exod. iii. 1. The exact determination of these periods, and the equable distribution of the years of Moses ("*Mosis vita ter XL. anni.*" Bengel), are derived solely from tradition; it is in this instance that the earliest appearance of such a tradition, in a fully developed form, is noticed, although subsequently quite current among the Rabbins.—The phrase: *ἀνέβη εἰς τὴν καρδίαν*, used impersonally, is unequivocally Hebraistic; עָלָה עַל־לֵב; it proceeds from the conception of a higher and a lower region in the psychical life of man. A thought may repose in the depths of the soul—it is latent; it ascends, manifests itself, and enters into the region of distinct and conscious life, uniting with man's sentiments and impulses; it is then fully adopted by his consciousness, and impels him to independent, personal action.—The fact is stated in quite a plain and objective manner, in Exod. ii. 11, that Moses went out to his brethren, and looked on their burdens. Stephen, on the other hand, describes the incident subjectively, that is, in such a manner as to give prominence to the sympathy and love from which his resolution proceeded: "It came into his heart to visit *his brethren.*"

Ver. 25. **For he supposed his brethren would have understood.**—This is an observation made by the speaker on the causes and connection of the incidents, and is not found in the original Hebrew narrative. Stephen views the acts of Moses, who defended a single Israelite, and slew a single Egyptian, as involving in itself an intimation and a promise respecting the deliverance of the whole people from Egyptian bondage, which God designed to effect through Moses. This design the people should have perceived; but they did not understand it. Stephen, however, seems to imply (when he says *οὐ συνῆκαν*), not so much that the people were deficient in intelligence or understanding, as that they, rather, had not the *will*—that their faith in God was weak (*ὁ Θεος—διδ. σωτ.*)—and that they were not inspired by confidence and hope. ["Stephen makes the remark evidently for the purpose of reminding the Jews of their own similar blindness in regard to the mission of Christ; comp. ver. 35." (Hackett.)—Tr.]

Ver. 26–29. **And the next day he shewed himself unto them.**—Here, too, Stephen describes historical events with the life and vigor which are peculiar to him. The very term *ὤφθη* is striking; it almost seems to imply that a theophany had occurred. It is, no doubt, intended to convey the thought that Moses had *appeared* to his own people as a messenger of God, not merely as Bengel supposes, *ultro, ex improviso*, but actually as one who came from a higher world with a divine commission.—The terms: *συνήλασεν αὐτοὺς εἰς εἰρήνην*, describe the energetic importunity, the *vis lenitatis*, as Bengel says, of Moses in his efforts to maintain harmony and peace among his countrymen. [Literally, "he drove them together into peace" (J. A. Alex.).—Tr.]. The propriety of substituting *συνήλλασσεν*, cannot be established, nor is *συνήλασεν* itself correctly interpreted, when taken in the sense: he *attempted* to restore peace. Moses, on his part, drove the contending parties together, unto peace; the fact is stated only afterwards, in ver. 27, 28, that one of them resisted, and thrust the mediator from himself.—The terms in which Moses addresses them, are also rendered with considerable freedom. He says, in brief and direct words, in Exod. ii. 13: לָמָּה תַכֶּה רֵעֶךָ; but in Stephen's narrative, Moses appeals alike to both parties, reminding them, above all, that they are brethren, and should deal with each other in a fraternal spirit.

Ver. 29. **And was a stranger.**—The Arabian geographers of the middle ages mention a city of the name of Madian, which lay east of the Elanitic Gulf; the **land of Madian** appears to have been a tract of country which extended from the northern shore of the Arabian Gulf and Arabia Felix to the region of Moab. But the Midianites with whom Jethro was connected, were, perhaps, a nomad detachment of the people, which wandered in the Arabian Desert. See Winer: *Realw.* [art. *Midianiter.*]

DOCTRINAL AND ETHICAL.

1. It is not expressly stated in this apologetic address, but it is implied by its whole tenor, as well as by its special design, that *Moses* is to be viewed as a type of Jesus Christ. The slanderers and accusers of Stephen had charged him with the twofold crime of having blasphemed Moses, and of having spoken contemptuously of the Mosaic law. In his reply, he speaks with copiousness of Moses, but, nevertheless, describes him, not as a legislator, but as the divinely ap-

pointed deliverer and head of the people, to whose confidence and obedience he was entitled. His glance now lingers on the wonderful guidance of Moses, and on the mode in which he was fitted for his calling, wherein so much occurs that no human wisdom could have anticipated; he dwells, too, on the treatment which Moses received from men, especially from his own people. They did not understand that God designed to grant them deliverance through Moses, for they *would* not understand it; they did not, in a moral point of view, submit to God, neither did they devoutly watch the course of his Providence.—Even the perfect adaptation of Jesus to be a Redeemer, does not produce faith in him and obedience, when the heart is unwilling to submit to the ways of God, and to give heed to his sovereign appointment of a way of salvation.

2. Even as the Israelite to whom Moses appealed, retorted: "Who made thee a ruler and a judge over us?", so, too, the Sanhedrists asked Jesus: "Who gave thee this authority?" Mt. xxi. 23, comp. Lu. xx. 2. The *divine* authorization is doubted, when visible and tangible *human* credentials are not presented. The truth is, that men unconsciously conceive of God as if he were controlled in his acts by human forms and limitations, and they deny his absolute authority and sovereign power (ὁ Θεὸς τῆς δόξης, ver. 2).

HOMILETICAL AND PRACTICAL.

See below, (ver. 35–43.)

B.—THE CALLING OF MOSES.

CHAPTER VII. 30–34.

30 And when forty years were expired [fulfilled], there appeared to him in the wilderness
of mount Sina [Sinai] an angel[1] of the Lord [*om.* of the L.] in a flame of fire[2]
31 in [of] a bush. *[But] When Moses saw *it*, he wondered[3] at the sight: and as [but
as] he drew near to behold *it*, the [a] voice of the Lord came unto him[4] [*om.* unto
32 him], *Saying, I *am* the God of thy fathers, the God of Abraham[5], and the God of
Isaac, and the God of Jacob [of Abr., and of Is. and of Jacob]. Then [But] Moses
33 trembled, and durst [ventured] not [to] behold. *Then said the Lord [But the Lord
said] to him, Put off thy shoes from thy feet: for the place where[6] thou standest is
34 holy ground. *I have seen, I have seen [34. I have indeed seen] the affliction [ill
treatment] of my people which is in Egypt, and I have heard their groaning [sighing],
and am come down to deliver them. And now come, I will [*om.* will] send[7] thee into
[to] Egypt.

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[1] Ver. 30. a. External evidence of a decisive character cannot be produced either for the reading ἄγγελος, or for ἄγγελος κυρίου; the former is supported by A. B. C., the latter by D. E. H.; the ancient versions [Vulg. *angelus*] also vary considerably. The point must, consequently, be decided by internal evidence. Now, if κυρίου were the original reading, it would scarcely have been omitted; it could far more easily have been subsequently added, particularly as the original Hebrew in Exod. iii. 2 is מַלְאַךְ יְהוָֹה, and the Sept. also reads ἀγγ. κυρίου. Hence Lach. and Tisch. [and Alf.] have very properly cancelled κυρίου. [Cod. Sin. omits κυρ. after ἀγγ.—Tr.]

[2] Ver. 2. b. Tischendorf reads πυρὶ φλογός [with A. C. E.] instead of φλογὶ πυρός [of *text. rec.*, which is adopted by Lach. and Alf. with B (e sil). D. H. and also Cod. Sin.]; both readings are likewise furnished by the MSS. of the Sept. in Exod. iii. 2, with nearly the same weight of authority for each reading. [The current printed text of the Sept., in accordance with B. reads πυρὶ φλ.: but A. and ed. Ald. (1518), and Complut. Pol. (1517 ff.) exhibit φλ. πυρ. (Landschreiber's Add. to Stier and Th.'s *Pol. Bib.*)—Tr.]. φλ. π. is the easier reading, and, therefore, liable to suspicion.

[3] Ver. 31. a. Ἐθαύμαζεν in D. E. H. [and Cod. Sin.] and many small mss. is preferable to the aorist ἐθαύμασεν [of *text. rec.*] which is found in A. B. (e sil). C. The imperfect is quite appropriate in this connection [and is adopted by Tisch. and Alf. while Lach. prefers the aorist.—Tr.]

[4] Ver. 31. b. It is true that in a number of MSS. [C. Vulg., etc.] κυρίου is followed by πρὸς αὐτόν; but as these two words are wanting in A. B. [Syr.] and several Oriental manuscripts, they must be regarded as a gloss. [The words πρὸς αὐτόν are omitted in Cod. Sin.—Tr.]

[5] Ver. 32. The fuller reading: ὁ Θεὸς Ἀβρ. καὶ ὁ Θεὸς Ἰσ. κ. ὁ Θ. Ἰακ. in D. E. H. [and Vulg.] is more elaborate than ὁ Θεὸς Ἀβρ. καὶ Ἰσ. κ. Ἰακ., found in A. B. C. [and Cod. Sin.] and preferred by Lach. and Tisch. [and Alf.; but Meyer considers it a later adaptation to ch. iii. 13 above.—Tr.]

[6] Ver. 33. Ἐφ' ᾧ is far more strongly supported [by A. B. C. Cod. Sin.] than ἐν ᾧ, which is found only in E. H., and appears to have been borrowed from the text of the Sept.; the former has, accordingly, been preferred by Lach., Tisch., and Meyer [and Alf.].

[7] Ver. 34. The future, ἀποστελῶ, of the *text. rec.* is supported by only *one* important MSS., namely, H., while A. B. C. D. have the present, ἀποστέλλω, and E. also, which reads ἀποστίλλω (where the ε was omitted only by a *lapsus pennæ*) advocates the present tense, which the latest critics have unanimously adopted. [Alf. retains the apparently undisputed reading of the Sept. in Exod. iii. 10, *i. e.* ἀποστείλω, the subjunctive aorist (de Wette; see Winer: *Gr. N. T.* §41. 4). Both Tisch. (ed. 1849) and Lach. adopt the same reading, (aor. subj. and not pres. or fut. indic.), referring to A. B. C. D. E., as the authorities.—Cod. Sin. exhibits the form ἀποστίλω, which also represents ἀποστείλω.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 30. *a.* **And when forty years were expired.**—See the Exeg. note on ver. 24 above. —*The wilderness of Mount Sina* [Sinai], that is, the Desert of Arabia, or the Sinaitic peninsula, is designated by Stephen as the region in which the call was given to Moses. It is not here expressly stated, but rather assumed as a well-known fact, that the angel appeared in the immediate vicinity of mount Horeb [Ex.iii. 1]; it was, at least, that event which gave the name of the *mount*, Sinai, to the wilderness itself. That name alone occurs in the New Testament, while, in the Old Testament it is used interchangeably with that of Horeb, with the following qualification:—when the narrative refers to the circumstances connected with the giving of the law, and to the sojourning of the Israelites near that mount, the latter receives, with a *single* exception [Ex. xxxiii. 6], the name of Sinai alone; but previously to the arrival of the people at that spot, and after their departure from it, the mountain receives the name of Horeb exclusively. This circumstance has led Robinson (*Bibl. Res.* I. 120. ed. 1856) to infer very justly that *Horeb* was the general name of the whole group of mountains, and that *Sinai* was the name applied to that particular mount on which the law was given.

b. **An angel.**—If the correct reading be *ἄγγελος* without *κυρίου*, (and such appears to be the case), the specific conception connected with מַלְאַךְ יְהֹוָה is, unquestionably, no longer suggested by it. Besides, that conception would not be unmistakably expressed even in the reading: *ἄγγελος κυρίου*, since, as in the Sept., the word *angel* is not preceded by the article in Exod. iii. 2. [The question to which the author alludes, is the following: 'Was this "angel of Jehovah," (also called *the angel of the covenant*) a visible manifestation of God himself, and, specially, of the Logos, as a foreshadowing of his future incarnation, or was this angel a *created* being, one of the heavenly hosts?' The former view is that of many church fathers, and the earlier Protestant theologians. It has, in recent times, been adopted by Hengstenberg, Delitzsch (formerly), Nitzsch, Keil, Hævernick, Ebrard, J. P. Lange, Stier, Auberlen, Thomasius, and Kurtz, (formerly). Alford, in a note on this passage, unequivocally adheres to it. The latter view was held by Augustine, Jerome, and, at a later period, by the Socinians, Arminians and Rationalists. But it has also been advocated by Hofmann (*Weiss. u. Erf.*), Baumgarten, Tholuck (*Com. on John*, 5th ed.), Delitzsch (more recently), Kurtz (in the second ed. of *Hist. of the Old Cov.* § 50) and, apparently, by the author, as the tone of the remarks just made here, and also below (Doctr. and Eth. No. 1.) seems to indicate.—Tr.].—The reading: *πυρὶ φλ. β.* represents the flaming *fire* of the bush as the most striking feature of the scene, while the other reading, *φλογὶ πυρ. β.* directs attention rather to the fiery *flame;* they do not, however, essentially differ in sense. The bush which flames without being consumed by the fire, and in which the angel of Jehovah is present, is the place in which God is revealed. The flaming fire, which did not consume the bush, was not natural fire, but a supernatural light, corresponding to the *δόξα* of God when He manifests Himself.

Ver. 31–33. *a.* **Moses - - - - wondered.**—Stephen does not, in a slavish manner, merely recite the terms employed in the Mosaic narrative, but repeats the substance of the latter with freedom and animation. Thus when he introduces the word *ἐθαύμαζεν*, the imperfect tense (which is the better reading), conveys the following thought, [Winer: *Gram.* § 40. 3]:—When Moses first beheld that appearance, he gazed with wonder for a time, before he determined to approach nearer, in order to *observe* (*κατανοῆσαι*) the whole more accurately.

b. **The voice of the Lord came unto him.** —The word spoken by the angel, as the messenger of God, not in his own name, but in that of God, was, in truth, the word of *God*, and his voice was the voice of *God.* Here, again, Stephen departs from the text of the Old Testament: according to the latter, the command that Moses should put off his sandals because the place was holy, Exod. iii. 5, *preceded* God's manifestation of himself as the God of the patriarchs, ver. 6. Moses was directed to unloose and put away his sandals, that is, the soles which were fastened with thongs above the feet. The reason may be found in the oriental custom, according to which no visitor was permitted to enter a temple or other holy place, without having previously removed the covering of the feet. The act was both a mark of profound reverence, and also obviated the danger of introducing dust or any other impurity into the sanctuary by means of the sandals. According to rabbinic traditions, the priests performed their duties in the temple of Jerusalem only after having removed the covering of the feet.

Ver. 34. **I have seen, I have seen.**—The words *ἰδὼν εἶδον*, both here and in the Septuagint, furnish an illustration of the mode of Grecizing the Hebrew verb with the infinitive absolute; and it may be added, that an analogous form of expression can be found in classic Greek writers [comp. Winer: *Gram. N. T.* § 45. 8]. The emphasis which is expressed by the participial repetition of the verb, here denotes a *seeing* or a *looking on*, which is both long continued, and also produces sympathy and causes grief.

DOCTRINAL AND ETHICAL.

1. The theological, mooted point, involved in the proposition: "The *Angel of Jehovah*, who repeatedly appears in the Old Test., and, at times, speaks in the name of God himself, is identical with the eternal Son of God, who appeared, previously to his incarnation, in the form of an angel," is not sustained by the language of Stephen; he speaks merely of an angel, whereas "the angel of Jehovah" is mentioned in Exod. iii. 2. [See note 1, appended to the text.—Tr.]

2. The fear and trembling of Moses (ver. 32), as soon as he became conscious that God himself was present and was distinctly manifested, were perfectly natural results in the case of a man whose heart was not perverted and callous. It is, besides, a significant fact that this revelation of God occurred in the immediate vicinity of the

same mountain which was, soon afterwards, chosen as the scene of the giving of the law. We are not authorized by the narrative, it is true, to infer that it was the divine purpose to convey to Moses, at this early period, a conception of the solemn and impressive scenes which would attend the giving of the law. Still, his first impressions of the exalted majesty, holiness, and δόξα of God, must have been combined with alarm and fear. His fears were succeeded by a feeling of encouragement. The divine words, ver. 34, were reviving and cheering, for they expressed love (τοῦ λαοῦ μου), pity, and saving grace.

3. The place where Moses stood was holy ground, simply for the reason that God was there present and revealed himself. The spot itself possessed no sanctity of its own as distinguished from any other; it became holy ground solely for the reason that it was the sovereign will of God to reveal himself there rather than elsewhere. The whole purpose of the discourse of Stephen required him to insist on this point. This principle is, indeed, in strict accordance with the entire Mosaic legislation, according to the tenor of which, as far as the *locality* of a divine revelation is concerned, all is made by God himself to depend on his own choice of the place where he will "record his name," Exod xxi. 24

For Hom. and Pract. see below, (ver. 35–43)

C.—THE DEALINGS OF THE PEOPLE OF ISRAEL WITH MOSES, AND WITH GOD.

CHAPTER VII. 35–43.

35 This Moses whom they refused [denied], saying, Who made thee a ruler and a
judge? the same [this (one)] did God send[1] *to be* [send as] a ruler and a deliverer
[redeemer] by[2] [with] the hand of the angel which [who] appeared to him in the
36 bush. *He [This (one)] brought them out, after that he had shewed [wrought] wonders and signs in the land of Egypt[3], and in the Red Sea, and in the wilderness
37 [during] forty years. *This is that Moses, which [who] said unto the children of
Israel, A Prophet shall the Lord your God[4] [will God] raise up unto you of your
38 brethren, like unto me[5]; him shall ye hear [*om.* him - - hear].[4] *This is he, that was
in the church in the wilderness with the angel which [who] spake to him in [on] the
mount Sina [Sinai], and *with* our fathers: who received the lively oracles [received
39 living words] to give unto us. *To whom our fathers would not [were not willing to]
obey, but thrust *him* from them, and in their hearts[6] [with their heart] turned back
40 again into [turned to] Egypt, *Saying unto Aaron, Make us gods to go before us:
for *as for* [of] this Moses, which [who] brought us out of the land of Egypt, we wot
41 [know] not what is become of [has happened to] him. *And they made a calf in
those days, and offered [brought] sacrifice unto the idol, and rejoiced in the works of
42 their own hands. *Then [But] God turned, and gave them up to worship the host of
heaven; as it is written in the book of the prophets, O ye [Ye] house of Israel, have
ye offered to me [ME] slain beasts and sacrifices [victims and offerings] *by the space*
43 *of* [during] forty years in the wilderness? *Yea, [And] ye took up the tabernacle of
Moloch, and the star of your[7] [of the] god Remphan[8] [Rephan], [the, τοὺς] figures
which ye made to worship them: and I will carry you away [remove you] beyond
Babylon.

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[1] Ver. 35. a. The perfect tense ἀπέσταλκεν is supported by a far greater number of MSS. [A. B. D. E. and Cod. Sin than the aorist ἀπέστειλεν [of the *text. rec.* which follows C. H. The perf. is adopted by Lach., Tisch., and Alf.—Tr.]

[2] Ver. 35. b. σὺν χειρί is most fully sustained by the authorities [A. B. C. D. E.; Syr., Vulg.], while ἐν χ., which is obviously an easier reading, is found only in *one* MS. [H. but also in Cod. Sin.—Meyer and de Wette think that σὺν was substituted for the original ἐν.—σὺν in Lach., Tisch. and Alf.—Tr.]

[3] Ver. 36. γῇ Αἰγύπτῳ in A. E. H. [Cod. Sin.] and minuscule mss., as well as in the Greek church fathers, is, without doubt, the genuine reading, while τῇ Αἰγύπτῳ [adopted by Lach. from B. C.] and γῇ Αἰγύπτου may be traced to it as their original source. [Tisch and Alf. read γῇ Αἰγύπτῳ.—Tr.]

[4] Ver. 37. a. Lachmann and Tischendorf [and Alf.], follow A. B. D., and prefer the shortest reading, *i. e.*, ἀναστήσει ὁ Θεὸς ἐκ τ. ἀδ., so that both κύριος before ὁ Θεὸς [of *text. rec.* with C. E. H.], and ὑμῶν after the latter, are cancelled as interpolations. [Cod. Sin. omits both κύριος and ὑμῶν].——So, too, αὐτοῦ ἀκούσεσθε [in the same verse], although not without authorities of weight, [C. D (corrected). E. Vulg., etc.], is, nevertheless, to be regarded as a spurious reading, since it could have been more easily interpolated from the original Hebrew and the Septuagint, than have been omitted, if it had originally constituted a part of the text. [The two words are omitted by Cod. Sin.—Tr.]

[5] Ver. 37. b. [The margin of the Engl. Bible substitutes for: *like unto me* (Tynd.; Cranmer; Geneva) the more literal translation (Rheims): *as myself.*—Tr.]

[6] Ver. 39. The reading τῇ καρδίᾳ is found only in *one* MS. [H.] of the first class, but occurs in others of the second class, and also in various ancient oriental versions and Greek church fathers; internal evidence, however, decides in favor of it, rather than in that of ταῖς καρδίαις [of *text. rec.* with D. E.], or of ἐν ταῖς κ. [of A. B. C. and Cod. Sin., and adopted by Lach.]. It has, accordingly, been preferred by Tischendorf [and Alf.]

[7] Ver. 43. a. The correct reading is, doubtless, θεοῦ without ὑμῶν; the latter word [of *text. rec.*] is wanting, it is true only in two MSS., B. and D., and some oriental versions, but was probably inserted from the Septuagint, Amos v. 26 ὑμῶν, found in A. C. E. Cod. Sin., is omitted by Lach., Tisch. and Alf.—Tr.]

[8] Ver. 43. b. The orthography of *Rephan* varies in a surprising manner; nearly every one of the principal MSS. has a form of the word peculiar to itself. Lachmann and Tischendorf [and Alf.] have adopted Ῥεφάν [in accordance with C. E., etc.; other forms are: ῥαιφάν, A. and Sept.; ῥεμφάν of *text. rec.*, in a few MSS.; ῥεμφάμ, D. and Vulg.; ῥομφᾶ, B. and Complut.; ῥεφᾶ or ῥεφφᾶ, H., etc.; ῥαφάν, ῥεφφάν, Syr., etc.—Cod. Sin. exhibits ρομφαν; a later hand (C) corrected thus: ραιφαν.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 35, 36. *a.* **This Moses whom they refused.**—The reader of the four verses, 35–38, at once notices that each begins with the demonstrative pronoun, and that, moreover, the second part of ver. 35 is also introduced by it, while the relative is employed in a similar manner in ver. 38, 39. The repetition of this direct reference to the person of Moses, undeniably involves a rhetorical emphasis. It is primarily designed to exhibit the contrast between the divine call which Moses received, and the work assigned to him by God, on the one hand, and the treatment, on the other hand, which he received from his own people, who disowned and rejected him. Of this striking difference in the experience of Moses, with respect, first, to God, and, then, to the people, a twofold illustration is given: (*a*) ver. 35, 36, the original rejection of Moses by his countrymen, as compared with the subsequent divine mission which he received to be the saviour and deliverer of the people amid wonders and signs; (*b*) ver. 37–39, the dignity conferred by God on Moses (consisting in his appointment to act, through the intercourse which he was permitted to have with the angel, as the mediator of God's revelations to the people, and to become the predecessor of the promised Prophet), as compared with the disobedience of the Israelites, who turned away from him, and disowned him as a man whose absence was not satisfactorily explained, or who had passed away.

b. There is thus, a contrast between the sentiments originally entertained by the Israelites in reference to Moses, and his subsequent actual mission to them, or his miraculous work, when he led Israel out of Egypt and through the wilderness. But this contrast can be seen in the proper light only when, (in accordance with the example of Stephen), we apply the principle expressed by the term *solidarity* [joint responsibility] to the language of the Israelite mentioned in Exod. ii. 13, 14. For the plural ἠρνήσαντο εἰπόντες, is here intended to imply that the language of one man expressed the real sentiments of many, or was even the index of the views which all entertained; *unius hominis dicta et facta adscribuntur etiam illis, qui eodem sunt animo.* (Bengel).

c. The contrast is, specially, formed by the following two propositions: (1) τίς σε κατέστησεν ἄρχοντα καὶ δικαστήν; (2) ὁ Θεὸς ἀπέσταλκεν αὐτὸν ἄρχοντα καὶ λυτρωτήν. The former contains the human question (of unbelief and denial); the latter, the divine answer, as given by the divine act. But while God undoubtedly sent him as a ruler and leader, whose call as an ἄρχων had been denied, he did not send him merely as a δικαστής, which fact was not recognized, but in the still higher capacity of a λυτρωτής. Here a climax is presented. In the first instance, the authority of Moses to judge, or decide a dispute between two individuals, was questioned; but God afterwards sent him as the saviour of his whole nation, and the umpire and administrator, as it were, in the case of two nations.—Σὺν χειρὶ ἀγγέλου: literally, united with the hand, the helping power, of the angel; the phrase implies that the intercourse of Moses with the angel, and the power and operations of the latter, furnished the former with his credentials as the ambassador of God.

Ver. 37–39. *a.* **This is that Moses.**—The second contrast, which is analogous to the first, is presented in these verses; in this case, however, the divine procedure is first described, and the course adopted by the Israelites afterwards considered, while, in the former case, this order is reversed. God conferred the high dignity on Moses of being a prophet, a mediator of divine revelations; the Israelites would not [οὐκ ἠθέλησαν] obey, but turned away *from him*, and "turned again with the heart" *to Egypt.* The language in ver. 37 is intended to give prominence to the rank of Moses and to the divine favor which he enjoyed, by introducing the circumstance that the Prophet promised by God, the Messiah, was to be a prophet *as Moses* (ὡς ἐμέ). [Deut. xviii. 18, already quoted above in ch. iii. 22]. The position of Moses as a prophet is explained by a description of his mediatory agency at the time when the law was given. **He was in the church** (ἐκκλησία, the assembly of the people) **with the angel, and with our fathers**, that is to say, his call, his official duties, and his position, connected him, on the one hand, with the angel, but, on the other, with the people: from the former he *received;* to the latter he *gave* (ἐδέξατο—δοῦναι). Thus he stood between them, and was the mediator between God and the people.—The **angel spake** to him on mount Sinai. That which the book of Exodus ascribes directly to Jehovah, is conceived by Stephen (who concurs with the Alexandrian Jews, *e. g.*, Philo) as having been accomplished through the mediation of angels.—Stephen describes the law itself as consisting of λόγια ζῶντα, that is, divine sayings, or oracles; they are not like a dead letter, but possess vital power and efficacy. (See below: Doctr. and Eth., No. 3). Stephen had been accused of speaking against the law, and of blaspheming Moses (ch. vi. 11, 13); here, he commends its high character, speaks of it with reverence, and exalts it.

b. **But thrust him from them.**—Although God had so highly honored Moses, and assigned such a lofty position to him, his own people had not the will to obey him, and to submit to his guidance (ὑπήκοοι γενέσθαι); on the contrary, they thrust him from them (ἀπώσαντο, like ἀπώσατο, in ver. 27), and turned again to Egypt, with their heart, their wishes and longings. What was the object of their desires? It was usual among earlier interpreters, whom all those of more recent times imitate, to assume that his object could only have been the image-worship of

Egypt. It is, however, remarkable that not a single word occurs in the present passage, when the golden calf is mentioned, which would imply that it was made as an imitation of an Egyptian idol; nor is there any distinct intimation found in the Old Testament, whether we consult the Pentateuch or the succeeding books (not even excepting Ezek. xx. 7, 8), that this image of a calf in the desert of Arabia, was an Egyptian reminiscence. It was, doubtless, such essentially; still, a statement that such was the case, is not found either in the passage before us, or in any passage of the Old Testament. We have, consequently, little reason to maintain that the sentiments with which the Israelites looked back to Egypt referred mainly, and still less, that they referred exclusively, to the Egyptian worship of idols. We have much more reason to believe that this **turning back** of the Israelites **unto Egypt** refers to a feeling which was now aroused, and which afterwards repeatedly manifested itself, namely, a longing after Egypt and the enjoyments and whole mode of life to which they had there become accustomed; comp. Numb. xi. 5.

VER. 40. **Make us gods to go before us.**—If the former verse be so understood as to ascribe to the Israelites a longing to return to Egypt, proceeding from home-sickness, Meyer holds that, then, their present demand must necessarily refer to "gods" who should conduct them on their return. But such is not by any means the sense of ver. 40. Stephen had, in the former verse, mentioned their longing desire after Egypt simply as an evidence that they were now alienated in feeling from Moses, and unwilling to be guided by him. But in ver. 40, he simply repeats the terms occurring in the original narrative, Exod. xxxii. 1, which presents an additional and a striking proof that the sentiments of the people had become unfriendly to Moses. The Hebrew text does not furnish the slightest indication of a desire on the part of the people actually to return to Egypt, preceded by the idol which was to be made. Bengel has, in our judgment, inaccurately understood the word *προπορεύσονται* in such a sense.—The nominative absolute, *ὁ γὰρ Μωϋσῆς οὗτος*, etc., stands first in the order of the words, for the purpose of giving special prominence to the person named; we have not, however, any reason to suppose that *οὗτος* is intended to express a feeling of contempt [de Wette; the word is repeatedly used by Stephen with reverence; see note on ver. 35 f. *a.* above.] The logical connection indicated by *γάρ*, is not, as Meyer supposes, the following: 'We may unhesitatingly introduce an idolatrous worship, for Moses, that inflexible opponent of it, has now disappeared!' (Meyer).—The connection is, rather, the following: 'We do not know what has occurred to Moses, who brought us out, and was hitherto our leader; his place at the head of our host, must be occupied by a divine leader, and that shall be the God whom Aaron is to make.' Here, too, Moses is evidently mentioned in a disparaging tone, and the people faithlessly disown their obligations to him.

VER. 41. **And they made a calf.**—The actual *making* of the image of a calf, or, rather, a bull (which is here described by a verb, *μοσχοποιεῖν*, not found elsewhere, in the whole range of Greek literature), is mentioned by Stephen as the act of the *people*, whereas in Exod. xxxii. 4 Aaron is represented as exclusively the maker. But he very justly charges the former with the act, for Aaron was governed by their directions, and was, in a certain sense, only the obedient servant who executed the will of the sovereign people.—The image of the bull was, doubtless, a symbol borrowed from Egypt, and intended to represent either *Apis*, a living bull at Memphis in Upper Egypt, or *Mnevis* at Heliopolis in Lower Egypt; divine honor was paid to both animals. Earlier writers, *e. g.*, Spencer and Selden, as well as others of a later period, *e. g.*, Lengerke, refer the image to Apis; Ewald believes that it rather represents Mnevis. [See the art. *Kalb* in WIN. *Realw.*, and especially, in HERZOG: *Real-Encyk.*].—Stephen terms the object *εἴδωλον*, an *idol*, although strictly speaking, it did not bear this character: it was, rather, in the view both of the people and of Aaron (Exod. xxxii. 4, 5), merely a visible image of the true and living God, or of Jehovah, and was not intended to represent a false or imaginary god. Nevertheless, as from the nature of the case, the worship of God under any image *made* by man, imperceptibly conducts to a deification of the creature as the natural result, this image of Jehovah is pronounced to be an idol. Stephen designedly appends the words *τῷ εἰδώλῳ* to *ἀνήγαγον θυσίαν*, although the original text in Exod. xxxii. 6 merely says: וַיַּעֲלוּ עֹלֹת. For he intends to convey the idea that the Israelites in reality brought sacrifices, not to God, but to the image. They **rejoiced in the works of their own hands** *i. e.*, they sinned against the Creator, by joyfully deifying the works of their own hands, namely, created objects.

VER. 42, 43. *a.* **Then God turned and gave them up.**—Stephen now refers to the divine punishment which followed the disobedience of the people, who apostatized from the worship of the living God.—**God turned** away from them; *ἔστρεψε* is here used in a middle and reflexive sense, like *ἀναστρέφω* in ch. xv. 16, and does not refer, in a transitive sense, to *αὐτούς*, as if it were equivalent to: *convertit animos eorum* (Heinrichs); neither is it used adverbially, like שׁוּב when followed by a second verb, as if it were equivalent to *rursus tradidit* (Morus). This latter interpretation, indeed, does not accord with the facts, at least in so far as the narrative does not exhibit any traces of an *earlier* idolatrous worship on the part of the Israelites, of which the present was only a repetition; the former (of Heinrichs), on the other hand, would give a tautological sense to *παρέδωκεν αὐτούς*. The word *ἔστρεψε* only denotes that God henceforth looked on his sinful people with merited displeasure.—The language: *παρέδωκεν αὐτοὺς λατρ.* does not simply express a divine permission, as Chrysostom [*εἴασε*] and recent interpreters understand it, but describes an act of God, which proceeded from his penal justice. That worship to which God gave up, or abandoned the Israelites was *Star-worship* [Sabæism], or the worship (*λατρεύειν*) of the sidereal world—a form of idolatry which prevailed as well in Egypt, as in Chaldea and Phœnicia.

b. **Have ye offered to me slain beasts and sacrifices?**—To prove that the Israelites had really been guilty of idolatry during their journey in the wilderness, Stephen appeals to Amos v. 25–27, which passage, while he in general adheres to the Alexandrian version, he nevertheless quotes with a certain degree of freedom. The question: Μὴ - - - Ἰσραήλ in ver. 42 [the form of which requires a negative answer (Winer: *Gram.* § 61. 3. *b.*)—Tr.], means: "Ye certainly have offered me no sacrifices during forty years in the wilderness!" It conveys, without doubt, a reproach, in a rhetorical manner, and implies that even the sacrifices which were offered to Jehovah in the wilderness, had not been accepted, in consequence of the prevailing idolatry. There is, hence, no reason for supposing, as some have done, that the pronoun *μοι* is equivalent to the [more emphatic] phrase *ἐμοὶ μόνῳ*. The positive charge is made in ver. 43: **Ye took up the tabernacle of Moloch.**—The Greek here strictly follows the text of the Septuagint; the latter, without doubt, guided merely by conjecture, exhibits the words *τοῦ Μολόχ*, in place of the Hebrew מַלְכְּכֶם, which signifies "your king," *i. e.*, idol. The סִכּוּת was the portable tent of the idol, which was carried along by the Israelites during the march, constituting the opposite, or the rival, of the "tabernacle of witness" [ver. 44]. The precise nature and character of Moloch are far from having been fully established by documentary accounts; there can be no doubt, however, that this name was given to a sidereal deity. With respect to the name Ῥεμφάν, the Septuagint, which Stephen here follows, departs still further from the original Hebrew. The word *ἄστρον* probably denotes an image of a star, the symbol of the star-god Remphan. This latter name, which the Septuagint substitutes for *Chiun* (כִּיּוּן), seems to have had an Egyptian origin, and to refer to Saturn. [For the results of the most recent investigations, see J. G. Müller's two articles, Moloch, and Rephan, in Herzog: *Real-Encyk.*—Tr.].—When God threatens, and declares that he will expel the idolatrous people from the land, and cause them to be conducted to a distant country, the original Hebrew, which the Septuagint follows, simply specifies Damascus as the point beyond which they shall be carried. In view, however, of the well-known historical fulfilment of the divine words, Stephen substitutes the name of Babylon for that of the Syrian capital.

DOCTRINAL AND ETHICAL.

1. *Moses, a type of Jesus.*—This thought is obviously involved in Stephen's reference, in ver. 37, to the prediction concerning "a prophet like unto me." Moses, a man through whom God spoke to the fathers; Jesus, He in whom God has spoken at the last. Moses, a mediator between God and the people; Jesus Christ, the mediator between men and God. Moses, disowned and rejected by his people, who disobey, and refuse to yield to his guidance and authority; Jesus denied, cast out, and crucified by his people, because they would not have such a Messiah to reign over them [Lu. xix. 14]. On the other hand, Moses, highly favoured by God ("mighty in words and in deeds," ver. 22; comp. Lu. xxiv. 19), attested by miracles; and sent as the ruler and deliverer of his people; Jesus, sent by God, and anointed, as the Redeemer, Messiah, and Saviour. It is also true that "the law was given by Moses, but grace and truth came by Jesus Christ." [John i. 17].

2. Stephen is strictly consistent with himself when he represents the revelations of God as having been made to Moses through the mediation of *an angel;* this is true with respect to the call of Moses at Horeb, ver. 30, 35, to the divine act of the giving of the law, ver. 38 (and comp. ver. 53), and to the whole intercourse of Moses with God. It is as undoubtedly true that God himself spoke with Moses through the angel, ver. 31, and that He himself sent Moses, ver. 35; it is, indeed, in consequence of these facts, that such a lofty position and such an exalted mission are claimed for Moses, as contradistinguished from the people. Still, the peculiar circumstance that God did not speak to Moses *directly*, but only through the intervention of an angel, assigns to this *prophet* a subordinate position, as compared with Jesus Christ. Stephen does not expressly state this point, it is true, but he intimates it, to the honor of the Messiah.

3. The *commandments* given by God to Moses, and delivered by the latter to the people, are *λόγια ζῶντα.* This term is not, as some interpreters allege, equivalent to *ζωοποιοῦντα.* For, that the law as a whole, or that any particular commandments of the Mosaic law, were capable of imparting or infusing life, where no life had previously been known, Stephen, certainly could not have intended to say, in opposition to all his convictions concerning Jesus. But he does ascribe life and efficient power to the law itself. He has not here explained his meaning, but we may conjecture that it was the following:—The law is a living power, in so far as it takes hold of the conscience, and gives it additional vitality, when it exclaims: "Thou shalt," "Thou shalt not;" further, in so far as it does not permit the will to repose inactively, but either guides it in the path of duty, or else provokes it to resistance; and, lastly, in so far as all the promises and threatenings connected with it, are actually fulfilled.

4. *An image of God*, which is intended to receive worship in any form or degree, is at once converted into an *idol.* This result, whatever visible representation of God is contrived, follows so naturally and logically, that no preventives can be of any avail. The wisdom of God is revealed in the Decalogue, in which the making of any images of God whatsoever, out of any materials, or after the form of any created object, is strictly prohibited under all circumstances, Exod. xx. 4, 5. Jesus Christ, the Son of God and the Son of man, is alone the true image of God, in whom we see the Father. The Catholic church professedly distinguishes in theory between reverence ("*debitum honorem et venerationem*") and adoration, but, in practice, the former always conducts to the latter, at least in the great mass of the congregations. It avoids the

use of the term *adoration*, but tolerates and retains all that the term implies. And thus men are inevitably, even if unconsciously, brought to the point at which the deification of the creature, or idolatry begins; the worship of images terminates in idolatry.

5. God revealed his *justice* when he turned away from the Israelites, and gave them up to idolatry. As they had turned from him with their heart (*ἐστράφησαν*, ver. 39), He himself justly turned away from them (*ἔστρεψε*, ver. 42). As they had, in opposition to his commandment, converted a created object into an image of Him, he abandoned them to absolute idolatry or the adoration of the creature. Their sin was followed by an analogous retribution and punishment. "If thou departest from God, he will depart from thee!" It was in this manner that he punished the apostasy of the Gentiles, Rom. i. 23–25. So, too, as an impartial judge, he punished the same sin, when Israel was guilty of it; and he adopts the same course in the case of apostasy within the pale of Christendom.

HOMILETICAL AND PRACTICAL.

Chapter VII. 17–43.

Ver. 17. **But when the time of the promise drew nigh.**—What a faithful God we have! He always remembers his promise, and fulfils it, even though he who received it, may have died long ago. Remember this, thou desponding pastor! Thou mayest fall asleep with Abraham, without seeing the fruits of thy labor, but God will, nevertheless, fulfil his promise after thy death. (Starke).

Ver. 18. **Which knew not Joseph.**—Nothing is sooner forgotten than a benefit that has been received. (Starke).

Ver. 19. **That they cast out their young children.**—Such is the conduct of the persecutors of the church. They deal deceitfully with the devout, and seek the ruin of spiritual youths and children. (Starke).—These young children of the Israelites in Egypt—the little martyrs—belong to the company of the children afterwards murdered by Herod in Bethlehem. (Besser).

Ver. 21. **Nourished him for her own son.**—Pharaoh, who had issued the cruel command that Moses should be put to death, nevertheless educates him at his own court. God so protects his people, that even enemies become their servants.

Ver. 22. **And Moses was learned in all the wisdom of the Egyptians.**—By the appointment of God, to whom all the endowments and resources of the nations belong, the art and science of Egypt aided in accomplishing his design. (Starke).—It is a gracious act of God, when he enables an individual to acquire the treasures of human knowledge; they may be made available in his service. Human science, however, must be associated with divine grace, and human learning derive its life and power from the Spirit, through whom alone truly useful results can be produced. (Apost. Past.).

Ver. 22. **To visit his brethren.**—He is not a faithful Moses, whom the afflictions of the church of God do not move.

Ver. 24. **And smote the Egyptian.**—It does not seem probable, it is true, that a manslayer should be a true believer. In this case, however, as in those of Phinehas (Numb. ch. xxv.) and of Elijah (1 Kings, ch. xviii.), the act was of an extraordinary character, and is not intended to serve as an example.—Besides, Moses did not intend to shed blood; he simply designed to defend an injured man, and was governed, not by personal considerations, but by love to his people.—But this act was, in accordance with the counsel of God, the prelude of all that he designed to accomplish through Moses, namely, the destruction of the Egyptians, and the deliverance of Israel. (From Starke and Apost. Past.).

Ver. 25. **But they understood not.**—Jesus, too, came unto his own, and his own received him not. [John i. 11]. (Quesnel).

Ver. 28. **Wilt thou kill me?**—It is sad, when the sick man disowns his physician, the subject his prince, the slave his deliverer; or, when man turns from his Saviour, and rejects his aid. So we deal with Christ; Matt. xxiii. 37. (Quesn.).

Ver. 29. **Then fled Moses - - and was a stranger.**—This ingratitude of the Jews added forty years to the period of their bondage; for God could have delivered them even at this time through Moses. (Starke).—But, on the other hand, God devoted these forty years to the work of preparing Moses for his future calling. It is in solitude, or in tranquil scenes, that God trains his agents. Moses was already learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. He was, besides, aware, ver. 25, that God had appointed him to be the deliverer of Israel, and he doubtless supposed at this early day that he was already qualified to perform the work. But he is, on the contrary, compelled to be a fugitive, and to pass forty additional years in another country, where, doubtless, many a sad tale of the afflictions of his people reached his ears. The call is at length made on him, at an apparently late day. It is an unfavorable indication of character, when an individual obtrudes himself, as it were, on the sacred office, and cannot wait till God has opened the way. (Apost. Past.).—*Periods of delay in the kingdom of God, viewed as seasons of ripening:* I. When the ungodly ripen for judgment [Gen. xv. 16]; II. When believers are exercised in implicit submission to the divine will; III. When the agents of God are trained for his service.

Ver. 30. *The burning bush,* [סְנֶה *a thorn-bush, bramble.* Robinson: *Lex.*—Tr.] viewed as an emblem and type: I. Of the Israelites, who, when they were in Egypt, resembled a degenerate, wild thorn-bush—burning, but not consumed in the furnace of affliction, amid fiery trials: II. Of the Messiah, whose human lowliness (thorn-bush) was united with divine glory (the flame in the bush) in *one* undivided Person (the bush was not consumed); III. Of the Christian Church, which bears the shame of the cross, but amid all its trials, exhibits an indestructible vital power. "This bush has been burning nearly 2000 years, and still no one has seen its ashes." (From Starke and other earlier writers.)

Ver. 32. **Moses trembled,** not from servile fear, but in devout humility. How well it is, when a pastor experiences this holy trembling on entering the pulpit, not only at the commencement of his ministry, but ever afterwards! Does not this child-like awe—this reverence in the presence of God—present a barrier to many idle words, to many vain gestures, to many a sinful act? Is it not a stimulus, always urging him to speak and to act as in the divine presence, by the direction of the Spirit, after the mind of God? (Ap. Past.).

Ver. 33. *The words: Put off thy shoes, etc., an admonition to put away all the pollutions of the world, and all pride, in the presence of the Lord:* addressed, I. To pastors, whether in the study, or in the pulpit; II. To the hearers, whether they are approaching the house of God, or are engaged in the services.

Ver. 34. **I have seen**, etc. *The deeper our distress is, the nearer is God:* I. He sees the afflictions of his people; II. He hears the sighing of the believer; III. He comes with his aid at the proper moment; IV. He sends forth his servants.

Ver. 35 ff. **This Moses.** (See above, Doctr. and Eth., No. 1.).

Ver. 38. **Who received the lively oracles.**—*The law of God, too, is a living word:* it has a life of its own,—emanating from the living God; I. To man, *in the state of innocence*, it was a life-giving power, not weighing down nor destroying, but developing and guiding, his natural life. II. *In the state of sin*, man does find that the law is "the letter that killeth" (2 Cor. iii. 6), for it exposes his spiritual death, and threatens him with death eternal. Yet, even here it manifests its own life, else would it not burn like fire in the sinner's heart, and pierce like a two-edged sword; yea, it imparts life, by awakening the conscience, and pointing to Him whose word gives life, John vi. 63. III. (Lastly,) *in the state of grace*, the law is neither dead nor set aside; for, with respect to its own nature, it now receives additional vital power in Christ, who unfolds and fulfils it; and, with respect to the believer himself, it enters fully into his heart, acts in unison with his spiritual nature, inspires him with love, and enables him, through the Holy Spirit, to follow after holiness.

Ver. 39. **Whom our fathers would not obey.**—We are here furnished with a useful guide, when we encounter persons who attempt to justify their disobedience to evangelical truth, by appealing to the fathers, to the ancients. We are taught to reply, that we will cheerfully render all that is due to the memory of the fathers, but that in so far as they were disobedient to the Gospel, their conduct cannot serve as an example for us, since the infallible word of God alone, is, and always must continue to be, our rule of faith and practice. (Apost. Past.).—**In their hearts turned**, etc.—Behold this image of those ungrateful Christians who turn away from the Redeemer by whom they were delivered from sin, and, with their hearts, return to Egypt, the corrupt world. (Starke).—This is one of Satan's snares. When a soul is touched and awakened, he seeks to regain control over it, by reminding it of the sensual enjoyments which it had formerly found in the service of sin.

Ver. 40. **Saying unto Aaron.**—How circumspectly this case should teach the servants of God to walk. No intellectual strength, nor any official rank or dignity, can protect us against the snares of the enemy, unless we perseveringly walk, by faith, with God. When we forsake his presence, we cannot successfully resist either specious promises or violent threats. (Apost. Past.).

Ver. 42. **Then God turned, and gave them up.**—God inflicts the most severe punishment, when he abandons men, and gives them up to their own perverted mind, so that one sin impels them to the commission of another. (Starke).—**Have ye offered to me**, etc.—God does not regard the sacrifices which the *hand*, but those which the *heart* and *mind*, offer to him. Ps. li. 19. Isai. lxvi. 2. (Starke).

Ver. 43. **I will carry you away.**—There is a certain analogy between the guilt which man contracts, and the punishment which God inflicts Idolatrous nations are his agents in punishing the idolatry of the Jews. (Starke).—God removes men to new habitations, sometimes in wrath (ver. 43), sometimes in mercy, ver. 4. (Starke).

On the whole section, ver. 17–43.—*Moses, viewed as the deliverer of his people, and Christ, as the Redeemer of the world:* I. The resemblance between Moses and Christ; (*a*) both received the attestation of God: the miraculous deliverance in infancy (Pharaoh and Herod); the training for the great work, in retirement (Moses at the court of Pharaoh, and in the wilderness; Jesus in the abode of the carpenter, and in the wilderness near Jordan); the solemn call to assume office (Moses at Horeb; Jesus at his baptism); abundant gifts of the Spirit, and power (Moses, "mighty in words and in deeds," ver. 22; Jesus, "mighty in deed and word," Luke xxiv. 19); the deliverance wrought by each, and the judgment which, in each case, visited an ungrateful and disobedient people.—(*b*) both are disowned and rejected by the people: their divine mission was not recognized, ver. 27, their holy sentiments were blasphemed, ver. 28, the liberty which they offered, was scorned, ver. 39, their memory was blotted out by an ungrateful generation, ver. 40. II. Christ's superiority to Moses. The latter delivers from temporal, Christ, from spiritual bondage; Moses delivers Israel, Christ, mankind; Moses was the agent of a temporal, Christ, the author of an eternal redemption [Heb. ix. 12]; Moses was a servant [Heb. iii. 5], Christ, is the Lord.—*The early training of Moses an illustration of God's mode of preparing his chosen instruments:* by means of, I. Great dangers, and divine protection, ver. 21; II. Human learning, ver. 22, and divine illumination, ver. 30; III. Varied experience of the world, ver. 22–24, and retired self-communion, ver. 29; IV. Painful humiliations, ver. 27, 28, and rich exhibitions of divine grace, ver. 32–34. (A similar view may be taken of the early history, and later experience of Joseph, David, Elijah, Paul, Luther, etc.).—*God's chosen instruments:* I. The materials which he selects; II. The mode in which they are prepared; III. The tests to which they are subjected; IV. The work which he performs through them.—*Moses, a model, as a true reformer:* possessing, as he does, the indispensable qualifications of, I Treasures of knowledge, and of religious experience; II. Clear views of the age in which he lived, and an ardent love for the people; III. An heroic spirit, in the presence of the world, and childlike humility in the presence of God and his word.—*Moses, both a man of God, and also a man of the people:* I. By birth, he belonged *to* the people; II. In spirit and character, he stood *above* the people; III. He labored in word and in deed *for* the people; IV. He acted *against* the people and their evil desires, in conformity to the law of God.—*Moses among his people*, or, *The grace of God, and the ingratitude of men:* I. The grace of God, ver. 35–38; II. The ingratitude of men, ver. 39–43.—[*The flight of Moses from Egypt*, ver. 29: I. The circumstances which occasioned it; II. The divine purpose in permitting it; III. The results.—Or, viewed as illustrative, I. Of human character; II. Of the ways of Providence.—Tr.]

§ III. *The third part of the discourse, embracing the period extending from the post-Mosaic age, to that of Stephen.*

Chapter VII. 44–53.

44 Our fathers had[1] the tabernacle of witness in the wilderness, as he had appointed,
speaking[2] [who spake] unto Moses, that he should make it according to the fashion [pat-
45 tern] that he had seen. *Which also our fathers that came after[3] [fathers, having re-
ceived it] brought in with Jesus into the possession [with Joshua, when they took pos-
session] of the Gentiles, whom God drave [thrust] out before the face of our fathers,
46 unto the days of David; *Who found favour before God, and desired to [asked that he
47 might] find a tabernacle [dwelling-place] for the God[4] of Jacob. *But Solomon built
48 him a house. *Howbeit the Most High dwelleth not in temples[5] [in that which is]
49 made with hands; as saith the prophet, *Heaven *is* my throne, and earth *is* my foot-
stool: what [kind of, ποῖον] house will ye build [for] me? saith the Lord: or what
50 [which] *is* the place of my rest? *Hath not my hand made all these things?
51 *Ye stiffnecked and uncircumcised in heart[6] and ears, ye do always resist the Holy
52 Ghost: as your fathers *did*, so *do* ye. *Which [one] of the prophets have not your
fathers persecuted? and they have slain them which shewed before of [who foretold] the
coming of the Just One; of whom ye have[7] been [become] now the betrayers and
53 murderers: *[Ye] Who have received the law by the disposition [law as regulations]
of angels, and have not kept *it*.

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[1] Ver. 44. a.—ἐν after ἦν in the *textus receptus*, is but feebly supported [by D. E. Syr., etc.], and may unhesitatingly be regarded as spurious. [Omitted in A. B. C. Cod. Sin., and by Lach., Tisch. and Alf.—Tr.]

[2] Ver. 44. b.—[For *speaking*, (Tynd.; Cranm.; Geneva; Rheims), the margin proposes the preferable version: *who spake*.—Tr.]

[3] Ver. 45.—[διαδεξάμενοι; for *that came after* (Cranmer), the margin offers the version (Tynd.; Geneva; Rheims): *having received* (*i. e., it*). "Διαδέχομαι—*to receive through* a series of persons, *to receive by succession, to succeed to*." Robinson: *Lex. N. T.*—Alford translates: "having inherited it," and regards *that came after* as "ungrammatical;" Hackett: "having received;" J. A. Alexander: "receiving."—Tr.]

[4] Ver. 46.—The reading τῷ Θεῷ [of *text. rec.* after σκήνωμα] is genuine, according to the testimony of A. C. E., of all the ancient versions, and of the fathers; Lachmann, on the other hand, prefers τῷ οἴκῳ, which is found, it is true, in B. D. H., but does not equally well suit the context. [οἴκῳ occurs also in Cod. Sin. (original); a later hand substituted Θεῷ.—Tr.]

[5] Ver. 48.—The *textus receptus*, following the authority of H, and several fathers, inserts after χειροποιήτοις the word ναοῖς, which is wanting in all the other MSS. of the first rank [A. B. C. D. and also Cod. Sin. Syr. Vulg., etc.], and is evidently an explanatory addition of a copyist. Bengel had already assigned this character to it. [Rejected by the recent editors; "a gloss from ch. xvii. 24." (de Wette).—Tr.]

[6] Ver. 51.—The plural, καρδίαις, is attested by A. C. D., [and also Cod. Sin.] it is true, and adopted by Lachmann, whereas the singular, τῇ καρδίᾳ, occurs only in E. H.: but the latter is, on the other hand, sustained by the ancient oriental versions [but not the Vulg.: *cordibus*], and by the majority of the fathers. The plural seems to be an alteration to suit, partly ἀπερίτμητοι which precedes, and partly the parallel term ὠσίν, which follows; the singular would scarcely have been substituted by later copyists for the plural, if the latter had been the original reading. [The sing. adopted by Tisch. and Alf.—Tr.]

[7] Ver. 52. ἐγένεσθε is, without doubt, the genuine reading [found in A. B. C. D. E., and adopted by Lach. Tisch., and Alf.], while γεγένησθε [of *text. rec.*] is supported by only a few of the oldest MSS. [H., etc.—Cod. Sin. exhibits εγενεσθαι.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 44. *a.* **Our fathers had the tabernacle of witness.**—The original term, אֹהֶל מוֹעֵד, [*e. g.* Numb. xvi. 18, 19], is translated by the Septuagint, and here also, σκηνὴ τοῦ μαρτυρίου. As the precise meaning of מוֹעֵד is not by any means positively established, the assertion (de Wette, Meyer) that the derivation of the word [by the Sept.] from עוּד, עֵד, is erroneous, possesses no decisive authority. It is still a matter of doubt whether the term should be taken in the sense of "tent of assembly," or "tent of revelation (witness, testimony)." [According to the current interpretation, the word is derived from the root יָעַד, and the term is regarded as equivalent to "tabernacle of the congregation," or "tent of assembly." ROBINSON: *Lex. Old Test.*].—A σκηνή is mentioned both in the foregoing, and in the present verse; in the former, it is that of an idol, in the present, that of the true God. Such appears to be the relation of the two verses to each other, although it is not the speaker's intention to give special prominence to the contrast presented by an idolatrous worship, on the one hand, and a worship acceptable to God, on the other. It is rather the sanctuary itself, to which he refers in this portion of the discourse, ver. 44–50. The sanctuary was, at first, the sacred *tabernacle*, in the wilderness, and, subsequently, in Canaan; from the time of Solomon, it was the temple, the holy *house*, ver. 47.

b. **As he had appointed who spake** [marg.] **unto Moses.**—The sanctity of the tabernacle is here demonstrated by the fact that God gave explicit directions to Moses respecting the manner in which it should be made, namely, "after the pattern which was shewed" to Moses on Mount Sinai, Exod. xxv. 9, 40. Thus, the sacred tabernacle, together with its "instruments," was made with hands, or, was a human work, it is true; but at the same time, it was a sanctuary prepared by God's express command, and made in accordance with a divine ideal and primordial type. On this point Philo (Life of Moses, III. Op. ed. Mangey, II. 146) expresses himself as follows: As to the construction Moses had been thus instructed: *τῶν μελλόντων ἀποτελεῖσθαι σωμάτων ἀσωμάτους ἰδέας τῇ ψυχῇ θεωρῶν, πρὸς ἃς ἔδει, καθάπερ ἀπ' ἀρχετύπου γραφῆς καὶ νοητῶν παραδειγμάτων αἰσθητὰ μιμήματα ἀπεικονισθῆναι.* [The following translation is given in the edition of 1613, Lib. III. 515: Placuit igitur tabernaculum erigi, cujus apparatum ex oraculis in monte Moses didicerat, *futuri ædificii contemplatus ideas incorporeas, ad quarum exemplar intelligibile oportebat designari sensibiles imagines.*"—TR.]

VER. 45. **Which also our fathers, having received it** [marginal rendering], **brought in,** etc.—The sacred tent continued to be the sanctuary, not merely in the wilderness, but also in the land of Canaan, until the age of David and Solomon. The words *οἱ πατέρες ἡμῶν*, refer, as the connection shows, to another generation of the fathers, namely, the contemporaries of Joshua, who came with him into the country and occupied it. [*Jesus*, here, as in Heb. iv. 8, is the Septuagint form of *Joshua*, and retained in the Engl. version.—TR.]. Still, the words *μετὰ Ἰησοῦ* do not so belong to *οἱ πατ. ἡμῶν*, as if they were intended to define the age of the latter with precision, as, in that case they would necessarily be preceded by the article [*i. e. οἱ μετὰ*]; they belong, strictly speaking, to the verb *εἰςήγαγον*. *Διαδεξάμενοι* is not equivalent to *successores*, neither is it substituted for the adverb *afterwards* [*postea, deinceps* (Wolf.)], but conveys the thought that this generation had obtained possession of the tabernacle, as a sacred and precious inheritance *received* from the fathers. The words *ἐν κατασχέσει τῶν ἐθν.*, in so far lack precision as they term, when literally understood, the act of taking possession of the *territory* which belonged to the conquered and expelled nations [*ἐθνῶν*], the act of taking possession of the *nations* themselves. The specification of the time: *ἕως τῶν ἡμερῶν Δαυίδ*, does not belong to, *ἐξῶσεν*, as Kuinoel and Baumgarten assert, but to *εἰςήγαγον*. According to the former construction, the sense would be, that the work of expelling the Canaanitish nations had continued until the days of David. But the expulsion of those nations is treated as a subordinate point in the present passage, which refers mainly to the sanctuary and its history. If the words are, on the other hand, connected with *εἰςήγαγον*, they imply that the tabernacle had been brought with Joshua into the country, and had continued to be the sole sanctuary of Israel from that period to the age of David.

VER. 46, 47. **Who—desired - - - of Jacob.**—It is an arbitrary procedure, as far as the principles of lexicography are concerned, and also unnecessary, to assert (Kuinoel) that *ᾐτήσατο* is to be taken in the sense of *desiderabat* [instead of the more accurate version: *asked for himself* (J. A. Alex.; Hack.).—TR.]. For, even if a *petition* of such a nature, addressed by David in prayer to God, is not found in the sacred narrative, analogous sentiments do occur in Ps cxxxii. (or Ps. cxxxi., according to the Septuagint). The first five verses doubtless occurred to the mind of Stephen at the moment, *e. g.* ver. 5: *ἕως οὗ εὕρω τόπον τῷ κυρίῳ, σκήνωμα τῷ θεῷ Ἰακώβ.* The word *σκήνωμα*, as contradistinguished from *σκηνή*, designates a fixed and permanent dwelling-place, and here refers, as the connection shows, to a dwelling-place that is worthy of the God of Jacob, *i. e.* to an appropriate sanctuary. This urgent petition of David, which, in Ps. cxxxii. is expressed in the form of a vow, was not granted by God to the king. [Comp. 2 Sam. ch. vii.]. Stephen does not here distinctly state this fact, but assumes that it is well-known to his hearers. It is also worthy of observation that the thought or wish respecting the building of a temple, and the subsequent completion of the building, are alike represented, in ver. 46 and ver. 47, as a thought of man and a work of man, and that neither was the result of a divine appointment and command, or of divine directions concerning the details, as in the case of the tabernacle, ver. 44.

VER. 48–50. **Howbeit the Most High dwelleth not,** etc.—The train of thought is the following:—Although Solomon was successful in substituting for the portable tent a well-built house, a magnificent temple, as the sanctuary, still the temple can never be regarded as the truly appropriate and exclusive dwelling-place of God, to which his presence and the manifestation of himself are restricted. The particle of negation *οὐκ* after *ἀλλά*, is placed emphatically at the head of the sentence, as a protest against the delusive and superstitious opinions of the Jews respecting the dignity of the temple. The terms *ὁ ὕψιστος* and *χειροποίητα* present a contrast. The former, corresponding to the conception expressed by *ὁ θεὸς τῆς δόξης*, sets forth the infinite glory and grandeur of

God; the latter (which the Septuagint has even employed in the place of the word *sanctuary*, *i. e.* that of Moab, in Isai. xvi. 12, and elsewhere applies to idols), is purposely used here without the word *ναοῖς*. It thus contrasts the general conception of a human work with that of the Creator himself, and classes the Jewish delusion respecting the temple with the superstition that is connected with idols. The prophetic words to which Stephen appeals, Isai. lxvi. 1, 2, are quoted by him from the Septuagint with unimportant verbal variations. They express the following thought:—The whole creation, vast as it is, is the dwelling-place of God, and therefore no house built by men can be his exclusive abode, or contain him. As He is himself the Creator of all things, he cannot need the aid of man in preparing the **place of his rest.** When Stephen repeats this prophetic passage, he indirectly furnishes a divine declaration which sanctions any change of the temple-worship that might be effected through Jesus and the Gospel. He contends against the delusion that the temple was, in an absolute sense, the necessary and only place in which God could be acceptably worshipped. [Comp. also Solomon's words, 1 Kings viii. 27; 2 Chron. vi. 1, 2, 18, and Paul's, Acts xvii. 24.]. But he does not, as Baur and Zeller conjecture, intend to speak disparagingly of the temple itself, or of the worship offered in it. Not a trace of such a purpose can be found in his words, neither does the tenor or general plan of his discourse authorize the supposition that he was influenced by such a motive.

VER. 51. **Ye stiffnecked and uncircumcised**, etc.—The speaker very suddenly changed the tone in which he had hitherto addressed his hearers. He had sketched the ancient history of the people, but now speaks of his contemporaries. He had spoken of earlier manifestations and interpositions of God, but now directs attention to the Person of Christ. He had referred to former generations of Israel, but now dwells with a searching glance on his own times. He had hitherto spoken in an unimpassioned style, but now addresses his hearers with irrepressible indignation and a flaming zeal. His historical statements had mainly served as means for *vindicating himself*, in view of the charges advanced by his enemies, and had only indirectly referred to the errors of his contemporaries. But his language now assumes an *aggressive* character, and, with all the fervor of a prophet, he accuses his hearers of grievous sins which they had committed. The transition is sudden, but by no means unnatural, for even while the speaker repeated the history of former generations, his glance was fixed on his own age. There is, consequently, no reason for imagining that any external cause, any interruption on the part of the audience, such as angry outcries or threatening gestures, induced Stephen to adopt this severe style of address (Kuinoel; Olshausen).—The humiliating accusation is frequently repeated in the Old Testament, that the Israelites were stiffnecked and uncircumcised in heart and ears [*e. g.*, Exod. xxxii. 9; xxxiii. 3; Lev. xxvi. 41; Deut. x. 16; Ezek. xliv. 7, that is, "rebellious, like a stubborn ox." (J. A. Alex.).—"Circumcision, viewed as a purificatory rite (*Sept. περικαθαριεῖ*= מָל, Deut. xxx. 6), and as a consecration, is figuratively ascribed to the heart and the ear." (de Wette). "The sense is: They are men whose mind and understanding are as rude as those of pagans" (Meyer).—TR.].—It is here Stephen's main purpose to rebuke the deep-rooted unwillingness of the Jews to be governed by the Spirit of God, and to submit to his will. Hence he produces the positive charge (which is designedly expressed with great emphasis in the phrase: *ἀντιπίπτειν τῷ πν. τ. ἁ.*) that they violently resisted the guidance of the Spirit of God. The reproach is, at the same time, so expressed, as to apply to the entire people of Israel, in all their successive generations: *ὡς οἱ πατέρες ὑμῶν καὶ ὑμεῖς* and, *ὑμεῖς ἀεὶ—ἀντιπίπτετε.*

VER. 52. **Which of the prophets have not your fathers persecuted?**—The proof of the charge: *ἀεὶ τ. πν. τ. ἁ. αντιπίπτετε*, is given. Their fathers persecuted and slew the prophets who spake as they were moved by the Holy Ghost, yea, persecuted them all without exception (*τίνα—οὐκ ἐδ.*). Their ancestors had persecuted and slain those men who foretold that the Messiah would come, *ὁ δίκαιος*, He who would be the only and the perfectly Righteous One, and who would "justify many." Isai. liii. 11. All that the fathers had done to the prophets—Stephen continues—the men of this generation have done to Him who was promised by the prophets. Of Him ye have become **the betrayers and murderers.**—They became *προδόται* (corresponding to *ἐδίωξαν*), by accusing Him, and delivering Him into the power of Pilate—and *φονεῖς* (corresponding to *ἀπέκτειναν*) by crucifying Him.

VER. 53. [Ye] **who have received the law,** *εἰς διαταγὰς ἀγγέλων*, *i. e.*, that it might be revered and obeyed, as consisting of regulations made by angels (*legem eo habendam loco, quo habendæ essent constitutiones angelorum;* Bengel). Meyer's objection to this interpretation (namely, that it cannot be correct, since Israel received the law as containing commandments, not of *angels*, but of *God*) confounds Stephen's words with those that are employed in Exod. ch. ii. [ver. 1, 19, 22, where the angels are not mentioned]. The interpretation: *legem ab angelis promulgatam*, arbitrarily disowns the proper signification of *εἰς*, and confounds it with *ἐν* [See WINER: *Gram. N. T.*, ₰ 32. 4, ult.; ₰ 49. a. ult.; ₰ 50. 4. b.—TR.]. It is certainly true that the original Hebrew does not speak of the coöperation of the angels at the giving of the law; but their presence and operations on that occasion are mentioned in rabbinic traditions, of which a trace may already be discovered in the Septuagint, Deut. xxxiii. 2 [the words: "from his right hand went a fiery law for them", being there rendered: *ἐκ δεξιῶν αὐτοῦ ἄγγελοι μετ' αὐτοῦ.*—In Jos. *Ant.* xv. 5. 3, Herod says: "We have learned our—doctrines and — laws from God *δι' ἀγγέλων.*" "The key to the right rendering seems to be the similar expression in Gal. iii. 19—*διαταγεὶς*—*announced* by angels; *εἰς διατ. ἀγ.*, *at the injunction of angels.*" (Alford). Robinson, in Lex. *ad verb.* translates: "according to (by) the arrangements of angels." See also Heb. ii. 2.—TR.].—The relative *οἵτινες* always generalizes, by extending that which applies to one subject to many others of the same kind, or by evolving a general conception from a particular subject. Thus, in the case before us, the present generation of the people of God is combined by Stephen with all that preceded it, and all are placed in the same category by him—all are found to be alike disobedient to the law which they had received from God. This prominent feature in the character of the nation, is both the original cause, and also furnishes an explanation, of the conduct observed by the Israelites towards Jesus and his followers.

General Remarks [referred to in Exeg. note on Ver. 2, 3. a.—Tr.].—*a. The main design of the discourse.*—Interpreters have, at all times, differed widely in their statements of the general tenor of this discourse, as well as of its relation to the offences with which Stephen was charged, and to the course of history in general. Erasmus has, no doubt, expressed the real sentiments of many interpreters, when he says: *Multa inesse, quæ non ita multum pertinere videantur ad id, quod instituit.* But Bengel is fully justified when he replies: *Quamquam non ponit enuntiationes enuntiationibus adversariorum directe contradicentes, tamen ad omnia nervose respondet.* There is, at all events, no reason to suppose, as Kuinoel does, that Stephen had not yet reached his main argument when he was interrupted by the tumultuous cries of his hearers, and that he was hastily executed before he had completed his discourse. Dr. Baur suggested subsequently (*De orat. hab. a Steph. cons.*, 1829) that the following was the theme of the discourse:—The more gloriously God manifested his grace to Israel, even from the beginning, the more perverse and ungrateful was the conduct of the people. This proposition is strictly true, but it applies only to the Mosaic age, ver. 17 ff.; whereas not one word occurs in the part which refers to the patriarchial period, ver. 2–16, with the sole exception of ver. 9, which could suggest such a thought. Hence Luger (*Zweck*, etc., *d. Rede. d. Steph.*, 1838), and Baumgarten (I. 131 ff.; 142), have endeavored to find the leading thought of the discourse elsewhere. The former supposes it to be the subordination of the law to the promise; the latter finds it in the progressive character of divine revelation under the old covenant. However, Stephen does not assign such a prominent position to either of these thoughts, as to authorize us to suppose that he had chosen it as the theme of his discourse. But there is a view presented by him which reveals his main design in speaking. In striking contrast with the dark shadow of man's unbelief and disobedience to the Spirit of God, and to the men whom he sent,—a deep shadow that falls on Israel,—Stephen presents to our view the brightness of the δόξα of God, ver. 2. He dwells on the unlimited glory and the absolute independence of God, by virtue of which he revealed himself from the beginning, at any time or place, in any form or order, according to his own pleasure, not being restricted either to the temple as the exclusive place of his presence, or to the land of Canaan, as the only region suited for his revelations. It surely cannot be regarded as a merely accidental circumstance, that Mesopotamia (ver. 2), Egypt (ver. 9, 10, 22, 34, 36), the desert of Arabia (ver. 30 ff., 36, 38), together with the promised land itself (ver 4 ff., 45), are mentioned as the regions in which God had spoken with the fathers, and revealed himself in his miracles. It is, accordingly, the main design of Stephen's discourse to combine both a vindication of himself, and also a sharp rebuke of his hearers with explanatory statements of the history of the people of Israel. The past is the mirror in which he views the present; it exhibits distinctly as well the glory and absolute sovereignty and liberty of God in revealing himself, as also the insensibility and perverseness of Israel, both in earlier ages and also at the present time. The latter thought is expressed at the close, ver. 51 ff., in the form of a direct and emphatic reproach.

b. The historical genuineness of the discourse. It is only very recently that the entire discourse has been represented as supposititious, and written, irrespectively of historical facts, at a later period, (Baur, Zeller, and B. Bauer). The argument which has been adduced in support of this opinion, (namely, that the skill with which the materials are selected and arranged, betrays that it is an elaborate production of the pen), is by no means adapted to sustain it. The peculiar character of the discourse, on the contrary, (which has given rise to a very great diversity of opinions respecting its leading theme and real purpose,) is precisely an argument in favor of its genuineness. For, if it were spurious, and had been composed with only a general reference to the circumstances, it would, without doubt, have replied with far more fulness and directness to the charges brought against Stephen, than it does in its present form. It has also been represented as altogether inconceivable that such a discourse should have been preserved, and handed down to a succeeding age with entire accuracy and precision. To this objection it may be replied: (1.) Such a discourse could be the more easily retained in the memory, precisely on account of the historical matter which it presents, and the chronological order which it observes.—(2.) No circumstance could have operated more powerfully than the martyrdom of Stephen, which immediately followed the delivery of the discourse, in inducing the Christians of his day to remember his last words with deep feeling, to repeat them with devout and grateful sentiments, and, indeed, to commit them to writing at an early period, for the sake of preserving his dying testimony. It was in this spirit that, at a later period, the narratives concerning other martyrs were carefully written. It cannot be a source of embarrassment to us, that we do not know the name of the writer who first of all recorded the discourse. It is obvious that he was a Christian, and not an enemy; it is not, in itself, an improbable circumstance, that some Christians may have been present as hearers at the meeting of the Sanhedrin, when the discourse was delivered. Still, even if Saul was also present at the time, as we have every reason to believe, the conjecture that he, rather than any other person, should have committed the discourse to writing (Baumgarten, I. 129), is not supported by a single consideration that is of weight.

DOCTRINAL AND ETHICAL.

1. If the image of God himself could become an idol [ver. 41, note], the temple, the house of God, may also, by a gross perversion, become the medium through which man is conducted to superstitious and idolatrous practices. The tendency of fallen man to occupy himself with created objects, is here plainly seen. When he finds an object that reminds him of God, that guides him to God, and that aids him in his devotions, he is apt to regard it as possessing an independent existence of its own, as invested with a holy and sanctifying power, and as a pledge of communion with God, and of eternal life. He now reveres it above its just claims, and thus it ultimately takes precedence even of the living and personal God himself. At this point superstition and idolatry appear in a fully developed form. Such an object was the temple, when the Israelites placed all their trust and confidence in it, and exclaimed: "The temple of the Lord is here [are these]." Jer. vii. 4. Such an object even the Church may become, that is, not merely the sacred edifice, but the Church of Christ itself, whenever ecclesiasticism is more highly exalted, even if unconsciously, than Christianity, and whenever the living Christ and a living communion with him are reduced to a subordinate rank. It is always appropriate, in such cases, to warn and admonish men, and to remind them in the most impressive manner, of their duty to worship God in spirit and in truth, to offer him the worship of the heart, and seek a living communion with him. It was in this manner that the ancient prophets bore witness, and rebuked the people; Stephen, who quotes the prophets, adopts the same course, in the present case. So, too, the Reformation was a return to the only acceptable mode of worshipping God, *i. e.*, in spirit and in truth. And it is even now needful to repeat the warning, to guard men against superstitious practices and the deification of *χειροποίητα*, and teach them to beware of the cry: "Lo, here is Christ, or there." Matth. xxiv. 23.

2. The *unity* which is observable *in the history of revelation*, is admirably illustrated in the discourse of Stephen, with respect both to God and to man. God had formerly given promises; he now fulfils them. He had formerly sent his servants, the prophets, whose principal duty was no other than that of announcing the Messiah who was to come (ver. 52, comp. with ver. 37). The Just One, who was promised, has now come. But men resist the Spirit of God, and the counsel of his grace; the fathers persecuted, and even slew those men of God, the prophets; and, finally, their children and descendants betrayed and murdered that Just One. They received, but did not obey the law and the word of God (*λόγια ζῶντα*). To them the offer of grace in Jesus is made; but they reject alike that offer and the kingdom of God. If the fathers did not keep the law in its spirit, their descendants imitate their example with respect to the Gospel and the grace that came by Jesus Christ.

HOMILETICAL AND PRACTICAL.

VER. 44. **According to the fashion that he had seen.**—God has made religion on earth and man's worship of him, conformable to the religion of heaven, which is the true pattern; Mt. vi. 10, "Thy will - - - in heaven." (Quesn.)

VER. 45. **Whom God drave out.**—All uncleanness must be removed from the heart which is to become the abode of God, even as the Canaanites were expelled when Israel entered in; 2 Tim. ii. 21. (Starke).—Be of good cheer, ye evangelical heralds! Carry forth the witness of the word of Jesus into heathen lands with confidence. God will there drive out heathenism before your face, and raise up Christians! (id.).

VER. 46, 47. **David desired - - - Solomon built.**—David was a type of Christ, who, in his humiliation, "prepared abundantly," by the store of his merits, for the building of his church; (1 Chron. xxii. 5.). Solomon was a type of Christ in his state of exaltation, building up his church with materials that were purchased with his blood; Eph. ii. 21. (Quesn.).—The temple of Christ is built in the heart of him alone who loves peace [Solomon, *i. e. pacific.*]. (Starke).

VER. 48. **The Most High dwelleth not in temples.**—*What materials does the Lord employ in building his church?* I. Not gold and silver (earthly power and splendor); II. Not wood and stone (the religion of mere decorum, an external, mechanical service); III. Not paper and parchment (external creeds and modes of church government); but, IV. Hearts that are endowed with life (established on Christ in faith, united together in love, and ripening in hope for heaven.).—*Idolatry*, not only *without the pale* of the church, but also *in* it, and *by means of* it. [See DOCTR. No. 1, above.].—*The divine right, and the human imperfections of the visible church.*—*The mode in which God builds his temple:* I. In the church; II. In the hearts of men; III. In heaven.—*The manner in which the Holy Spirit builds the temple of God:* I. In the church; II. In the closet; III. In the communion of saints; IV. At the consummation of the kingdom of God. (Kapff, *at the Eccl. Convention*, 1857).—*The true temple of God:* I. The visible temple ought not to be undervalued, ver. 46, 47; II. The invisible temple ought not to be forgotten, ver. 48–50.

VER. 51. **Ye - - - uncircumcised in heart and ears.**—When the heart is uncircumcised, the ears are in the same condition. When our penitent hearers experience the power of the word of God in their hearts, they are willing to lend an ear to our words. But when they repel the word from their hearts, they also stop their ears, like the hearers of Stephen, ver. 57. (Ap. Past.).

VER. 52. **Which of the prophets have not your fathers persecuted?**—*The striking uniformity observable in the kingdom of God* [see DOCTR. No. 2, above]: I. On the part of God (unchanging grace and truth); II. On the part of man (continued blindness and hardness of heart).—We often extol the excellence and holiness of the founders of useful institutions, without, however, manifesting their spirit. (Quesn.)

Ver. 53. **Who have received the law . . . not kept it.**—The pagans, who have received the law taught by nature, are punished when they transgress it [Rom. i. 20 ff; ii. 14, 15]. Of how much sorer punishment are they worthy, who have received the law by the revelation of God, and, nevertheless, trample it under their feet! (Starke).

On the whole discourse of Stephen.—*The holy men of God of former ages, exhibited to posterity:* I. As heralds, who proclaim aloud the grace and truth of God; II. As preachers of repentance, who address a degenerate race.—[*Stephen's discussions with the Jews* (vi. 9, 10; vii. 2–53): I. The causes which led to them: (*a*) His evangelical labors; (*b*) their ignorance and prejudices. II. The manner in which they were conducted: (*a*) On the part of Stephen; (*b*) on the part of the Jews. III. The virtual triumph of the truth: (*a*) Revealed in "the wisdom and the spirit by which Stephen spake" (vi. 10); (*b*) and in the inability of the Jews to resist by argument (vi. 10; vii. 54, 57). IV. The results: (*a*) Revengeful feelings in the adversaries of the truth; (*b*) conviction produced in the minds of the candid. (The whole suggesting the following: (1) The repetition of such scenes in the subsequent history of religion; (2) the weapons which religion employs; (3) The guilt of those who reject religious truth; (4) The final decision of all disputes by the Judge of the living and the dead.—Tr.]

C.—STEPHEN IS STONED, BUT DIES WITH BLESSED HOPES, A CONQUEROR THROUGH THE NAME OF JESUS.

Chapter VII. 54–60.

54 [But] When they heard these things, they were cut to the heart, and they gnashed
55 on him with *their* teeth. *But he, being full of the Holy Ghost, looked up steadfastly
into [to] heaven, and saw the glory of God, and Jesus standing on the right hand
56 of God, *And said, Behold, I see the heavens opened,[1] and the Son of man standing
57 on the right hand of God *Then they cried out[2] with a loud voice, and stopped their
58 ears, and ran [rushed] upon him with one accord, *And cast *him* out of the city, and
stoned *him:* and the witnesses laid down their clothes at a young man's feet, whose
59 name was Saul. *And they stoned Stephen, calling upon *God*[3], and [invoking, and]
60 saying, Lord Jesus, receive my spirit. *And [But] he kneeled down, and cried with a
loud voice, Lord, lay not this sin to their charge. And when he had said this, he
fell asleep.

[1] Ver. 56. Tischendorf, who follows the authority of A. B. C. [also Cod. Sin.], prefers the reading διηνοιγμένους to ἀνεῳγμ.; the latter is the usual reading, and is attested by D. E. H., as well as some of the fathers. [Lach. and Alf. concur with Tisch.—Tr.]

[2] Ver. 57. κράξαντος, in place of the usual reading, κράξαντες, is found only in one manuscript [a minuscule ms.], and is unquestionably spurious. [The plural, of *text rec.*, is found also in Cod. Sin., and is retained by all the recent editors.—Tr.]

[3] Ver. 59. [" *Upon God* is introduced by the Geneva version, and King James's, no doubt with a good design, but with a very bad effect, that of separating Stephen's invocation from its object, and obscuring, if not utterly concealing, a strong proof of the divinity of Christ." (Alexander).—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 54. **When they heard these things.**—The terms of reproach which the speaker employed, when he reminded his hearers of their ungodly sentiments, their violations of the law, and the guilt which they had contracted by crucifying Jesus, deeply wounded their pride. Their wrath, which they could scarcely control, found a vent, when he uttered the next words. [For διεπρίοντο, see above, note No. 3, on ch. v. 33, appended to the text.—Tr.]

Ver. 55, 56. **But he, being full of the Holy Ghost.**—While his hearers yielded more and more to their violent passions, and were filled with a carnal fire, and, indeed, with a spirit from the bottomless pit, the soul of this faithful witness, on the contrary, was filled, by the grace of God, with a heavenly fire—he was *full of* the Holy Ghost from above. Instead of looking at the men who surrounded him, and whose increasing fury might have inspired him with fear, or awakened a carnal zeal in his own soul, he looked up, and, full of faith and hope, directed his longing glance towards heaven And he gazes in the spirit, in an ecstasy, on an object which the eye of the body cannot behold, and which no other person in that place saw at that moment, namely, the *δόξα Θεοῦ* (comp. *ὁ Θεὸς τ. δόξης*, ver. 2), the celestial splendor in which God himself appears; he saw, too, Jesus standing on the right hand of God. As a fearless confessor, he declares aloud all that he beholds. He mentions, in ver. 56, two particulars which characterize this internal vision:—first, **the heavens are opened** even unto the innermost sanctuary, unto the highest heaven (and here the plural number claims attention) ["the third heaven," 2 Cor. xii. 2; see the note on the pass age in a subsequent volume.—Tr.]; secondly, he sees **the Son of man standing on the right hand of God**. It is remarkable that he here applies the name to Jesus, *ὁ υἱὸς τοῦ ἀνθρώπου*, which the Saviour himself so frequently employs, while the four Gospels do not mention a single case in which it was pronounced by another: and neither the evangelists nor the apostles employ it themselves in the Gospels, the Acts, or the Epistles. [The phrase: "like unto the Son of man", Rev. i. 13; xiv. 14, is peculiar.—Tr.]. But here Stephen, to whom, perhaps, the language in Dan. vii. 13, 14, [or, possibly, that in Matt. xxvi. 64 (Alford)] occurred at the moment, applies this name to the Messiah, Jesus. The employment of it in the present passage is, unquestionably, an evidence of the historical fidelity of the narrative before us.—Another peculiarity in the language of Stephen is the circumstance that he sees Jesus **standing** (*ἑστῶτα*) on the right hand of God. The Lord is always described, both in his own statements (Matt. xxvi. 64), and in those of the apostles and evangelists (*e. g.*, Eph. i. 20; Mark xvi. 19), as *sitting* at the right hand of God. Here, too, the language before us strikingly differs from the usual form of expression, and thus furnishes another illustration of the genuineness and fidelity of the whole narrative. What is implied by the fact that Jesus is **standing** at the right hand of God? Doubtless, that he has arisen, and stands ready to receive and welcome this faithful witness (comp. ver. 59), *quasi obvium Stephano*. (Bengel). [Chrysostom had already replied to the question just proposed: *ἵνα δείξῃ τὴν ἀντίληψιν τὴν εἰς τὸν μάρτυρα*. (Alf. *ad loc.*).—Tr.]. The credibility of this statement respecting the vision, is attested by the circumstance that it was seen by him alone, and by no other, inasmuch as the account in ver. 55 could have been derived only from his own words as reported in ver. 56. It is needless to resort either to the attenuating interpretation that Stephen merely intended to express his unshaken faith in the glorification of Jesus, and in his own early entrance into heaven (Michaelis), or to the neutralizing conjecture that the historian himself had simply wished to give distinctness and force to his individual view, by expressing himself as if an ecstatic vision had actually been granted to Stephen.

Ver. 57. **Then they cried out.**—The exasperation of the hearers reached its height, and could no longer be controlled, when Stephen bore witness, in accordance with the vision, to the exaltation and glorification of Jesus. They began to utter loud cries, in order that he might not be understood, and stopped their ears, so that they might not hear his supposed blasphemies. Then they rushed upon him in a body, drove him with violence from the city and stoned him. The session of the council was suddenly brought to a close by the fanatical tumult which commenced; and the lapidation which followed, was, professedly, a religious act, an example of popular justice. It is apparent that a judicial decision had not yet been formally announced (Ewald), and, further, that no sentence pronounced by the Sanhedrin had yet been submitted to the Roman procurator, without whose sanction the Jews could not inflict capital punishments [John xviii. 31]. In these respects the proceedings were unjustifiable and illegal. But we are by no means authorized by the facts before us, to assert that such a tumultuary termination of a session of the Sanhedrin (which obviously began amid much excitement), could not possibly have occurred in reality. There is no reason whatever for denying the historical accuracy of the narrative, and assuming, as Baur and Zeller are inclined to do, first, that the whole occurrence was nothing more, even from the beginning, than a popular tumult, and secondly, that the account of the official action of the Sanhedrin should be wholly rejected, as an unhistorical addition.—They cast him *ἔξω τῆς πόλεως*, in accordance with the law, Lev. xxiv. 14, that a blasphemer should be stoned "without the camp", in order that the abode of the people might not be desecrated by an execution. [Comp. 1 Kings xxi. 13; Hebr. xiii. 12, 13.]

Ver. 58. **Stoned him**; the term *ἐλιθοβόλουν* is here employed summarily, or by way of anticipation, and is not to be understood in the sense that they *prepared* or *attempted* (*conatus*) to stone him; the fact itself is stated in its proper order in the next verse.—**And the witnesses laid down their clothes.**—The men who had witnessed against Stephen, ch. vi. 13, were required by the law (Deut. xvii. 7) to cast the first stones on the transgressor. In order that they might not be impeded in the act by their wide and flowing upper garments, they laid these aside, and intrusted them to the care of the young man who was named Saul. Then they and the rest of the people hurled stones at Stephen.

Ver. 59. **Stephen, calling upon**, etc.—The dying martyr uttered two exclamations: the first is a petition referring to himself; he beseeches Jesus, the exalted Lord, to receive his departing spirit unto himself in heaven. He utters the second with a loud and distinct voice, on his knees; it is an intercessory petition for the forgiveness of his murderers. [It is "copied from our Lord's upon the cross, Lu. xxiii. 34" (J. A. Alex.), but "no parallel to it can be found out of Christian history." (Hack.).—Tr.].—*Μὴ στήσῃς—τὴν ἁμ. ταύτην*, literally translated, is: "Establish not this sin unto them", (comp. Rom. x. 3), the antithetic or corresponding term [to *ἱστάναι*, here, subj. aor.—Tr.] being *ἀφιέναι*. Others translate: "Weigh not this sin unto them", *i. e.* "Do not recompense them according to strict justice." Both of the petitions are addressed to Jesus; this is, undeniably, true of the former, unless we offer violence to the text, (namely, by arbitrarily pronouncing *Ἰησοῦ* to be a genitive); ["It is in the vocative case, as in Rev. xxii. 20." (de Wette).—Tr.]; it is equally true with regard to the latter. [For the words: *upon God*, in the English version, see note 3 above, appended to the text.—Tr.]

Ver. 60. **And when he had said this, he fell asleep.**—Luke describes the end of Stephen by designedly employing a word [occurring, *e. g.*, John xi. 11; Acts xiii. 36; 2 Pet. iii. 4], which does not, at first view, seem to correspond in the least to a violent and bloody death. He evidently intends to imply by it, that the end of the noble disciple had, nevertheless, been peaceful, through the divine power and grace of the Redeemer;

who overcame for him the terrors of a bloody death, and received his spirit. For although Stephen was overpowered and murdered by lawless violence and a brutal fury that was set on fire of hell, nevertheless, even when he succumbed, he gained a glorious victory by his steadfast faith, his forgiving love, and his patience. The people of Israel seemed, indeed, to have prevailed, when they silenced this enlightened and bold confessor of Jesus, by robbing him of life. But they sustained a vast moral and religious loss, through their implacable hostility towards Stephen, their increased obduracy and opposition to the truth, and the growing power which their mad passions acquired over them. They degraded themselves, became a prey to their delusions and passions, and were, in truth, not the conquering, but the conquered party.

DOCTRINAL AND ETHICAL.

1. The *vision*, or view of the opened sanctuary of heaven, which was granted to Stephen immediately before his cruel death, and which was intended to strengthen his faith and establish his earnestness of purpose, was not an objective appearance, but an internal illumination. For it was solely by virtue of the fulness of the Holy Ghost imparted to him, that he was enabled to glance into heaven. The operations of the Holy Spirit, proceeding forth from the soul, not only furnished him with internal views, but also embodied, as it were, the objects seen, and presented them to the external eye, so that he saw with his eyes (*ἰδού, θεωρῶ*) what his heart had previously believed. This *seeing* was a foretaste of that "sight" which, in the world of glory, will take the place of "faith." [2 Cor. v. 7.]

2. *The Son of man standing on the right hand of God.*—Stephen sees and recognizes Jesus; he had doubtless previously known him on earth, loved him as his Lord, and often heard the term "Son of man" proceeding from his lips. He now sees him, exalted to the right hand of God, it is true, but still appearing as *man*. The Redeemer is, and remains, He who was born of a woman [Gal. iv. 4], true man.—The Scriptures employ various modes of expression, when the state of exaltation of Jesus Christ is described. The apostles and evangelists say that he *sat down* (Mark xvi. 19; Rev. iii. 21), or that *God set* him at his right hand (Eph. i. 20). Jesus himself says: "Ye shall see the Son of man *sitting* on the right hand of power, and coming, etc." (Matt. xxvi. 64). And here Stephen sees him *standing* at the right hand of God. All these terms express, partly, the most perfect personal union of Jesus with God the Father, and, partly, the plenitude of his divine power and authority. But these different modes of expression are, without doubt, designed to prevent the Christian from adhering to any one *conception* exclusively, as if it alone corresponded to the reality, and to remind him that any term which may be employed, is still only an image presented to our faith, and not the heavenly reality itself as an object of sight.

3. We cannot entertain a single doubt, suggested by exegetical considerations, that Stephen called on Jesus himself, and prayed to Him. He had, in his ecstatic vision, seen Jesus, looking down on him with kindness and love, willing and ready to receive him. Nothing was, therefore, more natural, than that he should call on Him in behalf of himself and his murderers. Who would censure him for doing so? It is precisely because Jesus is exalted to the right hand of God the Father, is most intimately united with him, and participates in the government of all things, that men are at liberty and under obligations to call on him in prayers addressed directly to him. ["The Christians called on Jesus, ch. ix. 14, 21; xxii. 16; comp. ii. 21; Rom. x. 12, 13." (de Wette); see above, Exeg. note on ch. i. 24.—Tr.].—Such prayers cannot impair, indeed, they rather promote, the divine honor of the Father (Phil. ii. 10 ff.), who has so highly exalted Jesus Christ his Son, that men may honor him, even as they honor the Father [John v. 23]. The case would, of course, be very different, if an individual should pray to Christ alone, and never call on God the Father; the New Testament furnishes no authority for such a course either by precept or example. The prayers which occur in it, are, in the great majority of cases, addressed to God, who is the Father of our Lord Jesus Christ.

4. The martyrdom of Stephen is the only case of the kind which is described in detail in The Acts, and, indeed, in the whole New Testament. He is the first of all those who, under the new covenant, sealed their testimony with their blood; a cloud of witnesses followed after him. And the history of these martyrs, who died for the sake of the Gospel, and kept "the patience and the faith of the saints" [Rev. xiii. 10], abounds in instructive materials. But here, too, as elsewhere [see Doctr. etc. on ver. 44–53, No. 1], the sinful tendency of man to substitute the creature for the Creator, and to allow *Him* to recede from the view, through whom alone salvation can be obtained, and who alone possesses absolutely perfect merit, has more than once betrayed its influence. To this error the history of Stephen is already intended by the Holy Spirit to offer a barrier; for, in the first place, we have here the *only* case of martyrdom of which the New Testament gives a full account; and, in the second place, even this narrative designs, when its whole tenor is carefully examined, to give prominence and glory, not to Stephen, but, in truth, to Jesus Christ alone. For if the sufferings and death of Stephen exhibit any noble and holy features, and if they, in any form, terminate in victory, this is the result solely of "the fellowship of" Stephen's "sufferings" with those of Christ, he "being made conformable unto His death." [Phil. iii. 10]. As Jesus prayed on the cross: "Father, into thy hands I commend my spirit," [Lu. xxiii. 46], so Stephen prayed: "Lord Jesus, receive my spirit." And as the Redeemer offered up the supplication for his enemies: "Father, forgive them; for they know not what they do," [Lu. xxiii. 34], so Stephen offered an entreaty in behalf of his murderers: "Lord, lay not this sin to their charge." The dying man's soul is, very evidently, occupied with the crucifixion of Jesus, and with the words which he pronounced on the cross. It was, indeed, Christ himself, dwelling in him by faith, who spoke through him and suffered in him; Stephen's soul, his words and his acts, like a mirror, reflected the image of Jesus

himself. In him and in his martyrdom, Christ was glorified.

HOMILETICAL AND PRACTICAL.

Ver. 54. **Gnashed on him with their teeth.**—As a chained dog seizes with his teeth the man that attempts to release him, so wicked men cannot endure the contact of those who desire to deliver them from bondage, and begin to rend them as enemies. Matth. vii. 6. (Starke.)

Ver. 55. **Looked up into heaven.**—Heaven accepts of that which the earth rejects. (Starke).—God grants to many dying believers, through his great mercy, a foretaste of the joys of life eternal.—**Jesus standing on the right hand of God.**—*The exalted Saviour:* I. *Sitting* on the right hand of the Majesty on high [Hebr. i. 3; viii. 1]; (*a*) ruling over all with God; (*b*) the Judge of the world; but also, II. *Standing*, ready (*a*) to protect his people against their enemies; (*b*) to receive them, when they have "fought the good fight of faith" [1 Tim. vi. 12].

Ver. 56. **Behold, I see the heavens opened.**—The heavens opened above the deathbed of the believer.—**The Son of man standing**, etc.—It is only *through* Christ, and *in* him, that the heavens are opened, whether we live, or whether we die.—*Christ, even on the right hand of God, is still the Son of man;* the instruction and consolation, which this truth affords, whether we contemplate the present life, or the life to come.

Ver. 58. **And cast him out of the city, and stoned him.**—Blessed are the afflictions that conduct us to God himself! When the world casts us from its bosom, we ascend to Abraham's bosom. (Starke).—He, too, was thrust *out of the city*, whose name Stephen confessed. The faithful witnesses of Jesus still hear the cry repeated: "Out of the city!" We cannot long preach Christ in any city without molestation; even if stones are not always thrown at us, the filth of slander is heaped upon us. (Gossner).—Now liest thou there, beloved Stephen! This is the reward which the world gives to the servants and faithful followers of our blessed Lord Jesus Christ. Such is the death of true saints. (Luther).—*The stones which the world casts at the witnesses of God:* they become, I. Monuments, proclaiming the shame of the enemies of the truth; II. Precious stones, in the crowns of glorified martyrs; III. The seed of a new life for the Church of Christ.—**A young man's feet, whose name was Saul.**—They stone one witness, but God is preparing another to take his place. (Starke).

Ver. 59. **Lord Jesus, receive my spirit!**—*Lord Jesus! Lord Jesus!* This is the glorious battle-cry of the children of God, the watchword by which we recognize one another, the sound of the trumpet at which the walls of Jericho fall down. It rings in the Church of God like the alarm-bell which proclaims that a conflagration is raging in the city—it resounds like the signal-gun when the enemy approaches. *Lord Jesus!* This is the cry of the new-born babe in Christ, the exclamation of the aged pilgrim who is leaving the world—it is the utterance of all their grief and their hope. *Lord Jesus!* This is our sword, our pilgrim's staff, our whole dependence. Stephen commits his soul into the hands of his King: "Lord Jesus, receive my spirit!" O sure and blessed refuge of the soul! We are happy when we fall into these priestly hands, and are offered up on this altar. Many an individual becomes aware only in the last moments of his life, that he has a soul, which can no longer walk in the same way with the flesh. Whither shall this soul go? Shall it return to the world? But the gate is closed. Shall it fall into the hands of Satan? That would be an awful doom. Shall it fall into the hands of the Almighty? But he is a consuming fire. Shall it seek Jesus? But it does not believe in him. Cruel perplexity! Stephen's soul enjoys a holy calm—it knows the way of peace. He reposes on the bosom of his Mediator: "Lord Jesus, receive my spirit!" (Krummacher).

Ver. 60. **Lord, lay not this sin to their charge!**—This petition of Stephen, viewed in its different aspects: as the petition, I. Of a dying man; II. Of a man who forgets his personal concerns; III. Of a man who seeks nothing but the kingdom of God. (Schleiermacher).—*Si Stephanus non sic orasset, ecclesia Paulum non haberet.* (Augustine).—**He fell asleep.**—Not many words are expended on the pains and death endured by Stephen; they were a "light affliction and but for a moment" [2 Cor. iv. 17], "not worthy to be compared with the glory that shall be revealed in us." [Rom. viii. 18]. Hence, the historian briefly says: "He fell asleep." It may, in truth, be said, that when the saint dies, he *falls asleep;* "there remaineth a rest to the people of God." [Heb. iv. 9]. (Apost. Past.).—*The best will and testament of the Christian:* it is that which commends, I. The soul, to heaven; II. The body, to the earth; III. Friends, to the divine protection; IV. Enemies, to the divine compassion. (Starke).—*The death of Stephen:* I. Directing his last glance to heaven; II. Bearing his last testimony to the Lord; III. Devoting his last care to his spirit; IV. Offering his last prayer for his enemies. (Florey).—*The suffering and dying Stephen, a mirror reflecting the image of the crucified Jesus:* I. The shame of the cross; both appearing before the same great Council, falsely accused, unjustly condemned, cast out of the city; II. The glory of the cross; in both, fearlessness in self-defence, patient endurance, ardent love of enemies (the first word of Jesus [Luke xxiii. 34], the last of Stephen), a blessed hope of heaven (the last word of Jesus, the first of Stephen).—*The Christian's chamber of death:* I. The battle-field on which faith overcomes the world; II. The sanctuary of holy love; III. The scene of the triumph of Christian hope.—*The first evangelical martyr:* I. The cause for which he suffers; II. The divine aid which he receives; III. The frame of mind in which he dies. (Krummacher).—*The power of Christ, manifested in believers:* I. He enables them to confess him with such joyousness and courage, that no enemies can resist them, ch. vi. 8–10; II. He adorns them with such purity of life, that even the tongue of slander cannot reach them, ch. vi. 11–13; III. He fills them with such meekness and love, that they pray even for their worst enemies; ch. vii. 59; IV. He soothes them in the hour of death, by affording them a view of his eternal glory, ch. vii

55, 59. (Leonh. and Spiegelh.).—*The example of Stephen:* it teaches us, that the Christian possesses, I. The zeal and the wisdom of faith, in his walk and conversation; II. The serenity and the courage of faith, in his trials; III. The confidence and the peace of faith, in the hour of death. (Bachmann).—*The honorable badges by which the Lord distinguished the nobility of soul of his faithful disciple Stephen:* I. He was full of faith and power, and did great wonders and miracles among the people [ch. vi. 8]; II. He was filled with a cheerful and unshrinking courage, when he suffered from the injustice of the world; III. He beheld the approach of death with firmness and holy hope; IV. His memory was blessed [Prov. x. 7], and wrought a new life (Saul), even after he had fallen asleep. (W. Hofacker).—*Stephen, and his three crowns* (his Greek name signifies, a *crown*): I. The beautiful crown of grace, with which the Lord adorned him in his words and works; II. The bloody crown of thorns, which, like his Saviour, he wore in suffering and in death; III. The heavenly crown of honor, which was laid up [2 Tim. iv. 8] in eternity for this faithful martyr.—*The three birthdays of the Christian:* in consequence of the birth of Christ, I. Our spiritual birth becomes possible; II. Our bodily birth is a welcome event; III. Our eternal birth is sure. (Strauss, *on the festival of St. Stephen* [Dec. 26], *in allusion to Christmas* [Dec. 25].).—*The manifestation of Jesus Christ is both unto life, and unto death:* I. It is unto life (the primitive church; the power of the wisdom and the words of Stephen); II. It is unto death (bodily, spiritual death); III. In death, it is unto life (the happy end of Stephen; the conversion of Saul). (W. Hofacker).—The *manger*, the path to the *cross;* the *cross*, the path to *heaven*. (Kapff).—*The manger, the cross, and the crown, the three stations in the life of the disciple, as of the Master.*—*The dying Stephen, a conqueror:* I. He overcomes the murderous cry of a hostile world, when he looks with the eye of faith into heaven, ver. 54, 55; II. He overcomes the bitterness of death, when he serenely commits his spirit into the hands of Jesus, ver. 56–58; III. He overcomes his own flesh and blood, when he offers an intercessory prayer for his murderers, ver. 59.—*Why is Stephen's death the only case of martyrdom described in the New Testament?* I. This narrative exhibits the leading features of all succeeding cases of martyrdom; II. It stands alone, in order that here, too, the glory of Christ may not be diminished, and that we may, like the dying Stephen himself, look first of all to Him who is the author and finisher of our faith. [Heb. xii. 2].

PART THIRD.

The Church of Christ throughout Judea and Samaria, and in its transition to the Gentiles. Ch. viii.—xii.

SECTION I.

THE PERSECUTION OF THE CHURCH IN JERUSALEM, WHICH BEGAN WITH THE STONING OF STEPHEN, AND IN WHICH SAUL ESPECIALLY TOOK AN ACTIVE PART, OCCASIONS THE DISPERSION OF THE BELIEVERS THROUGHOUT JUDEA AND SAMARIA, BUT ALSO LEADS TO THE PROMULGATION OF THE GOSPEL IN THESE REGIONS, AND EVEN TO THE CONVERSION OF A PROSELYTE FROM A DISTANT COUNTRY.

Chapter VIII.

A.—THE FLIGHT OF THE MEMBERS OF THE CHURCH FROM JERUSALEM, LEADS TO THE PROMULGATION OF THE GOSPEL IN JUDEA, AND EVEN IN SAMARIA. PHILIP PREACHES CHRIST TO THE SAMARITANS WITH SUCCESS, AND SIMON THE SORCERER HIMSELF IS BAPTIZED. THE APOSTLES PETER AND JOHN SUBSEQUENTLY ARRIVE; THEY CONFER THE GIFT OF THE HOLY GHOST, AND UNMASK SIMON.

Chapter VIII. 1–25.

§ I. *Persecution and Dispersion.*

Chapter VIII. 1–4.

1 And [But] Saul was consenting unto [had pleasure in] his death [execution].
And at that time [on that day] there was [arose] a great persecution against the
church which was at Jerusalem; and [but][1] they were all scattered abroad through-
2 out the regions of Judea and Samaria, except the apostles. *And [But] devout men
carried Stephen *to his burial* [buried Stephen], and made[2] great lamentation [wailing]

3 over him. *As for Saul, he [But Saul] made havoc of [ravaged] the church, entering into every house, [entering (here and there) into houses], and haling [dragging]
4 men and women, committed *them* to prison. *Therefore they that were scattered abroad went every where [went further] preaching the word [the Gospel, λόγον].

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[1] Ver. 1. πάντες δὲ. The particle τε [of the *text. rec.*] is attested only by the Alexandrian MS. [A.], and the Syriac, as well as the two [REUSS: *Gesch. d. h. Sch. N. T.* § 431.] Ethiopic versions; whereas, all the other minuscule mss. and ancient versions read δὲ, which is, accordingly, to be preferred. [δὲ is found in B. C. D. E. H. and adopted by Lach., Tisch and Alf. Neither particle is found in Cod. Sin., but a later hand (C) prefixed και to παντ.—TR.]

[2] Ver. 2. [Lachm., with whom de Wette agrees, reads ἐποίησαν before κοπετὸν, with A. B. C. D., but Tisch. and Alf., following E. H. read with *text. rec.* ἐποιήσαντο, the former being, according to Alf., very probably a later correction.—Cod. Sin. ἐποίησαν.—TR.]

EXEGETICAL AND CRITICAL.

VER. 1 *a.* **And Saul was consenting unto his death.**—Tischendorf [and Stier, with whom J. A. Alex. and Hack. agree] attaches this short sentence to ch. vii. at the end. But it belongs rather to the commencement of the present chapter, since it serves to introduce the narrative of that persecution of the Christians which now began to extend. And even the construction: ἦν συνευδοκῶν, in place of the simple past tense, implying *continuance* of time [WINER: *Gram. N. T.* § 45. 5.—TR.], derives its significance here mainly from the facts that are now to be related.

b. **And at that time - - - persecution.**—The expression ἐν ἐκείνῃ τῇ ἡμέρᾳ, is usually understood in the widest sense, as equivalent to: "At that time" (Luther's [and Engl.] version). There is, however, no reason for departing from the literal sense: "On that day." We might rather infer *a priori*, from psychological considerations, as well as from others furnished by the natural sequence of events, that the stoning of Stephen would be immediately followed by an outbreak of fanaticism, of which the Christians generally would be the victims. Bengel accordingly remarks on ἐκ. τ. ἡμ.: *non differebant adversarii.* As a wild beast that has once tasted blood, is ever afterwards governed by a thirst for it, so the brutal passions of men, when they are once roused, and especially when they are combined with religious fanaticism, acquire additional ferocity after every successful outbreak. It is not probable that many *days* passed by, before the great persecution began; it is possible, that the mass of the Jews, on returning to the city, *at once* began a general attack on the Christians. And this persecution was, without doubt, not exclusively a measure adopted by the theocratical authorities, but rather the act of the people, who had previously been "stirred up," according to ch. vi. 12, and had now participated in the act of stoning Stephen.

c. **They were all scattered abroad.**—The members of the church fled from the persecution to which they were exposed in the capital, in accordance with the direction and permission of the Redeemer (Matth. x. 23). They retired at first to the surrounding regions of Judea, and sought places of refuge in other cities or in villages; many of them subsequently withdrew to the territory of Samaria. It is, however, questionable whether the term πάντες is to be literally understood, in the sense that *every* Christian left the city. Luke himself reports one exception, when he appends the words: πλὴν τῶν ἀποστόλων, so that it is certain that at least the apostles remained in Jerusalem. They regard that city as the post to which the command of the Lord had assigned them, and which they do not feel at liberty to abandon, without an express declaration of his will. And, besides, the holy city, the central point of Israel, was still, in their view, the future central point of the kingdom of Christ. The apostles, therefore, supported by their faith, courageously maintained their position in the midst of the dangers which threatened them. But did not a single Christian, with the exception of the twelve apostles remain in Jerusalem? It is not probable that such was the fact, particularly when we consider the circumstance that, not long afterwards, ch. ix. 26, disciples are found present in Jerusalem, in addition to the apostles, who are themselves not mentioned until the facts stated in ver. 27, are introduced. An additional argument against the literal meaning of πάντες is furnished by ver. 3, of the present chapter, as some interpreters suppose, since even after the dispersion mentioned in ver. 1, Saul was able to ravage the church, by dragging men and women to prison (Meyer). But we do not ascribe any importance to this argument, as ver. 3 appears to us not to describe subsequent events, but rather to present, more in detail, one aspect precisely of that διωγμός which had been mentioned only in general terms in ver. 1. Still we cannot be convinced that πάντες is to be here understood in its strict and literal sense; the term is rather to be regarded as employed in a hyperbolical manner [Meyer; de Wette; as in ch. iii. 18; Mt. iii. 5; Mark i. 37; vi. 33; John iii. 26; the word here "need not be pressed so as to include every individual." (Hackett).—TR.]. But this view does not authorize us to take πάντες at once in the sense of *multi* (Kuinoel), nor to restrict it to the *doctores* (Bengel), nor to assume that ἐκκλησίαν designates exclusively the Hellenistic part of the church (Baur). Baumgarten's conjecture (I. 158 ff.) is equally as little capable of being sustained, when closely examined. He supposes that precisely at the hour in which Stephen was stoned the church, in its deep sympathy, was gathered together, offering prayer in his behalf, and that the first assault in this persecution was directed against that congregational meeting, the members being instantly dispersed. If this was the case, the words πάντες διεσπάρησαν would state nothing more than that all those members who were accidentally gathered together, were scattered. Now, in the first place, it is an unaccountable circumstance that the apostles, who were certainly present, if such a meeting had been held, should not also have been scattered abroad, as well as others. In the second place, Baumgarten rends portions of the text asunder which are intimately connected, namely: *διεσπάρησαν κατὰ τὰς χώρας*; for he represents the dispersion of the meeting as the immediate result of the persecution, and the flight to regions beyond the city, as an indirect result, which is offering violence to the text.

VER. 2. **And devout men carried Stephen to his burial.**—The particle *δέ* after *συνεκόμισαν* undoubtedly indicates a contrast, namely, that between the tender affections of certain individuals and the madly excited passions of the mass of the people. These *ἄνδρες εὐλαβεῖς* are, without doubt, Jews, as in ch. ii. 5, and not Christians, (as Heinrichs and da Costa imagine); the latter are *always* designated in THE ACTS by other terms. [But Ananias, mentioned in ch. xxii. 12, was a Christian, and yet is so designated, according to the reading preferred by Lechler to that of the *textus receptus.*—TR.]. They were Jews who rendered the last honors to Stephen, and even engaged in a solemn mourning for him [de Wette refers here to Gen. l. 10.—TR.]. But they were *εὐλαβεῖς*, that is, they were men who feared God more than they feared man, or than they regarded the temper of the populace at the time. They did not hesitate to give an honorable burial to a man of whose innocence and godliness they were convinced, although he had been accused of blasphemy (of which he had not been proved to be guilty), and had suffered the ignominious death of a criminal. An analogous case may be found in the burial of Jesus by Joseph of Arimathea, who also had, previously, not been a disciple of Jesus (at least according to Luke and Mark). [Termed a "disciple" in Mt. xxvii. 57 ff; a "disciple—secretly," in John xix. 38, but not so designated in Mark xv. 43 ff., and Lu. xxiii. 50 ff.—TR.]

VER. 3. **As for Saul, he made havoc of the church.**—Luke proceeds to relate the share which Saul took in the persecution of the Christians; his conduct contrasts strikingly with that of the devout men mentioned in ver. 2, and also illustrates the general statement made in ver. 1. Saul *ravaged* (*ἐλυμαίνετο*) the church [comp. the same word in Ps. lxxx. 14, *Sept.* with *πορθέω* in Acts ix. 21; Gal. i. 13, 23; and see Acts xxii. 19, 20; xxvi. 9–11; 1 Tim. i. 13.—TR.]. The word implies that, as far as it lay in his power, he injured and destroyed the church; he **entered into** houses, *κατὰ οἴκους*, literally, *from house to house;* the expression, however, can, naturally, refer to those houses only, in which he expected to find Christians. When these were discovered, he dragged them forth, (doubtless with the aid of the officers of the Sanhedrin), and transferred them to the prison. It is obvious that he was sustained by the hierarchical authorities, as he could not have otherwise ventured to enter by force into private dwellings, neither would he have found the doors of the prison open to receive his victims. Still, the general tenor of this verse leads us to conjecture that these results depended in a great measure on the personal character of Saul, and that it was specially *his* wildly excited fanaticism which inflicted great injuries on the church. The novel and revolting features of his course were the systematic manner in which he sought out the confessors of Jesus, and his rude intrusion into domestic circles—a Jewish prelude of the later Romish Inquisition.

VER. 4. **Therefore they that were scattered abroad, went every where.**—These words are connected with *διεσπάρησαν* in ver. 1, and are explanatory of that term; they inform us that the fugitive Christians did not quietly establish themselves in any places of refuge which they may have found, but travelled onward from place to place [*διῆλθον, they went through, i. e.*, the country; comp. ver. 40, below.—TR.]. But the most important fact is stated in the next words: **preaching the word**, *i. e.*, the Gospel. It consequently appears that the persecution which they had endured in Jerusalem, could not so intimidate them, that they henceforth concealed their faith in Jesus from public view; on the contrary, wherever they appeared, they proclaimed their faith, and the joyful tidings concerning the Redeemer and his redeeming work.—The very closest chronological connection exists between this historical statement and ch. xi. 19 ff.: *οἱ μὲν οὖν διασπαρέντες - - διῆλθον ἕως Φοινίκης*; the intervening portions, from ch. viii. 5 to ch. xi. 18, accordingly assume the character of an episode.

DOCTRINAL AND ETHICAL.

1. This *persecution* of the Christians and its consequences constitute a glorious evidence of the government of Christ, who rules also in the midst of his enemies [Ps. cx. 2], and always promotes the interests of his kingdom. An event which appeared to the eye of man to threaten inevitable destruction, so that it was a question whether the church of Christ could continue to exist, or would be annihilated, was, on the contrary, converted into the means of invigorating and extending it. The dispersed Christians preached the Gospel; thus the storm which burst forth, carried the seed which had hitherto been gathered together in a *single* spot, to many different regions, and, in some cases, to a considerable distance. And that seed germinated and produced fruit. The Gospel now begins its course, which is to extend over the whole globe, after having been hitherto confined to the one city of Jerusalem. Thus, even when men think evil, the Redeemer means it unto good [Gen. l. 20], that is to say, he not only counteracts the intended disastrous results, but also employs the devices of enemies, in an unexpected manner, as means for extending his kingdom.

2. As the apostles remained in Jerusalem, the *dispersed* Christians were church *members* only: at most, several of them, Philip, for instance, ver 5, may have belonged to the company of the "seven men", who had been previously elected, ch. vi. 3 ff. But even to these the ministry of the word had not been primarily intrusted; hence, these scattered Christians, in the great majority of cases, were invested with no ecclesiastical office whatever. And yet they labored as evangelists, wherever they came, without any official obligation, or any express authority They were moved by the inward power of that faith which cannot but speak of the truth of which the heart is full; they were influenced by the Spirit, with whom they had been anointed they were controlled by their love of the Saviour,

to whom they owed the remission of their sins and all their blessed hopes. This propagation of the Gospel beyond the limits of the holy city—this establishment of the church of Christ in other districts of Palestine, and even beyond its boundaries (see ch. xi 19), was, consequently, not the work of the apostles themselves, but mainly of other Christians, who held no office, but were invested with the general priesthood of believers [1 Pet. ii. 5, 9]. According to human conceptions of church government and the ecclesiastical office, such a course should not have been adopted. But the Lord of the church did not restrict himself to the apostolic office which he had instituted, in such a manner that no work could be legitimate, acceptable to God, or rich in blessings and in promise, unless it were performed exclusively by the apostles. Here, too, Christ teaches us that no human being and no finite ordinance can be regarded as necessary, and absolutely indispensable; He alone is at all times and in all places, indispensable.

HOMILETICAL AND PRACTICAL.

See below, § II. ver. 5–13.

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§ II. *Philip preaches the Gospel in Samaria with success, and Simon, the sorcerer, himself is baptized.*

CHAPTER VIII. 5–13.

5 Then Philip went down to the[1] [a] city of Samaria, and preached Christ unto
6 them. *And the people [the multitudes, *οἱ ὄχλοι*] with one accord gave heed unto
those things which Philip spake, hearing and seeing [when they heard and saw] the
7 miracles [signs] which he did. *For unclean spirits, crying with loud voice, came
out of many[2] that were possessed *with them* [For from many who had unclean spirits,
these came out with a loud cry]: and many taken with palsies [many that were para-
8 lytic], and that were lame, were healed. *And there was great joy in that city
9 *But there was [previously] a certain man, called Simon, which beforetime [*om.* which
beforetime] in the same city [who] used sorcery, and bewitched [astonished] the peo-
ple of Samaria, giving out that himself [professing (*λέγων*) that he] was some great
10 one: *To whom they all[3] [*om.* all] gave heed, from the least to the greatest [small and
great], saying, This man is the great power of God [the power of God which is called
11 great].[4] *And [But] to him they had regard [gave heed, (*as in ver.* 10)], because
that of long time he had bewitched them with [time they had been astonished at his]
12 sorceries. *But when they believed Philip preaching [who preached] the things[5]
[the gospel (*om.* the things, *εὐαγγελ.*)] concerning the kingdom of God, and the name
13 of Jesus Christ, they were baptized, both men and women. *Then [But] Simon him-
self believed also: and when he was baptized, he continued with [adhered to] Philip,
and wondered [was astonished (*as in ver.* 9 and 11)], beholding the miracles and signs[6]
which were done.

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[1] Ver. 5.—The article before *πόλιν*, which Lachm., in accordance with A. B. and two later [minuscule] mss., has adopted, is certainly a later addition; it is wanting in the great majority of the minuscule mss., and also in Chrysostom, and was probably inserted in order to designate the capital city. [Meyer and de Wette concur with Lechler, and Alf. omits it.—It is found in Cod. Sin., *τήν*.—Tr.]

[2] Ver. 7.—Πολλῶν [of *text. rec.*] is supported only by H. among the uncial MSS., but also by various minuscule mss., and several oriental versions and fathers. However, it would not have been substituted for *πολλοί* of A. B. C. E. [and Cod. Sin.] if the latter had been the original reading, while, on the other hand, in view of the latter half of the verse, *πολλοί* could easily have been substituted as a correction of *πολλῶν*. But *ἐξήρχοντο* is much more fully attested [by A. B. C. E. and Cod. Sin.] than the singular number *ἐξήρχετο* [of *text. rec.* and H.—Lach. and Alf. read *πολλοί* - - - *ἐξήρχοντο*. "*πολλοί* is a *nominativus pendens;* comp. ch. vii. 40; Rev. iii. 12. Winer, § 28. 3 (and § 63. 2. 6.)" (Alford); but de Wette calls this "correction" an "unmeaning" reading, prefers that of the *text. rec.*, and remarks that the "genitive *πολλῶν* is governed by *ἐξηρχ.*, as in ch. xvi. 39; Matt. x. 14."—Vulg. *multi. - - exibant.*—Tr.]

[3] Ver. 10. a.—*πάντες* [of *text. rec.*] before *ἀπὸ*, is omitted by Tisch. [and Alf.], in accordance with H., some versions and fathers, as a later addition, although it is found in the great majority of MSS. [A. B. C. D. E. Cod. Sin., and retained by Lach.]. But the different positions which it occupies in several MSS., respectively, render it suspicious; it could easily have been inserted by a later hand. [Tisch. refers to Heb. viii. 11 as its source.—Tr.]

[4] Ver. 10. b.—*καλουμένη* [inserted before *μεγάλη*] is wanting in only a few MSS. [G. H.]; it may have been dropped by copyists as, apparently, an incongruity. But it is so well supported [by A. B. C. D. E. Cod. Sin., Syr. Vulg., etc.], that the most recent editors have all adopted it, although it is wanting in the *textus receptus.* [But it is, perhaps, like another reading, *λεγομένη*, found in some minuscules, only a marginal gloss. (de Wette).—Tr.]

[5] Ver. 12.—*τά* [of *text. rec.*] before *περί*, is found only in G. H. and is wanting in all the other uncial MSS. [including Cod. Sin.]: hence it is omitted by Lach. and Tisch. [but retained by Alf.]. Meyer considers its presence to be indispensable, as *εὐαγγελίζεσθαι* is not found elsewhere in combination with *περί;* but that circumstance does not prove that here, too, it must be combined with the accusative.

[6] Ver 13.—The reading *δυνάμεις καὶ σημεῖα*, without *μεγάλα* or *μεγάλας* (the latter, in either form, being certainly a later addition suggested by *ἐξίστατο*), is adopted by Tischendorf and Meyer, and should be preferred to the usual *σημ. κ. δυν.* [Great variations occur in the ancient MSS., and in the printed text of editors. The *text. rec.* and Lach. read: *σημ. κ. δυν. μεγάλας γινομένας* with A. B. C. D. Cod. Sin., except that C. omits *γιν.* Alford reads: *δυν. κ. σημ. γινομένα* with E. G. H. Syr. and fathers; G. H. omit *μεγ.* The text of the Engl. version (which follows Tynd. and Cranmer) changes the order of the *text. rec.*, and omits *μεγ.*, which it recognizes in the margin, where we read: *signs and great miracles*—Tr.]

EXEGETICAL AND CRITICAL.

VER. 5. *a.* **Then Philip went down.**—Luke had briefly stated above, that the members of the church, after being dispersed by the persecution, had carried the Gospel to other regions. He now describes a single case as an illustration. This Philip, who, as the connection shows, had been driven from Jerusalem by the same violent persecution, cannot possibly have been the apostle who bore the same name, as, according to ver 1, the company of the apostles remained in the holy city. The interpretation that the narrative here refers to a *later* period, and that it was really the apostle Philip who visited Samaria, cannot, for several reasons, be admitted. For the connection, in the first place, between ver. 4 and ver. 5, is so intimate, that the journey of Philip, must be regarded, both chronologically, and in accordance with the natural sequence of events, as a direct result of that persecution. And, in the second place, the journey of John and Peter, who were sent to Samaria, as the commissioners of the apostles, ver. 14, would be perfectly inexplicable, if Philip himself were one of the apostles. It is, therefore, not the apostle Philip who is here meant, but another person of the same name; he is, beyond all doubt, the one who is mentioned in ch. vi. 5, as the second of the chosen Seven. It is, indeed, precisely this position of the name in that list, which renders it probable that the Philip here mentioned, was not only one of the Seven, but also the same who is described in ch. xxi. 8 as *ὁ εὐαγγελιστής, ὁ ὢν ἐκ τῶν ἑπτά.* For the name of Stephen is, without doubt, placed first in that list for the reason that his labors and sufferings had given unusual prominence to him, and invested his name with a special interest. Philip seems to have been mentioned in the second place for similar reasons, since he was identified with events of the highest moment in the history of the Church. It may be easily imagined that the colleagues of Stephen were the first persons on whom the hostility of the Jews prepared to inflict its blows. The opinion, that this Philip was one of the twelve, was entertained already by Polycrates in the second century (as quoted by Eusebius, *Hist. Eccl.* iii. 31; v. 24), by the authors of the Apostolical Constitutions (vi. 7. 1), in the third century, and by others; it was suggested not only by the sameness of the name, but probably also by the special character of the labors of Philip, since these appear to have been such as the apostles exclusively performed. This latter view seems, indeed, to be sustained by the expression: *ἐκήρυσσε τὸν Χρ.*, inasmuch as it was originally applied to the proclamation of a herald, and denotes, therefore, here, that a public declaration was made in a more than ordinarily solemn manner, and by special authority, while in the case of others, merely the terms *εὐαγγελίζεσθαι* (viii. 4; xi. 20) and *λαλεῖν τὸν λόγον* were employed. The evangelizing labors of Philip, therefore, undoubtedly seem to be of a different kind from those of the latter. But they do **not** on this account assume a decidedly *apostolical* character, in which case *διδάσκειν* or *διδαχὴ* would have been the term employed, as in iv 2, 18; v. 25, 28, 42; comp. ii. 42. The word *κηρύσσειν*, in the present verse, constitutes, as it were, an intermediate grade, or occupies a position between the specifically apostolical *διδάσκειν*, and the general Christian *εὐαγγελίζεσθαι*, or, *λαλεῖν τὸν λόγον.* This view is in the strictest accordance with the opinion that Philip was one of the Seven, as these men really did occupy an intermediate position in their respective relations to the apostles, and to the disciples in general.

b. The name of the city in **Samaria, in which** Philip labored so successfully, cannot by any means be determined with certainty; from the text we merely learn that it was one of the numerous cities of the district of Samaria. The language in ver. 8 and 9, conveys the impression that Luke himself was not acquainted with the precise name, and that he purposely expressed himself in indefinite terms. It is not probable that the *capital* city is meant (Kuinoel); it also bore the name of *Samaria*, and received that of *Sebaste* from Herod the Great, but it cannot be here intended, as the same name in ver. 9 and 14 plainly designates the whole region [as in i. 8].

VER. 6–8. **And the people with one accord.**—Philip proclaimed the Messiah to them, and, at the same time, performed many miracles of healing, as well in the case of persons that were possessed, from whom the unclean spirits (demons) came out with loud cries, as also in the case of those who were lame and paralytic. The inhabitants, who had a personal knowledge of these wonderful works, were thus induced to listen with devout attention to the words of Philip (*προςεῖχον — ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα*). Not merely a few individuals, or the adherents of any particular party, but the whole mass of the population (*οἱ ὄχλοι*) listened in a confiding and respectful manner, and with entire unanimity (*ὁμοθυμαδόν*) to the addresses of Philip (although *προςεῖχον* is not yet equivalent to *ἐπίστευον* in the higher sense of the latter word). The joy which pervaded the city, and which was already occasioned by the healing of many sick persons, and by Philip's joyful tidings concerning the Saviour and redemption, became so great, (*χαρὰ μεγάλη*), when the people perceived that they were all acting **with one accord.**

VER. 9–11. **But there was a certain man called Simon.**—The logical connection is the following:—A man, named Simon, had been in the place before Philip's arrival, whose magic arts had created a great sensation, and secured a number of adherents for him. [The word here and in ver. 11 translated *bewitched* (*ἐξίστημι*, see *Wahl* and *Robinson*), but never so rendered where it occurs in the New Test. elsewhere, signifies *amazed, astonished*, as in ii. 7, 12; ix. 21 (J. A. Alex.); thus, below, in ver. 13, it is translated *wondered.*—TR.]. Luke furnishes us with no information respecting the origin of this man, *e. g.*, whether he was a native of this city, or, indeed, whether he was a Samaritan at all. So far, therefore, no facts are presented that are adverse to the conjecture of Neander, Gieseler and others (which Meyer combats on insufficient grounds). Those writers identify Simon with an individual of the same name, whom Josephus thus describes: *Σίμων Ἰουδαῖος, Κύπριος δὲ γένος, μάγος εἶναι σκηπτόμενος. Antiq.* xx. 7, 2); the

Roman procurator Felix had employed him, about A. D. 60, as a pander. The statement of Justin Martyr that Simon was a native of Gitta in Samaria [see K. v. RAUMER: *Palæstina*, p. 156] is the less worthy of confidence, not only as more than a century intervenes between him and Simon, but also because he connects other and later legends, as it can be demonstrated, with the name of this sorcerer; and the penitential petition of Simon in ver. 24, affords no evidence *per se*, that he did not subsequently resume the practice of his deceptive arts.—Simon was, unquestionably, according to the text before us, one of the men who, in "that solstitial period of religion", travelled through the country (as Greek and Roman writers also testify), in the capacity of fortune-tellers, astrologers, and interpreters of dreams, or who attracted attention, and acquired influence as jugglers, or as men professedly endowed with miraculous powers to heal. He had practised his magical arts during a considerable period (ver. 11), and his frauds had been so successful that the entire population of Samaria (and not merely the inhabitants of the city to which Philip came), were filled with wonder and amazement. They placed the utmost confidence in him, and entertained the most exalted opinion of his personal character and abilities (ver. 10). He alleged that he possessed peculiar attributes, and was a personage of an extraordinary character (*εἶναί τινα ἑαυτὸν μέγαν*). He found credence among people of every age and every station in life—[**from the least to the greatest**]—and these gradually adopted the opinion that he was himself *ἡ δύναμις τοῦ Θεοῦ ἡ μεγάλη*. This expression doubtless means that they discerned, as they thought, a species of theophany in the person of Simon, and that they supposed that **the great power of God**, the most exalted divine power, was revealed in him. It is here an important circumstance, which should be carefully noticed, that Luke himself distinguishes between the personal statements of the magus, on the one hand, and the delusion, on the other, of the people who were prepossessed in his favor. The latter deified him, according to a popular opinion which seems to have assumed a distinct shape; but this was only the opinion of his adherents, and was not founded on any direct statements of Simon himself. Perhaps he deemed it to be the most prudent and advantageous course, to employ a species of *chiaroscuro*, or to resort to mysterious terms, when he spoke of himself personally.—In view of the legends to which later writers have given currency, in connection with Simon the Magus, Baur and Zeller arrive at the conclusion that the actual historical existence of the Simon who is mentioned in the text before us, is very doubtful. We live, however, in a perverse world, and, when we judge dispassionately, we must perceive that it is a violation of the principles of sound criticism to cast a shade of doubt on the present narrative, simply because certain fables connected with this Magus originated at a later period; these obtained currency from the days of Justin Martyr, particularly through the Clementine Homilies, and the Apostolical Constitutions. Luke furnishes a plain statement, the truth of which is fully sustained by accounts derived from other sources respecting the magians of that age, and that statement by no means belongs to the category of certain legends which originated more than a century afterwards.

VER. 12. **But when they believed Philip**—The faith with which the Samaritans listened to the preaching of Philip, who bore witness, not like Simon, of himself, but of Jesus Christ and the kingdom of God, was the more honorable and blessed, as it took the place of a superstition which had already begun to prevail; it demonstrated, moreover, that it possessed the character of a *willing* obedience, since it induced the Samaritans to receive baptism.

VER. 13. **Then Simon himself believed also.**—The circumstance that even this magus received the Gospel, was baptized, and attached himself to Philip as a disciple (*προςκαρτερῶν*), was in itself a very striking proof of the superior power, and, indeed, the divinity of the Gospel concerning Christ. The influence which, psychologically speaking, first of all affected Simon, proceeded from the deeds, *i. e.*, the miracles of healing which Philip performed, and of which he was an eye-witness, and, it may be added, an attentive observer (*θεωρῶν*). These facts amazed *him*, as much as his own magic arts had hitherto amazed the *people*, and this thought Luke evidently intends to suggest by employing the same word (*ἐξίστατο*, Mid.), which he had previously employed in connection with Simon, transitively, in ver. 9, and intransitively in ver. 11. Simon had hitherto astonished others, but he now, in his turn, passes from one degree of astonishment to another. Yet it does not thence follow that this magus (as Grotius conjectured, and more recent interpreters have assumed) did not believe that Jesus was the Messiah, but merely regarded him as a magus and worker of miracles, who possessed a power superior to his own.

DOCTRINAL AND ETHICAL.

1. Philip combined *miracles* with the preaching of the *word*, like the apostles, and like Stephen, who also wrought miracles, (ch. vi. 8). But while these contributed to the efficacy of his preaching (comp. Mark xvi. 20), the *word* of the Gospel was the great object to which his labors were dedicated. His miracles of healing doubtless attracted attention to him, and opened an avenue to the hearts of men; still, the conversion of the latter was the fruit of the preaching of the word. And whenever the word, the pure truth of the Gospel, is proclaimed with freedom and fidelity, and received with attention and diligence, it always will continue to bring forth fruit.

2. The *joy* of the converted Samaritans resembled the heart-felt joy of the Israelitic Christians of Jerusalem, ch. ii. 46, 47. "Righteousness, and peace, and *joy* in the Holy Ghost" [Rom. xiv. 17], prevail in the kingdom of God It is a source of joy, to know that we are reconciled unto God—that we have found a Saviour—that, in Jesus, we are "of one heart, and of one soul" [ch. iv. 32] with those who love him. We might, perhaps, say that the joy and rapture of a believing soul proceed from the conviction that

it has at length found its true home, that it *is* at home, and that it *feels* at home in God.

3. Even *demoniacs* [ver. 7] were delivered from the unclean spirits by Philip, through the power of Christ. These works, which no apostle had hitherto performed, as far as the narrative before us is concerned, were wrought by this man, who was not invested with the apostolical office. Bengel observes here, with much acuteness, that Luke never introduces the word δαιμόνια in THE ACTS, when he speaks of demoniacs [it occurs in a different sense in ch. xvii. 18], while, in his Gospel, he employs it more frequently than any one of the other evangelists. Hence he concludes that the power of [the unclean spirits to take] possession [of men, "obsessionis vim"] had been impaired after the death of Christ. We are, however, the less inclined to adopt this latter opinion, as it is said precisely in the passage before us, that many were at this time possessed with unclean spirits. Still, it is worthy of notice, that no case of bodily possession, of which an Israelite was the subject, is described in the book of THE ACTS; those that are mentioned, occurred either in a heathen territory (ch. xix. 12 ff., in Ephesus), or near the boundaries which divided Judaism from heathenism; and the territory of the Samaritans was of this character.

4. Any *doctrines* which Simon, the sorcerer, may have taught, referred to his own person, and were intended to exalt *him* in the eyes of the people. How different was the course which Philip pursued! He never alludes to himself personally, but speaks of Jesus Christ alone, whose name (ver. 12) he commends to his hearers as very holy and precious, and whose kingdom he proclaims as the kingdom of life and salvation. "We preach not ourselves, but Christ Jesus the Lord" (2 Cor. iv. 5); this language describes the preaching of every apostle and evangelist mentioned in THE ACTS, and, indeed, constitutes a law which all their successors are solemnly bound to obey. As soon as a pastor or any one who is employed in the service of the church, begins to speak of himself, and to establish faith in *his* person as a part of the creed of others, and, as soon as a congregation or church complies, they are all guilty of a grievous departure from the path of duty, and commit a sin which ultimately conducts to a paganizing deification of the creature.

5. The narrative which now follows, demonstrates that although Simon *believed* (ver. 13), he did not adopt the *true faith.* There is, however, no foundation for the opinion, that the error of this sorcerer consisted in believing that Jesus himself was merely a sorcerer, but possessed of great powers; at least, such a delusion could have derived no support whatever from the doctrine of Philip concerning Jesus as the Messiah, or concerning his kingdom. The narrative does not intimate that the error of Simon was connected with the *substance* of his faith, but rather implies that the *kind* or manner of his faith was unsound. It is quite possible that he professedly received the pure doctrine without gainsaying, but he certainly was not "sound in the faith" [Tit. i. 9, 13]. His faith, like that which is often found in Christendom, was merely a faith of his understanding, a transient conviction, but not one that touched, much less resided in his heart; it was not a *fides plena, justificans, cor purificans, salvans.* Nothing that fails to move the heart and call forth a prompt and full response, can be more than a superficial impression; it effects no favorable change in the individual, or, at the most, converts him into a hypocrite.

HOMILETICAL AND PRACTICAL.

VER. 1. **And Saul was consenting unto his death.**—Comp. 1 Tim. i. 13: "I did it ignorantly." Thus men may remain blind, with all their human wisdom and the light of reason, and be irrational persecutors, with all their supposed zeal for God. Not even the edifying end of Stephen, could make an impression on Saul's imbittered heart.—And yet, we prefer an avowed enemy like Saul, to a false friend like Simon. The former made havoc of the church, the latter continued with Philip, and received baptism; the former was sincere, even in his madness, for he acted in ignorance; the heart of the latter was full of bitterness and deceit; the former was converted, the latter, cast off; ver. 20, 21. (From Ap. Past.).—**Except the apostles.**—In seasons of violent persecution, all should not flee, neither should all alike remain. (Starke).—The apostles demonstrated, by remaining in the city, I. Their manly courage, which made no concession to the enemy; II. Their childlike obedience to the command of Jesus, who had directed them to proclaim his name in Jerusalem, before they went out into the world. (Ap. Past.).—The apostles remained behind as monuments, testifying that the Lord Jesus could not be expelled from that soil. So the two witnesses (Rev. xi. 8–11) will, at last, stand up in the city in which their Lord was crucified. (K. H. Rieger).—*The solitary witnesses of God in the midst of a perverse nation:* (comp. Noah, before the deluge; Lot in Sodom; Abraham among the idolaters; Moses in Egypt; Elijah among the priests of Baal; Daniel in Babylon; the apostles in Jerusalem; Paul among the Gentiles; the harbingers of the Reformation in the darkness of popery). They are, I. Majestic remains of a ruined temple of God; II. Bright beacons amid the darkness of an evil age; III Massive foundation-stones of a future building of God.

VER. 2. **And made great lamentation over him.**—It is natural that we should mourn when those are taken away who have rendered great services to the church and congregation; for while their death is a gain to themselves, the bereavement is painfully felt by the church. (Starke).—The different sentiments with which the death of the servants of Jesus is surveyed: I. The world rejoices, ver. 1; II. The devout mourn, ver. 2. The witnesses of Christ are able to move the hearts of men even after their death. When one servant is called to his home, another, whom the Lord has trained, is ready to take his place. No sooner has Stephen passed away, than Philip appears. (Ap. Past.).

VER. 3. **Saul made havoc of the church.**—Observe his increasing violence and fury: I. He takes charge of the clothes of Stephen's murderers; II. He consents to the death of this witness; III. He persecutes the fugitives;

IV. He searches for those who are concealed: V. He drags them forth, sparing neither sex; VI. He commits them to prison. (Starke).—*The passion-week of the primitive church:* I. The members are dispersed, ver. 1; II. They bury their first martyr, ver. 2; III. They are persecuted by Saul, ver. 3. (Lisco.).

VER. 4. **They that were scattered abroad, went everywhere preaching the word.**—*Sanguis martyrum semen Christianorum* (Tertullian).—The storms of persecution are only winds that, I. Fan the fire of faith in the church; II. Carry the spark of truth to a distance. Compare [the following stanzas of] Luther's Hymn on the two martyrs of Christ, who were burnt in Brussels [July 1, 1523, named Henry Voes and John Esch. The original consists of 12 stanzas, each containing nine lines, and begins: *Ein neues Lied wir heben an*].

"Flung to the heedless winds,
Or on the waters cast,
Their ashes shall be watch'd,
And gather'd at the last:
And *from that scatter'd dust,*
Around us and abroad,
Shall spring a plenteous seed
Of witnesses for God.

"Jesus has now receiv'd
Their latest living breath:
Yet vain is Satan's boast
Of vict'ry in their death;
Still, still, though dead, they speak,
And, trumpet-tongued, proclaim
To many a wak'ning land
The one availing Name."

—**Scattered - - - preaching.**—How often Christ sends his ambassadors in the guise of persecuted fugitives! (K. H. Rieger).—God usually bestows a spiritual blessing on those who shelter devout exiles. (Quesn.).—*The wonderful ways of the Lord in extending his kingdom:* I. Stephen, the martyr, moistens the field of the church with his blood; II. The raging Saul, even as a persecutor, already serves, unconsciously, as an instrument in extending the kingdom of Christ; III. The fugitive Christians labor in distant regions as the first missionaries of the Gospel.

VER. 5. **Then Philip went down - - and preached.**—The true servants of Christ may be compelled to change their place of abode, but they do not change their minds. (Apost. Past.).—Faithful laborers always find work, and are always engaged in fulfilling the duties of their vocation, whether it be in Jerusalem or Samaria. Rom. xv. 19. (Starke).

VER. 6. **The people - - gave heed - - seeing the miracles.**—By hearing and seeing we are conducted to faith. John i. 47–50. (Starke).—"One soweth, and another reapeth." The seed had been sown by Jesus a few years previously, (John, ch. iv.), and now the harvest is gathered in. (Starke).

VER. 7, 8. **Unclean spirits - - came out - - many - - were healed - - and there was great joy.**—Behold here an image of *the spiritual miracles of the Gospel:* I. The unclean are cleansed; II. The feeble are made strong; III. The sorrowing begin to rejoice.—Even if the pathway to the kingdom of God leads through much tribulation, it terminates in joy—joy, proceeding from the remission of sins, the grace of God, and the hope of eternal salvation.

VER. 9. **Simon - - bewitched** [astonished] **the people.**—*Mundus vult decipi.* When people desire to see a great display, they are easily bewitched by pretenders who are ready to gratify them. Comp. Rev. xiii. 3, 4, "saying, Who is like unto the beast?" Simon was neither the first nor the last of that class of persons who are now called *original characters*, and whom others weakly take a pride in imitating. They are sometimes able to propagate infidelity with great success, and communicate ungodly tastes to a whole people or race. Such men, who erect barriers in the way that leads to heaven, often fascinate others by their wealth, or their intellect, or their vain words. (K. H. Rieger).

VER. 12. **But when they believed Philip preaching,** etc.—So, too, the apostolical simplicity of the dove will always triumph in the end over the fascinating influence and the cunning of the serpent.—Where God's truth arises, the kingdom of lies must wane.

VER. 13. **Then Simon himself believed also.**—To be touched by the truth, to assent to it, to commend it—all this is insufficient, unless the heart and mind be renewed, and abide in the ways of truth.—Even upright pastors may be deceived by hypocrites, and holy things may be taken from them by fraud. (Starke).

VER. 9–13. *Simon the sorcerer*, viewed as *the image of a false teacher:* I. He gave out that himself was some great one, ver. 9; false teachers do not seek after the honor of God, but after their own; II. He bewitched the people, ver. 9; false teachers endeavor to fascinate and dazzle by vain arts, but not to enlighten and convert men; III. He believed, was baptized, and continued with Philip, ver. 13. Thus, too, unbelievers often speak the language of Canaan [Isai. xix. 18, *i. e.*, utter devout phrases.—TR.], when they hope to derive advantage from it; they hypocritically connect themselves with the servants of God, in order to conceal their plague-spots under the mantle of borrowed sanctity.—*Saul*, (ver. 1–3), *Simon*, (ver. 9–11, 13), *Philip* (ver. 5–8, 12),—*the open enemy*, *the false friend*, and *the upright servant of the Lord*—each considered with reference to *the state of his heart*, his *course of action*, and his *lot on earth.*—*The first persecution of the Christians, and its blessings:* illustrated in the case, I. Of Saul; II. Of Philip; III. Of Simon—each, in a peculiar mode, contributing to the glory of the Gospel.—[*Lessons taught by the first persecution of the Church:* respecting, I. The moral state of man by nature: (*a*) his spiritual blindness; (*b*) alienation of his heart from God; (*c*) the state of degradation to which sin reduces him; II. The ways of divine providence: (*a*) sometimes mysterious (the power of Stephen's enemies); (*b*) often apparently discouraging (the dispersion); (*c*) always wise and good; III. The vitality of the Church: in resisting, as then, (*a*) enmity in every form; (*b*) perpetually; (*c*) victoriously—by the power of the divine Founder.—TR.]

§ III. *The apostles Peter and John follow Philip, in order to confer the gift of the Holy Ghost, on which occasion Simon the sorcerer is unmasked.*

Chapter VIII. 14–25.

14 Now [But] when the apostles which [who] were at Jerusalem heard that Samaria
15 had received the word of God, they sent unto them Peter and John: *Who, when they
16 were come down, prayed for them, that they might receive the Holy Ghost: *[*om the parenthetical signs enclosing the next verse*] (For as yet[1] he was fallen upon none
of them: only they were [but (δὲ) they were only] baptized in [unto, εἰς] the name
17 of the Lord Jesus.) *Then laid they *their* hands on them, and they received the
18 Holy Ghost. *And [But] when Simon saw[2] that through [the] laying on of the
19 apostles' hands the Holy Ghost was given, he offered [brought] them money, *Saying,
Give me also this power, that on whomsoever I lay hands, he may receive the Holy
20 Ghost. *But Peter said unto him, Thy money perish with thee [May thy money with
thee go to destruction], because thou hast thought that the gift of God may be purchased with money [because thou hast thought of acquiring the gift of God by means
21 of money!]. *Thou hast neither part nor lot in this matter: for thy heart is not right
22 [upright] in the sight of[3] [before] God. *Repent therefore of this thy wickedness,
and pray God[4] [beseech the Lord], if perhaps the thought of thine heart may be forgiven thee.
23 *For I perceive [see] that thou art in the gall of bitterness, and *in* the
24 bond of iniquity [that thou art bitter gall and art bound up in unrighteousness]. *Then
answered Simon [But Simon answered], and said, Pray ye to [Beseech ye] the Lord
for me, that none [nothing] of these things which ye have spoken come upon me [!].
25 *And they [But they, *οἱ μὲν οὖν*], when they had testified and preached [spoken] the
word of the Lord, returned[5] to Jerusalem, and preached the gospel in many villages
of the Samaritans.

EXEGETICAL AND CRITICAL.

Ver. 14. *a.* **Now when the apostles - - - heard that Samaria had received the word of God.**—The tidings which the apostles, who had remained in Jerusalem, now received, were evidently as unexpected, as they were important; they accordingly resolved to send two of their number to the new missionary field. Luke refers to the momentous character of the event, when he employs the phraseology: "Samaria received the word of God." It would weaken the force of the remark, if we should interpret Σαμάρεια as the name of the city; it here designates the whole province, and indirectly alludes to the peculiar position, in matters of religion, which the Samaritans occupied as a people. The fact is here brought to our notice, by implication, that the promulgation of the word of God among the Samaritans, and their acceptance of the Gospel in faith, constituted an epoch, inasmuch as the Samaritans, who were originally a mixed people (Israelites and pagans, ἀλλογενεῖς, Luke xvii. 18), were regarded by the Jews as sectarians and heretics.

b. **They sent unto them Peter and John.**—This is the first time, since the proposition to elect the Seven was made (ch. vi. 3), that the Twelve collectively adopt any measure, as an organized body, authorized and pledged to exercise a general control. It is also a novel circumstance that the college of the apostles deputes two of the whole number, choosing precisely the two who had hitherto (*e. g.* ch. iii. and ch iv.), been the most prominent of all. Such a mission unquestionably conferred distinction, and was a decided expression of confidence in those who were intrusted with it. But it was, at the same time, a declaration on the part of the apostolic college which offered the mission, and an acknowledgment on the part of those who accepted it, of the great fact that no single apostle, even though it were a Peter or a John, was *elevated above* the whole company of the apostles, but that each member was *subordinate* to it. We have here a direct refutation of the Romish doctrine of the primacy of the apostle Peter, and a proof that he, like any other of the number, could claim only a parity of rank. (See KARL LECHLER; *N. T. Lehre vom heil. Amt*, p. 136 f. [Doctrine of the New Testament concerning the sacred office.]).

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[1] Ver 16. In place of *οὔπω* of the *text. rec.*, Griesbach has, in accordance with the most important MSS. [A. B. C. D. E. and Cod. Sin.] recommended *οὐδέπω*; and this latter reading has been unanimously adopted by all the more recent critics. [Alford, who concurs, found it, however, difficult to decide, as far as internal evidence is concerned, and "followed MS. authority."—Tr.]

[2] Ver. 18. Ἰδὼν [in A. B. C. D. E. and Cod. Sin.] is much better supported than *θεασάμενος* [of *text. rec.*], which is found only in G. H., and is evidently a correction intended to improve the text. [Lach. and Tisch. read *ἰδών*, but Alf., who reads *θεασ.*, regards the former as the correction. Meyer concurs with him, and de Wette would adopt the same view, if *ἰδών* were not so strongly supported.—In the same verse, Alf., with Tisch., omits *τὸ ἅγιον* of the *text. rec.* after *πν.*; but while this reading is omitted in B. and Cod Sin., it is found in A. C. D. E., Vulg., etc., and Lach. retains the two words.—Tr.]

[3] Ver. 21. *ἔναντι* in A. B. D. [and Cod. Sin.] like *οὐδέπω* [in ver. 16], is a somewhat rare form, for which C. and some fathers read *ἐναντίον*; the more usual *ἐνώπιον* [of the *text. rec.*] is incorrectly substituted for it in E. G. H. [Lach., Tisch. and Alf., with whom Meyer agrees, read *ἔναντι*, but as Luke very frequently employs *ἐνώπιον* in his Gospel and elsewhere in The Acts, de Wette regards this latter form as the original reading also here.—Tr.]

[4] Ver. 22. *κυρίου* is far more positively attested [A. B. C. D. E. Cod. Sin.] than Θεοῦ [in G. H., Vulg., etc.,], which appears to have been transferred from ver. 21. [*κυρίου*, by the later editors.—Tr.]

[5] Ver. 25. *ὑπέστρεφον—εὐηγγελίζοντο* are the readings preferred by Lachmann and Tischendorf to those of the *text. rec.*, which, in both cases, exhibits the aorist; however, *ὑπέστρεφον* is found only in A. B. D., while *εὐηγγελίζ.* is found in A. B. C. D. E. The authorities which exhibit the latter, advocate the former also, as both words should undoubtedly appear in the same tense. [*ὑπεστρέψαν* of *text. rec.*, in C. E. G. H.; *ὑπέστρεφον*, (adopted by Lach., Tisch. and Alf.) in A. B. D. and many minuscules; *εὐηγγελίσαντο*, of *text. rec.* in G. H.; *εὐηγγελίζοντο* (adopted by the same editors) in A. B. C. D. E.—Cod. Sin. reads *ὑπέστρεφον* and *εὐηγγελίζοντο*.—Tr.]

VER. 15–17. **Who - - - prayed for them.**—The service which the apostles rendered to those who were already converted, consisted in offering intercessory prayer for the gift of the Holy Ghost ["that the faith of the Samaritans who had received already the converting influences of the Spirit—might be confirmed by a miraculous attestation" (Hackett)]: prayer was combined with the imposition of hands, ver. 15, 17. The result was, that the converted Samaritans received the Holy Ghost. And it would, further, seem as if one prayer had been offered in behalf of all, as a single or momentary action (aor. *προςηύξαντο*), and that the imposition of hands was a subsequent act (*τότε*, ver. 17); according to this view, the imposition of hands on the individuals in succession, occupied a considerable time, and thus, too, the individual converts received the Holy Ghost, not simultaneously, but one after the other (imperf. *ἐπετίϑουν*—*ἐλάμβανον*). ["The aorist describes a momentary action, or a single action—the imperfect describes an action in its continuance and progress." Kühner: *Gr. Gram.* § 256. 3. *Rem.* 2.—TR.]

VER. 18, 19. *a.* **And when Simon saw.**—Simon had observed that the Holy Ghost was given by means of the laying on of hands of the apostles. The latter fact was doubtless apparent to him, when he observed certain manifestations on the part of the believers, and compared with these the prayer of the apostles, to which, like others, he had listened. The question whether Simon himself had also received the Holy Ghost, is at once decided by two considerations: first, if he had been so endowed, his conduct, as described in ver. 18, would have been a moral impossibility; secondly, the terms *ἰδών*, etc., obviously represent him as a mere spectator, and not as one of those who personally received the imposition of hands, and the gift of the Spirit.

b. **He offered them money.**—Simon again betrays the characteristic features of the sorcerer, that is, he is completely controlled by selfish considerations, and is interested in that which is spiritual and holy, only in so far as it may serve as the means of aiding him in his sorceries, and enlarging his personal influence and power. His true character is, further, revealed by the hope which he entertained of gaining his object through the medium of money. For as he expects to influence the apostles by pecuniary considerations, he plainly shows that he himself is influenced chiefly by such motives. He views the communication of the Spirit in the light of magic, that is to say, as a power or authority, which does not depend on the moral character, but may be exercised or transferred at pleasure. The latter view is expressed in the words: *ᾧ ἐὰν ἐπιϑῶ τ. χ. λαμβάνῃ π. ἅ.*

VER. 20. **Thy money perish with thee.**—Peter, whose labors had, so far, been strictly associated with those of John, ver. 14, now steps forward, ready to speak and to act, at a moment when a prompt decision, and a resolute course of action, were needed. He not only positively rejects the money, but also, with holy indignation, and with the utmost abhorrence, devotes both the silver [*ἀργύριον*] and the man who offers it, to destruction! The moral indignation and the imprecation of Peter are occasioned by Simon's desire and will to purchase God's gift with money ["which, from its very nature, could be only a free gift" (J. A. Alex.)]. The term *ἐνόμισας*, namely, is applied not merely to an opinion, but also to an established sentiment and a purpose; the mere opinion, as far as it depends on the understanding, could not be subjected to a moral judgment and retribution, unless it was associated with the general tendency of the will and the character, and was in reality dictated by them.

VER. 21. **Thou hast neither part nor lot.**—After Peter had very righteously repulsed the man, and rejected the silver, he next refuses, in the most positive terms, to grant the request itself. As, in the former case, his strong emotion led him to begin with the words: *τὸ ἀργυρ. σου* etc., so here he begins his refusal with the words [in the original]: "There is no part nor lot for thee in, etc.," that is, Thou canst have no share at all therein. ["*Part* and *lot* are synonymous; the former is the literal, the latter, a tropical term." (de Wette).—TR.]. The phrase; *ἐν τῷ λόγῳ τούτῳ*, must here be interpreted, as the connection shows, not merely in accordance with the Hebrew דָּבָר, but also with the classic usage of *λόγος*, or, as equivalent to *ipsa causa, i. e.* "in this *matter* or *thing* of which you speak", namely, the power to bestow the Holy Ghost. That mode of interpretation which adheres to the definition of *λόγος* as *word, doctrine*, and assumes that either a participation in the Gospel itself is meant (Grotius; Neander), or that the inspired manifestations of the believers are here to be understood (Lange), is not consistent with the context, or else is too artificial to be considered as setting forth the true import. The reason which induces the apostle to refuse so absolutely any share to his namesake in his apostolic authority, is to be sought for in the insincerity of the sorcerer alone.—**Thy heart is not right,** [*εὐϑεια*, *straight-forward*, (Robinson)—TR.], not upright, not honest, in the eyes of God; thy heart is perverted and treacherous.

VER. 22, 23. **Repent therefore,** etc.—This is the practical lesson which Peter deduces (*οὖν*), *i. e.*, "since such is thy state, change thy mind, and cease (*ἀπὸ*) from thy wickedness."—Peter urges Simon to repent and to pray for the forgiveness of his sin, but gives him no assurance of the latter, since the phrase; **if perhaps** (ε *ἄρα ἀφ.*) indicates that the result, (*i. e.* whether

God will forgive), is doubtful.—Ἐπίνοια, a (practical) thought, purpose, plan, is a *vox media* [*i. e.* it may be applied to an honest purpose, *in bonam partem*, or to one that is dishonest, *in malam partem*, according to the context.—Tr.]. The statement of the cause or reason is here, as in the preceding verses, introduced by γάρ, although that reason had already been indicated by οὖν in ver. 22. Peter's words, literally, mean: "I regard you as a man whose influence will be like that of bitter gall and of a bond of unrighteousness, or, as a man who has reached such a state." The reference is, primarily, to the personal and fixed character of Simon, and secondarily, to the pernicious influence which it might be apprehended that he would exercise on the newly formed church. The *bitter gall* (in the original a Hebraizing genitive [Winer: *Gram. N. T.* § 34. 2.]), probably indicates *poison*, as, in ancient times, the gall of the serpent was supposed to be the seat of its poison, even as the German alliterative phrase; *Gift und Galle* [*poison and gall*] assumes that an immediate connection exists between the two. [Comp. Job xx. 14. "The terms here are probably derived from Deut. xxix. 17, Sept. χολῇ καὶ πικρία, etc." (de Wette).—Tr.]. The expression σύνδεσμος ἀδικίας occurs in Isai. lviii. 6 [in the Sept.], but in an entirely different sense; it here implies that Simon's whole person had become, as it were, a *single* band, a whole *bundle* [translated by some: "bundle of unrighteousness." (J. A. Alexander).—Tr.], all the component parts of which were *unrighteousnesses* [see below, Hom. and Prac. on ver. 18, 19 (*b*)]; hence the word is analogous in sense to the modern German: *Ausbund von*, etc. [This German word, (from *ausbinden*, to untie and take out, *i. e.* to select) is sometimes translated *paragon* or *quintessence*, and is applied to any object which exceeds all others of its kind in any good or bad quality.—Tr.]

Ver. 24. **Pray ye to the Lord for me.**—In what light should we regard this language of Simon, as well as the sentiments which dictated it? Meyer inferred, at an earlier period, from the silence which Luke henceforth observes respecting Simon, that the sacred writer intended to describe, in ver. 24, the beginning of a genuine repentance, and that he expected the reader to complete in his own mind the history of Simon's entire reformation. This is an erroneous view of the case. The old interpretation, which Neander, Olshausen, de Wette, and Baumgarten, among recent writers, have adopted, and to which Meyer himself assents in the last edition of his Commentary, undoubtedly presents the true view, viz., that no genuine repentance on the part of Simon is indicated by the narrative. At the same time, however, no value is to be ascribed to the patristic accounts of Simon which have been preserved, *e. g.*, that he subsequently resumed the practice of his magic arts, and, indeed, that his course became more iniquitous than it had previously been, inasmuch as he now regarded it as the great object of his life to maintain a systematic opposition to the apostles and the Gospel. The language of the text before us is sufficiently explicit. Peter had demanded two things of Simon: first, that he should repent; secondly, that he should pray for forgiveness. He yields only a partial obedience to the latter admonition or, strictly speaking, none at all. In place of praying *himself*, and seeking forgiveness, he requests the *apostles* to pray for him. But by this course he betrays, first of all, that his heart is not truly contrite, and, secondly, that he still entertains superstitious views, since he expects miraculous results from the intercessory prayers of others, without his own self-abasement before God, or supplications offered by himself. And, further, we cannot suppose that an individual has sincerely and truly repented, who, like Simon in the present case, is alarmed solely by the consequences, that is, the punishment of sin, but is not influenced by a sense of his own moral guilt and baseness. He is moved by a dread of the evils with which he is menaced (ὧν εἰρήκατε), but not by any abhorrence of the sin itself of which he is guilty. These are not indications which can encourage us to believe that Simon entertained a godly sorrow, that he sincerely repented, and that he became a renewed man; we cannot, therefore, speak of his conversion as "a glorious victory of the superior spiritual power of the apostles" [quoted by Lechler from an early edition of Meyer's Commentary, but essentially changed in the last edition.—Stier says, in this connection (*Reden d. Ap.* I. 195, 2d ed.): "Simon speaks here almost like Pharaoh, who afterwards hardened himself; see Exod. viii. 29; ix. 28; x. 17."—Tr.]

Ver. 25. **They - - - returned.**—The two apostles did not content themselves with imparting to the new converts of that one locality fuller religious instructions than the latter had hitherto received. (This was the διδάσκειν, which, in Matt. xxviii. 20, follows the βαπτίζειν in the order of time, but also constitutes a part of the μαθητεύειν; see above, Exeg. and Crit., note a. *ult.* on ver. 5). Peter and John, therefore, after having been engaged in the labors already described, devoted themselves to others of a direct missionary character, and preached the Gospel in many villages of Samaria, before they returned to Jerusalem. That these labors were not hastily performed, but were continued for some time, and that the return of the apostles was, consequently, somewhat delayed, are circumstances very plainly indicated by the Imperfect (ὑπέστρεφον—εὐηγγελίζοντο), which is, for critical reasons, to be preferred to the Aorist. [See the note numbered 5, appended to the text, above, ver. 14–25, and also Exeg. and Crit., ver. 15–17, ult.—Tr.]

DOCTRINAL AND ETHICAL.

1. *Baptism* and *the gift of the Spirit*, *missionary* and *apostolical labors*—what is the relation which the one sustains to the other? The converted Samaritans had received *baptism*, but not one of their number had with it received *the gift of the Holy Ghost*, ver. 16. Does this latter expression denote exclusively the *extraordinary* gifts and miraculous manifestations of the Spirit, so that we are authorized to assume that the new converts had, at their baptism, and in conjunction with it, already received the *ordinary* gift of the Holy Ghost? (Löhe: *Aphorismen*, p. 29 f.). Not at all! Such an assumption is altogether arbitrary,

and requires us to obtrude the distinction just specified, upon the text, whereas *πνεῦμα ἅγιον* occurs in ver. 15, 17, 18, without any indication of such a distinction. We can, moreover, discover no explicit doctrinal passage in the New Testament which would furnish a firm foundation for the assumption that the gift of the Holy Ghost was immediately and inseparably connected with baptism. Even ch. ii. 38, when closely examined, does not sustain this view, and ch. x. 44, 47, 48, proves that God can impart the Holy Ghost even *before* baptism. The baptism with water, accordingly, is not always accompanied by the baptism with the Spirit, as if the latter were dependent upon it, but may in some cases be separated from it by a certain intervening period of time. The determination of the order or sequence belongs to Him who causes His Spirit to descend according to his own pleasure (John iii. 8), and who has also in this respect "put the times and seasons in his own power." (Acts i. 7). We are hardly in a position to fathom the causes and conditions on which the simultaneousness or the succession of the baptism with water and of that with the Spirit, depends, or, in any special case, to exhibit these causes distinctly in certain natural and finite instruments and persons. When Neander, for instance, refers to the circumstance that the Samaritans had not yet received the Holy Ghost, he alleges that the cause lay in the new converts themselves, and adds the explanatory remark, that they had at first received the preaching concerning Christ merely in an outward manner, and had only afterwards, when the apostles arrived and addressed them, been inwardly impressed or affected; but he obtrudes this distinction upon the entire narrative, which furnishes no support whatever for it. Others have supposed that the most simple explanation which could be given of the fact is the following: Philip was not an apostle, whereas Peter and John were, emphatically, *apostles;* they accordingly believe that the gift of the Holy Ghost could be conferred by none but apostles. This is the view not only of the Romish and the Anglican churches (both of which, in conformity to it, regard the administration of the rite of Confirmation as exclusively a function of the episcopate), but also of many Protestant commentators. The latter believe that the explanation of the fact before us is to be derived solely from the circumstance that the giving of the Holy Ghost was reserved for the apostles, *as such.* But Luke cannot have entertained this opinion, since he relates in the very next chapter (ix. 17 ff.), that the Damascene Christian Ananias, at the command of Christ, put his hands on Saul and baptized him, in order to impart the Holy Ghost to him. Yet Ananias himself was not an apostle, nor even one of the Seven, like Philip. The latter cannot therefore have been prevented by any barrier, such as an official restriction, from being the medium of an outpouring of the Holy Ghost on those whom he had baptized. It is also an error to assume, at the same time, that the reason for which the apostles sent two of their own number to Samaria, is to be found precisely in their wish to aid the Samaritans in receiving the gift of the Holy Ghost as well as baptism (Meyer). For the narrative by no means states that the apostles in Jerusalem had heard that any want of this description existed in Samaria: it simply informs us that intelligence reached them "that Samaria had received the word of God," and that they at once sent thither two of their number. Their real motive is apparent: they desired to recognize by that act the work of evangelization which had been commenced in Samaria without their direct agency, to form a bond of union between the new converts and themselves, and to avow and sustain the principle of the unity of the Church of Christ, the interests of which had been specially intrusted to them. While they were influenced by these considerations, the two apostles ascertained, after their arrival, that, by imparting the Holy Ghost, they could materially strengthen the new converts, and aid in the work of maintaining the moral purity and uprightness of the congregation, in view of the equivocal purposes of the sorcerer.

2. *The imposition of hands* is here mentioned a second time in THE ACTS (comp. vi. 6). It was a sign, in the first place, (after the intercessory prayer, ver. 15, had been once offered *for all* the baptized persons), of the communication of the gift to the *individual;* it was, as a symbolical action, a sign, in the second place, and also the medium, of the *actual* impartation of the Spirit and of spiritual life. But it clearly appears from ch. ix. 17, that the laying on of hands was not an act which the apostles exclusively were authorized to perform, and, from ch. x. 44 ff., that this act was not the sole, the indispensable, and as it were, the only lawful, medium in communicating the Spirit.

3. The conduct of Simon Magus, which betrayed that he had not "put off the old man" [Eph. iv. 22], has, from the earliest times, been regarded as the type of a procedure which derives from him the name of *Simony.* He desired to acquire a special spiritual power by means of money; hence the Church with great propriety applies the name of *crimen simoniæ* to the act of giving or offering secular means and advantages as a compensation for the conferring of spiritual things (such as ecclesiastical offices or Church preferment, ordination, etc.); and the guilty man is termed *simoniacus.* A striking proof of the purity and power of the Christian sentiments imparted to the apostles by the Holy Ghost, is furnished by the conduct of Peter, who at once discerns the true character of the hypocrite, instantaneously, without any hesitation, judicially repels the tempter, and surveys the temptation with abhorrence and a holy zeal. The ethical judgment pronounced by Peter exposes the two-fold sin from which the temptation proceeded: (*a*) the desire to obtain from *men* that which *God* alone can bestow (*τήν δωρεὰν τοῦ Θεοῦ*); (*b*) the desire to obtain by his own means, even by money, that which is solely *a free gift* of the grace of God (*τὴν δωρεὰν τοῦ Θεοῦ—διὰ χρ. κτᾶσθαι*). It is precisely the latter that constitutes Simony. If the apostles had *desired* to grant the request of Simon (which, however, they *could not* have done, according to (*a*) above), they would have violated the express command of the Lord: *δωρεὰν ἐλάβετε, δωρεὰν δότε.* Mt. x. 8.

4. Simon is a *type* not only of all the simonists, but also of all the *heretics* who have since arisen

in the Church. It is well known that this magus has been regarded ever since the second century, as the prominent leader of an heretical school, and, indeed, as *magister et progenitor omnium hæreticorum* (Iren. *adv. hær.* I. 27), and that a Gnostico-heretical system has been ascribed to him personally. It is undoubtedly true that a legendary influence is perceptible in the accounts which have been preserved respecting this man. Still, it would be inconsistent with enlarged views and with the dictates of true wisdom to overlook the deep truth which constitutes the foundation of these traditional accounts. Simon's error consisted essentially in combining pagan with Christian principles, inasmuch as he expected to acquire and exercise the power of conferring the Holy Ghost, as a magic art, and obtain increased facilities for gratifying his ambitious and covetous spirit. He intended, accordingly, to combine in practice his heathenish trade as a sorcerer with Christianity. But he must have had a conception of the whole subject which was still indistinct: his views, if unfolded in the practice which he proposed to adopt, would have ultimately led to the theory of an amalgamation of pagan superstition and Christian faith. Whatever course an individual may pursue in actual life, he will endeavor to justify it by adopting any theory that will satisfy himself and the world around him. Hence we cannot fail to see the germs of a Gnostic, and, in general, of an heretical tendency in the sentiments which Simon obviously entertains. The book of the Acts, as a whole, shadows forth or exhibits the germs, as it were, of all the events and phenomena which belong to the subsequent history of the Church of Christ. Simon Magus, for instance, is, in his personal history, a prefiguration of later occurrences. He became a Christian, but no inward change occurred in him, since he attempted to combine Christianity with his heathenish sorcery. He is thus the representative of all those unsound theories, devices and parties within the pale of Christendom, of which the main object was the combination of foreign elements with the Gospel, or the retention of paganism under a Christian garb; the issue of all such efforts is also prefigured in his history.

5. On this occasion Peter employed the *binding key* [an allusion to "the office of the keys," *i. e.* the *binding* and the *loosing* key, Matt. xvi. 19; xviii. 18; John xx. 23.—Tr.]. He did not, it is true, in distinct terms pronounce an anathema upon Simon Magus—he did not expressly exclude him from the Lord's Table, and expel him from the Church of Christ; but he desired, as far as he himself was concerned, that destruction (ἀπώλεια) might come upon Simon. Now this language implies at least a temporary exclusion from the communion of the Church and the Sacrament. The apostle stands before this man as one who is invested with full authority, although his words do not assume the form of the definitive sentence of a judge, but rather that of an imprecation (εἴη). The reason which he assigns, viz., ὅτι τὴν δωρεὰν etc., plainly shows that his imprecatory language was not dictated by any highly excited personal feeling, by a carnal zeal, or by the fervor of passion, but by an ethically pure and righteous zeal for the honor of God and of his cause. And that his zeal was not fanatical in its character, or one that disregarded the spiritual interests of an erring soul, is demonstrated in the most beautiful manner, when he exhorts Simon to repent and become changed in mind, ver. 22; he likewise admonishes the offender to offer prayer in a penitent spirit to the Redeemer, as the way that may conduct him to forgiveness [see note 4, above, appended to the text.—Tr.]

6. The *ethical character of Christianity* is most gloriously revealed in this apostolical declaration, which assumes a strictly categorical form. Peter takes away from Simon, ver. 21, in the most explicit manner, all hope of obtaining by any possibility the power to confer the Holy Ghost. The cause lay in his own heart, which was not upright. In the practice of magic arts, no regard whatever is paid to the moral sentiments either of the operator or of the subject to whom these arts are applied; purity of heart and integrity of character are here of not the slightest importance. But in the kingdom of God, none can receive grace or the gift of divine grace without corresponding moral qualifications; here, integrity and uprightness of heart are indispensable.

7. Peter's language leaves the point in doubt, whether Simon actually will obtain *the forgiveness of sin*—not, however, because forgiveness in itself is an uncertain matter, but because he entertains doubts himself respecting the sincerity of Simon's repentance and conversion. The great danger which proceeds from the frame of mind in which he finds this wretched man, is the sole cause which prevents him from giving Simon an unconditional assurance of his pardon. It is contrary to the Scriptures, and a very hazardous course, to infuse doubts into the soul of any individual respecting the forgiveness of his sins, or to teach, as the Romish Church does, that he can never be fully assured of the divine forgiveness of his sins. But it is equally as unscriptural and as dangerous to the souls of men, to represent this assurance or certainty of the divine pardon as independent of the state or fitness of the heart. Now the latter was wanting in Simon, as ver. 24 demonstrates, even after the solemn appeal which the apostle made to his conscience.

HOMILETICAL AND PRACTICAL.

Ver. 14. **Now when the apostles - - at Jerusalem heard,** etc.—Persecution cannot weaken the zeal of faithful shepherds in laboring for the welfare of the church. It is of great importance that the faith of the members of newly organized congregations should be steadily maintained and strengthened. Let there be no envy among the servants of God; let none of them look with jealousy on the blessing which attends the labors of others. (Starke).—The most eminent apostles, Peter and John, come, in a fraternal spirit to the aid of Philip, who occupies a subordinate position. (Apost. Past.).—The storm of persecution carried a seed away from the plant, and deposited it in a good soil. The Gospel, which is to be preached to all nations, here comes forth from the temple of the covenant people into an outer court; it reaches a people, which, occupy ing an intermediate position, in its relations to Jews and Gentiles, was acquainted with the law and the promises given to Israel, and partially observed them. (Leonh. and Sp.).—Even as the Lord Jesus sent his disciples two and two before his face (Lu. x. 1), so the holy college of the apostles, devoutly imitating this example, sent forth two of their number—that faithful pair of disciples, whom the hand of God united so intimately in the path of duty. The testimony of the truth is intended to be proclaimed in full harmony by the mouth of two witnesses, and their fraternal love is intended to be a source of comfort and encouragement to both. (ib.).—*The first ecclesiastical visitation:* I. The occasion: (*a*) spiritual life has been imparted, but needs support, ver. 14; (*b*) a certain want exists in the church, which must be supplied, ver. 16. II. The visitors: (*a*) Peter—apostolical earnestness and zeal; (*b*) John—evangelical mildness and gentleness. III. The functions of chief pastors: (*a*) humble prayer in the name of the church, ver. 15, and, (*b*) sacerdotal imposition of hands in the name of God, ver. 17. IV. The results: (*a*) the congregation is strengthened, ver. 17, and, (*b*) sifted, ver. 18 ff.

VER. 15. **Who - - prayed.**—The pastor's work includes prayer as well as preaching. God does not withhold an answer to the prayers of his servants for the salvation of the souls intrusted to their care.

VER. 16. **As yet he was fallen upon none of them; only they were baptized.**—The baptism of the Spirit must be combined with the baptism with water, else the latter remains incomplete, and the individual is no true Christian. With which baptism hast thou been baptized?

VER. 17. **Then laid they their hands on them.**—This imposition of hands, combined with prayer, is the holy type of our ecclesiastical Confirmation, which is intended to be neither more nor less than the avouchment and sealing of the Spirit received in Baptism. (Leonh. and Sp.).—*The holy rite of Confirmation:* considered with respect, I. To its origin: it is not, indeed, a sacramental institution of the Lord, but it is a venerable order or usage of the church; II. To its significance: it is not, indeed, a substitute for, or repetition of, baptism, but it is a confirmation of the baptismal confession of faith, and of baptismal grace; III. To its effects: it is not, indeed, an infallible means of imparting the Holy Ghost, as in the case of the apostolical imposition of hands on the Samaritans, but it is a spiritual blessing of incalculable value to hearts that are properly disposed to receive it.

VER. 18, 19; comp. ver. 23, 24. **Simon - - offered them money, saying, Give me also this power.**—The sin of converting church matters and spiritual gifts into articles of trade, either as buyers or sellers, is the sin which Simon committed, *i. e., Simony.* With respect to this subject, the following points claim attention (from Apost. Past.): (*a*) Simony originates in a *covetous* and *ambitious heart.* As Simon had, during a long period, wielded a considerable influence, and practised his sorceries among the people, but now ascertained that the powers of the apostles diminished his influence and his profits, he basely resolved to acquire new honor, and secure new gains, by means of money. Thus all who seize on offices by dishonest means, are governed by no other motive than that of serving their idols—honor, or the belly [Phil. iii. 19], or mammon.—The church has, therefore, from the earliest times, regarded Simon, on sufficient grounds, as the father of heresy, and the type of sectarianism. The hidden motive, indeed, of nearly every founder of a sect, is a thirst for spiritual power combined with immeasurable arrogance, which employs audacity and a plausible appearance as the means for bewitching people who look merely at the surface. (*b*) The sin of Simon, further, betrays that his *heart was full of bitter gall,* and was, in truth, *a bundle of manifold unrighteousness.* His heart was full of bitter gall, *i. e.,* full of bitter envy, when he saw the blessing that attended the labors of the apostles, and the superiority of their divine preaching to his magic arts. There was a *bundle* of unrighteousness in his heart. For instance, although he had become a Christian, he had no intention to exhibit his Christianity by bearing the cross and following Jesus; he desired to become a proud worker of miracles, and, consequently, we find a carnal mind in him. Then, he **continued with** the apostles in appearance only, for, in his heart, he was irritated when they succeeded, and thus he secretly cherished hypocrisy in his bosom. He hoped to bewitch these servants of Jesus with his money, as he had previously bewitched the people with his sorceries, and as he was himself bewitched by the idols of honor and mammon; hence he entertained degrading views respecting the apostles, and looked on them and their office with mean and sordid feelings. And this *bundle* or combination of envy and jealousy, of a carnal mind, and degrading views of the sacred office and of those who are invested with it, is even yet the characteristic mark of the followers of Simon. (*c*) Simon is anxious to obtain, not *χάριν*, but *ἐξουσίαν*, a **power** to do certain acts, ver. 19. He did not desire to conduct men to the wells of salvation, by preaching the Gospel, but rather to acquire eminence by the exhibition of great power. In this respect all those resemble him who seek an [ecclesiastical] office without having yet obtained grace, and who are influenced, not by a desire to labor in the service of the Lord, or to do good to the souls of men, but by considerations that refer to *their own* dignity, rank or power. Those persons, too, belong to this class, who are anxious to acquire certain official qualifications, but altogether overlook those which are derived from the sanctification of the soul. They are diligent in collecting stores of showy learning, and are eager to exhibit the possession of the gift of a graceful and attractive delivery, but their efforts are not directed to the acquisition of an enlightened understanding, a renewed heart, and a mind devoted to the Lord. "In this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Lu. x. 20.—(*d*) Simon *offered the apostles money or "treasures."* There are many who do not precisely offer ready money as a compensation, but attempt to secure an office by the offer of a valuable consideration of another kind. How often the office constitutes a dowry! How often the door of the sheepfold refuses to open, until the patron of the benefice has been reached by clan destine means! (*e*) Simon regards the divine punishments with *servile fear*, in consequence of his evil purpose. He dreads the condemnation with which he is threatened by the apostles; yet no conversion takes place; he simply desires, in a slavish manner, to escape punishment. He cannot pray himself, with a joyful spirit, but says, in his alarm: 'Pray ye for me!' This is still the condition of pastors who are guilty of the sin of simony; they are perpetually harassed by a slavish fear. They bear with them an evil conscience, and cannot possibly derive enjoyment from their office; they can never unreservedly put their trust in God, and act in the name of Jesus.—"Pastors should apply this case as a test to themselves, and ascertain whether they have obtained their office *pro jure et titulo;* if their conscience accuses them, let them take the path which the apostle directs Simon to pursue, ver. 22. All *candidati ministerii* may find a standing warning in this text, and learn from it that no real advantage can ever be derived from the use of unfair means."

Ver. 20. **Thy money perish with thee!**—This is the language of the moneyless Peter, who had said to the lame man: 'Silver and gold have I none.' (ch. iii. 6). He speaks with a holy abhorrence of the avarice and hypocrisy which Simon had so shamelessly betrayed, and speaks, too, with a distinct recollection of the Lord's words: "Freely ye have received, freely give." [Matt. x. 8]. The "Successors of Peter" have not always thought, spoken, and acted in this manner.—There are none with whom we should deal with more severity than with hypocrites, who enter the vineyard of Christ under plausible pretences, to the great injury of the souls of men. (Apost. Past.).—But those who wish to be zealous after the manner of the apostles, must also possess a portion of their spirit. (ib.).—It is one thing to condemn, and another to convince an individual that he is in a state of condemnation. (Starke).—And these two points, also, the successors of Peter have sometimes overlooked.

Ver. 21. **Thou hast neither part nor lot.**—He who prefers that his part and lot should consist in the things of this world, will have no share in those that are spiritual and eternal.—**Thy heart is not right in the sight of God.**—When we rebuke sinners, it is always necessary to direct their attention to the state of their hearts. It is not sufficient to refer to their outward acts; it is far more to their advantage when we expose to them the original source from which their evil deeds proceed. And, therefore, when we assail a particular sin, while we occupy the pulpit, or at our pastoral visits, we should always show that the unconverted heart is the true source of that sin. This procedure is, above all, needed in the case of hypocrites. (Apost. Past.).

Ver. 22.—**Repent, therefore,** etc.—Pastors ought to labor sincerely for the salvation of those whose sins they condemn, and guide them to the way of salvation by urging them to repent. 2 Cor. xii. 19. (Starke).—An apostle of the Lord, who came "not to destroy men's lives, but to save them" [Luke ix. 56], bears with him not only the thunderbolt of law, but also the olive-branch of the Gospel, which offers forgiveness to all repentant sinners. (Leonh. and Sp.).—**And pray God.**—It is of great importance that we should urge inquiring souls to offer prayer to God themselves: such counsel is adapted to sins of every kind: it points to the only means that can afford relief to a soul which is conscious of its guilt and misery.—**If perhaps - - - forgive thee.**—Peter does not intend to represent the forgiveness of Simon as a doubtful point, but only to exhibit to him the great danger in which he is placed, and the necessity of sincere repentance. An evangelical pastor must adopt proper precautions, must furnish remedies against levity of mind, as well as against a weak faith or unbelief, and be careful, while he guards men against an unnecessary anxiety, not to establish them in a state of false security. (Apost. Past.).

Ver. 23. **Gall of bitterness.**—Nothing is more offensive to the taste of men than gall; so, too, nothing is more abominable in the eyes of God than deceitfulness and lies. Ps. v. 6. (Starke).—The bitter gall of the heart must be expelled by the bitterness of repentance, that is, one bitter thing must be expelled by another, before the sweetness of the Gospel and the goodness of the Lord can be tasted. [Ps. xxxiv. 8]. (ib.).

Ver. 24. **Pray ye - - - that none,** etc.—Behold here *the characteristic features* of an imperfect or *false repentance:* (*a*) "Pray ye for me." In such a case, the individual is converted simply in the sight of men, and *unto men*, who are chosen as mediators, but he is not converted in the sight of God, and *unto God.* (*b*) "That none of these things - - - come upon me." Such an individual simply desires to be delivered from punishment by indulgence, but not to be delivered from sin by forgivenesss and purification.—"Thus Simon approached, step by step, that destruction from which there is no deliverance, although at every step which he took, grace rebuked, warned, and called him: thus his latter end was worse than the beginning. [2 Pet. ii. 20]. He had received grace, but in place of applying it conscientiously, he employed it in promoting carnal purposes. The wonderful works of God which he beheld, did not fill him with humility, but only tempted and animated anew his arrogant spirit. He sought to acquire a more precious gift than he had already received, but it was his purpose to employ it in destroying the souls of men. The call to repentance reached him, but did not infuse life into his soul; it simply led him to think of means for escaping the temporal punishment of his sin." (Rudelbach).—*The precious gift of the Holy Ghost*: I. It completes the work commenced by the word and the sacraments, ver. 14–17; II. It can neither be obtained by any human art, nor be purchased with money, ver. 18–21; III. It is a free gift of God, reserved for those who repent and believe, ver. 22–25.—*The Holy Spirit, a gift of the grace of God*: I. Freely bestowed on upright souls (the Samaritans); II. Never sold to the deceitful at any price (Simon).

Ver. 25. **They returned—and preached the gospel in many villages.**—The true torches of God, enkindled by the fire of divine love, afford both light and warmth wherever they appear.—Even when we are travelling, the fear of God should be our guide, and the love of our neighbor, be our companion, John iv. 3–5.—The man is very guilty, whose arrogance leads him to desire a pastorate in an eminent city, and reject one in a despised village. What else are these distinguished apostles here, but village preachers! (Starke).—It is, indeed, very painful to a servant of Christ, when he had hoped to derive pleasure from a soul that seemed to be converted, but is disappointed in the end. However, he should not despair. If he is disappointed in one case, all his hopes may be fulfilled in other cases. If Simon is found to be deceitful, the Lord awakens in his place the Ethiopian eunuch, ver. 27. (Ap. Past.).—*The evidence of the vital power of the Church of Christ:* I. It daily extends its borders, amid the opposition of the world; II. It promotes the spiritual growth of believers, by communicating the gifts of the Holy Ghost; III. It maintains its own purity by a strict judgment in the case of hypocrites and false teachers. (Leonh. and Sp.).—*The circumstances under which the Gospel went forth for the first time into all the world:* I. The holy order appointed by the Lord was here maintained, ver. 14–17; II. That order was violated by the sin of man, ver. 18, 19; III. The watchfulness and fidelity of the shepherds preserved the flocks from the dangers that threatened them, ver. 20–25. (Langbein.)

B.—PHILIP IS EMPLOYED AS AN INSTRUMENT IN THE CONVERSION OF A PROSELYTE FROM A DISTANT COUNTRY, AN OFFICER AT THE COURT OF CANDACE, THE QUEEN OF THE ETHIOPIANS.

CHAPTER VIII. 26–40.

26 And the [But an] angel of the Lord spake unto Philip, saying, Arise, and go toward
the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert.
27 *And he arose and went: and, behold, a man of Ethiopia, a eunuch of great authority
[a eunuch and high officer] under [of] Candace queen of the Ethiopians, who had
the charge of [who was appointed over] all her treasure, and [who (*om.* and)][1] had
28 come to Jerusalem for to worship, *[And, τε] Was returning, and sitting in his chariot
29 read [and reading] Esaias the prophet. *Then [But] the Spirit said unto Philip,
30 Go near, and join [attach] thyself to this chariot. *And Philip ran thither to *him*
[ran near (to it)], and heard him read the prophet Esaias, and said, Understandest thou
31 [then, ἆρά γε] what thou readest? *And [But] he said, How can I [How should I
be able], except some man should [if some one does not] guide me? And he desired
32 Philip that he would [invited Philip to] come up and sit with him. *[But] The place
[contents] of the Scripture which he read was this [were these], He was led as a
sheep to the slaughter; [,] and like a lamb dumb before his shearer, [;] so opened
33 [opens] he not his mouth: *In his humiliation his judgment was taken away: and
[but] who shall declare his generation? for his life is taken [away] from the earth.
34 *And [Then, δὲ] the eunuch answered Philip, and said, I pray thee, of whom speaketh
35 the prophet this? of himself, or of some other man [one]? *Then [But] Philip
opened his mouth, and began at the same [at this] Scripture, and preached unto him
36 [the gospel concerning] Jesus. *And as they [thus] went on *their* way [travelled
on the road], they came unto a certain water: and the eunuch said, See [Behold],
37 *here is* water; what doth hinder me to be baptized?[2] *[*Omit the entire 37th verse.*]
And Philip said, If thou believest with all thine heart, thou mayest. And he answered
38 and said, I believe that Jesus Christ is the Son of God. *And he commanded
the chariot to [that the chariot should] stand still: and they went down both into the
39 water, both [*om.* both] Philip and the eunuch; and he baptized him. *And [But]
when they were come up out of the water, the Spirit of the Lord[3] caught [carried]
away Philip, that [and, καὶ] the eunuch saw him no more: [,] and [for, γὰρ] he went
40 on his way rejoicing. *But Philip was found at Azotus [Ashdod]: and passing
through he preached in all the cities, till he came to Cesarea.

[1] Ver. 27. Lachmann omits ὃς [of *text. rec.*], before ἐληλύθει, in accordance with but few MSS. [A. C. D., also Cod. Sin. Vulg.]; it is found in most of the MSS. [E. G. H., and afterwards added in C. D.] and ancient versions [Syr.]; it was probably omitted for no other reason than that ἰδοὺ ἀνὴρ was supposed to be immediately connected with the verb ἐληλυθει [whereas, ἀνὴρ is a nominative absolute (Meyer), WINER: *Gram*, § 63. 2. d.—ὃς was inserted in Cod. Sin. by a later hand.—In the same verse, τῆς before βασιλ. of *text. rec.* and G. H. and fathers, is omitted by Lach., Tisch. and Alf., in accordance with A. B. C. E. and Cod. Sin.—TR.].

[2] Ver. 36. The *textus receptus* inserts the following [as ver. 37]. εἶπε δὲ ὁ Φίλιππος· ει πιστεύεις ἐξ ὅλης τῆς καρδίας, ἔξεστιν. Ἀποκριθεὶς δὲ εἶπε· Πιστεύω τὸν υἱὸν τοῦ θεοῦ εἶναι τὸν Ἰησοῦν Χριστόν. These clauses are found only in a single uncial MS.

EXEGETICAL AND CRITICAL.

VER. 26. *a.* **And the angel of the Lord, etc.**—Philip was still in Samaria when he received this command. Zeller, it is true, has asserted, that he must have returned to Jerusalem before the apostles, and could not have elsewhere received the commission. This view seems to be supported by the circumstance that Philip was directed to take "the way that goeth down *from Jerusalem* to Gaza." The region, however, to which Philip was to proceed, was undoubtedly situated **toward the south** from Samaria, and hence no inference of a decisive character can be deduced from the mention of the "way that goeth down from Jerusalem." But the principal objection to Zeller's view is derived from ver. 25, which distinctly speaks of the return only of the two apostles to Jerusalem, without mentioning that of Philip, who must therefore be considered as having, for the present, remained in Samaria.—Rationalistic interpreters, *e. g.*, Eckermann, have assumed that the **angel** mentioned in this verse, appeared to Philip only in a dream, and appeal, in support of their view, to the word *ἀνάστηθι*; but as the text does not even remotely indicate that the occurrence took place at night, this word, standing alone, as little implies that Philip was asleep at the time, as it represents the high priest mentioned in ch. v. 17, as being in that state; it graphically describes, on the contrary, the summons to proceed to action. [*ἀναστάς*, ver. 27, does not refer to a couch, but is a well known Hebraism. (de Wette). Comp. WINER. § 65. 4. Obs. on c). TR.]

b. **Go toward the south - - unto Gaza.**—Philip is commanded to proceed to the south, *i. e.* south of Samaria, or in a southerly direction, which did not necessarily require him to pass through Jerusalem; he could, on the contrary, take a nearer road. He is informed that he can recognize the road by two features: 1, it is the one that leads from Jerusalem to Gaza; 2, the road itself is *ἔρημος*. **Gaza**, one of the five chief cities of the Philistines, was situated near the southern boundary of Canaan, somewhat less than three miles from the Mediterranean. It had frequently been destroyed in times of war, and as frequently been rebuilt. It was again laid in ruins about A. D. 65, by the insurgent Jews, when Gessius Florus was the Procurator, but was subsequently restored. Many interpreters refer the clause: *αὕτη ἐστὶν ἔρημος* to the city of Gaza, and suppose that it means that the city had been destroyed, and was now uninhabited, or else, that it was no longer fortified. The latter view cannot be philologically sustained, and the former is improbable, as that desolation could have been but temporary [ROBINSON: *Bibl. Res.* II. 41], and, besides, any reference to it in this passage, in which no interest whatever attaches to the city itself, and only a certain road is to be described, would be altogether inapposite. This clause, therefore, can refer only to *ὁδός*, and is designed to describe a particular road that led to Gaza. And this description "was the more necessary, because there were several ways leading from Jerusalem to Gaza." (ROBINSON: *Palæstina.* II. 748 f.) [Lechler refers to the German edition; in the English work of Robinson, the passage will be found in Vol. II. p. 514. Lechler generally quotes Robinson *verbatim*, but without marks of quotation, in the two or three following sentences, but substitutes Beit Jibrin for Betogabra. K. v. Raumer, who differs from Robinson, assigns another route to Philip, viz. through Hebron, in place of Ramleh. See his *Palæstina* (4th ed. 1860), p. 186, n. 172 e; p. 193 n. 181 f.; and App. p. 449. IV. "On ACTS viii. 26."—TR.]. The most frequented at the present day, although the longest, is the way by Ramleh; it proceeds at first in a north-westerly direction from Jerusalem. There are two other more direct roads: one down Wady es-Surâr by Beth-shemesh, the other through Wady Musurr to Beit Jibrin or Eleutheropolis, and thence to Gaza through a more southern tract. The latter now actually passes through a **desert**, that is, through a region which is without villages, and is inhabited only by nomadic Arabs. That this district was at that time in like manner deserted, is not improbable: there is, at least, no mention made of cities or villages in the plain between Gaza and the mountains, later than the time of Nehemiah. Hence this clause: **which is desert** (constituting a part of the angel's address, as we are constrained to believe, and not a parenthetic remark of Luke himself), precisely designates the road which Philip was to take, in order to meet with the man, of whose conversion he was appointed by the counsel of God to be the instrument. We do not deem it necessary to adduce here the numerous conjectures and interpretations which have been offered by writers in connection with the three words: *αὕτη ἐστὶν ἔρημος*.

VER. 27, 28. *a.* **And he arose, and went.**—Philip at once obeyed the instructions which he

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namely, E., but also in about 20 [specified] minuscule mss., in some ancient versions [Vulg. etc.], and in the fathers, from the time of Irenæus, but with very great variations [which is "another strong mark of spuriousness in a disputed passage." (Alford)]. On the other hand, all these clauses are entirely omitted in A. B. C. G. H. ["there is here a hiatus in D." (de Wette)], as well as in the Sinaitic MS. [which exhibits no signs of an erasure or correction]: also in more than 60 [specified] minuscule mss., in ancient versions, and in some fathers. The whole is, without doubt, spurious, although an addition of an early date. It was intended to fill up an apparent void, and furnish a statement of Philip's assent and examination of the eunuch's faith, both of which seemed to be wanting. Lach., Tisch. and others, very properly cancel the whole verse. [It is inserted with brackets in Stier and Theile's Polyg. Bible. Alford, who omits the whole, adopts the following explanation, suggested by Meyer: "The insertion appears to have been made to suit the formularies of the baptismal liturgies, etc." The *text. rec.* does not strictly adhere to E., which exhibits *ἐαν* before *πιστεύεις*, adds *σου* after *καρδίας*, and substitutes *σωθήσει*, according to Tisch. for *ἔξεστιν*. J. A. Alexander regards the external testimony *for* and *against* the genuineness of the verse as "very nearly balanced," and would prefer to retain the latter. Hackett appears to regard the weight of the testimony as unfavorable to the retention of the passage, but adds: "The interpolation, if it be such, is as old certainly as the time of Irenæus, etc."—TR.]

[3] Ver. 39. The Alexandrian MS. [A], after presenting the original reading, inserts between *πνεῦμα* and *κυρίου*, as an emendation, the following words: *ἅγιον ἐπέπεσεν ἐπὶ τὸν ἐννοῦχον · ἄγγελος δὲ.* This correction was made, according to the testimony of Tischendorf, by the original hand. [Tisch. says: *ipse * correxit*, indicating by the single asterisk the original writer of the MSS.—TR.]. Seven minuscule mss., a couple of versions, and Jerome, have adopted these words, which, however, are unquestionably interpolated, and were intended to improve the text; they are, besides, omitted in the Sinaitic manuscript [which exhibits the reading of the *text. rec.*—TR.]

had received, and, on the road which had been indicated to him, met the stranger, or rather, now the well known man of high rank, who belonged to a distant country. The name of *Indich*, which tradition assigns to the latter, belongs to the domain of fables.—The following narrative is an uncommonly beautiful idyl, belonging to the history of missions in the apostolic age, and is deeply interesting on account both of its simplicity and graphic character, and of the importance of the events which it describes.

b. **And, behold, a man of Ethiopia**, etc.—The term *ἰδού* presents the whole scene to us in a vivid manner: Philip, who travels on foot, probably perceives a conveyance approaching, which soon overtakes him. It is occupied by a stranger, who is, by birth, an Ethiopian. Ethiopia embraced the highlands on the south of Egypt, or the territories to which, in modern times, the names of Nubia, Kordofan and Abyssinia have been assigned; the island of Meroë [formed by two arms of the Nile; HERZOG: *Real-Encyk.* V. 18; Robinson's Lex. art. סְבָא; *Jos. Ant.* ii. 10. 2.—TR.] was the central point of the religion and commerce of the kingdom. As far as the color of the skin of this man is concerned, we have reason to regard him as a negro. Olshausen's assertion that he was of Israelitish descent, a Jew born in Ethiopia, is very feebly supported by the circumstance that he is here found reading Isaiah, particularly as such a view would require us to assume, in addition, that he was reading the original Hebrew. He was a man of high rank in his country, and exercised a powerful influence (*δυνάστης*) since he was the chief treasurer of his queen. The title of **Candace** was, according to Greek and Roman authorities (*e. g.* PLINY, *Hist. Nat.* VI. 35), usually assigned to the queens who, in that age, ruled over Ethiopia (Meroë). Luke terms this wealthy lord also a *εὐνοῦχος*, which, literally, signifies one who has been emasculated. But persons of this class were invested with offices of various kinds at the courts of oriental sovereigns, insomuch that this name was frequently applied to court-officers who were not emasculated; hence many interpreters have, since the sixteenth century, understood the word here as equivalent to "court-officer," without any reference to a sexual mutilation. This opinion derived additional force from the usual assumption that the individual before us, even if he was not a Jew by birth (Olshausen), had at least formally obtained Israelitish citizenship, whereas, according to Deut. xxiii. 1, no castrated person could enter the congregation of Jehovah. But it is very doubtful whether this state officer had been received as a "proselyte of righteousness," since no evidence of the fact is indicated, and, as he was employed in the service of a queen, it is the more probable that he was really emasculated, as his title imports.—The first interesting circumstance which is related in connection with this man, is his visit to Jerusalem, for the purpose of worshipping in that city. This fact implies that he had been taught in his African home to recognize the God of Israel as the true God, and the worship of Jehovah as the true religion; he had now made a pilgrimage, in order to offer sacrifices and adore God in the holy city and in the temple itself. We have hence sufficient reason to regard him as a proselyte, in the wider sense of the term, (*i. e.* a proselyte of the gate), but not sufficient to represent him as a proselyte in the narrower or the strictest sense of the term. The view which is best supported, is, on the contrary, the very ancient one which Eusebius (*Hist. Eccl.* II. 1.) already entertained, viz., that this man was a pagan, who acknowledged the Old Covenant from conviction and with sentiments of respect, but without a formal adoption of it.—While he was sitting in his chariot, he occupied himself with the perusal of the prophet Isaiah; he was probably furnished with a copy of the Greek version, which originated in Alexandria, and was well known throughout Egypt, possibly also in the adjoining territories. Those who constituted the highest and most intelligent class in these regions, were undoubtedly acquainted with the Greek language. The pilgrimage of this stranger was no *opus operatum*, but a matter in which his heart was deeply interested; even when he was returning home, his soul continued in the sanctuary, absorbed in meditation on the word of God, namely, the predictions of the prophet.

VER. 29–31. **Then the Spirit said unto Philip.**—That inward voice which directed Philip to approach the traveller, and keep near the chariot (*κολλήθητι*), was a command of the Holy Ghost dwelling in him. He rapidly ran towards the chariot (*προςδραμών*, comp. *πρόςηλθε*, ver. 29), and, as the man was reading aloud to himself, perceived that he was reading the prophet Isaiah (*ἀναγινώσκειν*, originally signifies *to read to others*). Yielding to the impulse of the Spirit, he at once commenced a conversation with the man, by addressing a question to him which included an ingenious Paronomasia, viz.: *ἀράγε γινώσκεις ἃ ἀναγινώσκεις*; [it is repeated in 2 Cor. iii. 2]. The form of the question, which usually indicates that a negative answer is expected [WINER. § 57. 2, ult.], expresses at the same time, Philip's conjecture that the eunuch does *not* understand. The noble pilgrim replies with a candor and a modesty that are honorable to him, that he certainly could not understand the prophet, unless some person would guide him. And as the question inspired him with the hope that Philip both understood the passage correctly, and would be willing to direct him, he requested him to enter the chariot and take a seat at his side: Philip at once complied with his request.

VER. 32—34. **The place of the Scripture - - was this.**—The two are seated together; the chariot is the scene of missionary labors; the time devoted to travelling, is occupied with a Bible lesson. At Philip's request, the African shows him the section which had engaged his attention, and, possibly, reads it again aloud, intending to ask for an explanation of the meaning and true application of the words. The context clearly shows that the word *γραφή* here designates a particular passage of Scripture; *περιοχή* on the other hand, undoubtedly refers to the *contents* of the section.

The words of the Old Testament which are quoted are found in Isai. liii. 7, 8. The text of the Septuagint, which deviates considerably from the original Hebrew, is here reproduced with such exactness, that the only variations are, the insertion of *αὐτοῦ* before *ταπεινώσει*, and of *δέ* before *γενεάν*. The sense which the authors of the Alexandrian version intended to convey in ver. 33 (Isai. liii. 8), is, without doubt, the following: "In his humiliation, occasioned by his enemies, the judgment which impended over him was set aside by God; but, with respect to his generation, *i. e.*, his contemporaries, no one can adequately describe their iniquity, for they slew him."—The words; *ἀποκριθεὶς - - τῷ Φ.*, imply that Philip had addressed an inquiry to the traveller respecting the subject on which he had been reading; the latter replies by exhibiting the passage (*τοῦτο*), and soliciting an explanation. His request, which refers to the main point in the passage, shows that he was a thoughtful and reflecting reader.

VER. 35. **Then Philip opened his mouth.**—These descriptive words assign a very solemn character to the answer of Philip, and imply that it was very full and explicit. The words: *ἀρξάμενος ἀπὸ τ. γρ. ταύτης*, inform us that the interpretation of the prophetic passage constituted only a part of Philip's reply, that he proceeded to unfold the Gospel concerning Christ as the leading topic of the conversation, and that he succinctly stated to the eunuch the principal facts and the most important truths concerning Christ; he must have also explained to him that the way of salvation was entered through repentance and baptism in the name of Christ (ch. ii. 38).

VER. 36–38. **See, here is water.**—Robinson says, II. p. 749 [Bibl. Res. II. p. 515, Boston ed. 1856.]: "When we were at Tell el-Hasy, and saw the water standing along the bottom of the adjacent Wady, we could not but remark the coincidence of several circumstances with the account of the eunuch's baptism. This water is on the most direct route from Beit Jibrin to Gaza, on the most southern road from Jerusalem, and in the midst of the country now 'desert,' *i. e.* without villages or fixed habitations. The thought struck us, that this might not improbably be the place of water described. There is at present no other similar water on this road; and various circumstances—the way to Gaza, the chariot, and the subsequent finding of Philip at Azotus—all go to show that the transaction took place in or near the plains." Robinson probably expresses only a bold opinion, when he supposes that he has discovered the precise spot, since many changes may have occurred in the individual features of the country, in the course of eighteen centuries. [See *Palæstina*, p. 449–451, by K. v. RAUMER, who controverts Robinson's view, and fixes the place of the baptism at Beth-zur, a few miles north-north-west of Hebron, and considerably to the east of the spot designated on Robinson's map.—TR.].—The joy of the panting traveller in a sandy desert, when his glance at length falls on an oasis with its springs of fresh water, cannot be greater than was that of the eunuch, when he saw water in which he could be baptized. [Philip had undoubtedly explained to him the necessity of baptism (de Wette; J. A. Alexander).—TR.]. The eunuch was soon convinced, after a brief but appropriate catechumenical lesson, and, eager to share in the salvation proclaimed to him, solicits Philip to baptize him. The latter does not hesitate to fulfil his wish, although such an issue had been reached with unusual celerity. The chariot stops at the command of the eunuch, and he and Philip alight. ["The preposition in *κατέβησαν* may refer to the descent from the higher ground to the water, etc." (Hackett).].—Philip is mentioned first, since he was in so far the superior, as he administered the rite; he accordingly baptized him in the water at the road. ["That they went down *into the water* (*εἰς τὸ ὕδωρ*), can prove nothing as to its extent or depth." (J. A. Alex.). *Εἰς* may mean *unto* as well as *into*; according to John xx. 4, 5, Peter came *to* the sepulchre (*ἦλθε εἰς τὸ μν.*) - - yet *went* not *in* (*οὐ μέντοι εισῆλθεν*) TR.].—No mention is here made of the attendants of the eunuch, whose presence, however, is implied both by the word *ἐκέλευσε*, and by the circumstance that, as the chariot proceeded, he was quietly reading, ver. 28.

VER. 39. **And when they were come up.**—Philip instantly disappeared, so that the eunuch saw him no more, neither did he re-appear until he was borne to Azotus; *εὑρέθη εἰς Ἄζ.* This city [here bearing the Grecized form of the name Ashdod], was situated, according to *Diod. Sic.*, 270 stadia [according to others about 20 miles] in a north-easterly direction from Gaza, and was, like the latter, one of the five principal cities of the Philistines. The miraculously sudden removal of Philip, the manner of which was invisible both to the eunuch and to others (*εὑρέθη εἰς Ἄ.*), was effected by the Spirit of God, who seized and carried him away with supernatural power, even as Elijah had previously been removed (2 Kings xii. 2). But the eunuch **went on his way**, *i. e.*, pursued his journey on the road leading to Gaza, and was full of joy. The particle *γάρ* establishes a logical connection between the eunuch's resumption of his journey in the original direction, and the removal of Philip: he went on his way (Luke implies), because he saw him no more, for he would otherwise have followed Philip in place of continuing his journey. The joy of this man proceeded not only from his conviction that he had found the way of salvation, but also from the sudden removal of the evangelist. "*Hoc ipso discessu confirmata est eunuchi fides.*" (Bengel). It seemed to him as if an angel from heaven had been sent as his temporary travelling companion, and had now disappeared.

VER. 40. **And passing through he preached**, etc.—It is obvious that when Philip departed from Azotus, he continued his journey in the ordinary manner. He went from one city to another, doubtless visiting Jabneh [Jamnia], Ekron, Joppa, etc., until he reached Cesarea, on the coast of the Mediterranean, [nearly thirty-five miles north of Joppa, and fifty-five N. N. W. of Jerusalem], where he paused. Here we find him [many years afterwards] established in a permanent home (ch. xxi. 8, 9), ["surrounded by a family of adult children," (J. A. Alex.), and entertaining the Saul of ver. 1 and 3, as a Christian guest (Hackett).—TR.]. He preached the Gospel in every place through which he passed; it is, hence, not surprising that Luke not only describes him in ch. xxi. 8, as *ὁ ὢν ἐκ τῶν ἑπτά*, but also formally styles him *ὁ εὐαγγελιστής*.

DOCTRINAL AND ETHICAL.

1. It was not *the* angel of the Lord, as Luther [followed by the English version] translates in ver. 26, but *an* angel, through whom God commanded Philip to arise and go on his way. It was not a particular series of events, resembling that which led him to Samaria, nor a mere internal movement, but an express command of God, transmitted by a celestial messenger, that conducted him from Samaria to the southern part of the country. Its purpose referred to the conversion and baptism of a stranger, who was, in his heart, not far, it is true from the kingdom of God, but, in his external relations of life, very far from obtaining the privileges of a fellow-citizen among the people of God. He was a pagan by birth, dwelt in the pagan country of the Ethiopians, held an office at the court of a pagan queen, and was a eunuch. It was precisely under such circumstances that a direct and miraculous command of God was needed, in order that the object in view might be attained, namely, the union of such a heathen with the church of Christ through the Gospel and Baptism.

2. The angel indicates to Philip, geographically and topographically, the direction in which he should proceed, but communicates no information whatever respecting the nature of the duty which he should perform, or the character of the person whom he would meet. Thus his faith was exercised. Both the calling of a missionary and the ordinary ministry of reconciliation require the servants of the Lord to labor in faith, and to obey in hope.

3. While this pilgrim was travelling home in his chariot, he was occupied with the *word of God*. This was even a more profitable and noble employment of his time than the pilgrimage itself, which he had made. He had gone to see the sanctuary of Jehovah with his own eyes, to visit the holy city, "to behold the beauty of the Lord, and to inquire in his temple." (Ps. xxvii. 4). But he now searches the word of God, in order to gaze into the sanctuary of the Lord with spiritual eyes. The *word* is, indeed, a true sanctuary. And even when the reader does not clearly and accurately understand the whole, or when the word of God appears to him to be an enigma (*αἴνιγμα*, 1 Cor. xiii. 12), or to propose a thousand enigmas to him, his devout and earnest study of it, is, nevertheless, a most blessed employment, which conducts him nearer and nearer to the light.

4. *Prophecy, and its fulfilment.*—The servant of God, patiently suffering, but gloriously vindicated, even as Isaiah describes him, ch. liii., appears to the eye of the devout pilgrim. But he is unable to decide to *whom* the prophet alludes. Does he speak of himself, or of some other man? At the moment when he earnestly desires information, God sends him a guide, who announces that the promise is fulfilled. It is, in truth, the fulfilment alone that enables us rightly to understand the promise. The revelations of God constitute a complete whole; one part reflects light on another, in the sense, however, expressed in the saying: *Vetus Testamentum in Novo patet.* The witness of the prophet concerning Jesus Christ is intelligible only in and through Christ. The *servant of Jehovah* in Isaiah's representation, is, at the base (the broadest sense), the people of Israel—at an intermediate point, the ideal Israel, that is, the body of the servants of God or of the true Israelites, including the prophets—at the apex, the personal Messiah. (Comp. art. *Messiah*, by Oehler, in Herzog's Real-Encyk. [Vol. IX], and Delitzsch in Drechsler's Commentary on Isaiah.) But this last truth, viz., that the servant of Jehovah is revealed in the Redeemer himself, cannot be comprehended except through the medium of the fulfilment, when the historical person of Jesus Christ is manifested as that of the *παῖς Θεοῦ*. [See above, iii. 13, 14. a. EXEG.] The *sufficiency* of the Scriptures, can, according to the testimony of the New Testament, be asserted only of the *entire body* of the sacred writings, that is, of the Old *and* the New Testaments in their combination, since the Old Testament, when it is alone taken in hand, and is explained only by itself, is not sufficient unto salvation. No one could thirst more eagerly after the truth, or search more sincerely for it than this eunuch, but he did not understand the prophecy, because he had found no *ὁδηγός*. As soon, however, as Philip had taught him the way that leads to Jesus, and brought him into communion with the Redeemer himself through the medium of the word and sacrament, he no longer needed a *ὁδηγός*. Christ himself has now become "the way, the truth, and the life," to the eunuch, and the Spirit will guide him into all truth (*ὁδηγήσει*, John xvi. 13). The fact that the eunuch had felt the need of a guide, ver. 31, by no means proves, as the Romish church alleges, that the Bible, without the aid of tradition and the guidance of the church, is not a sufficient guide in the way that leads to truth and salvation: for, otherwise, Philip would not have been so suddenly taken away from this catechumen. But he now remains alone, after having received baptism, and derives no aid from a personal guide and from tradition. Nevertheless, he is no longer conscious of an existing want, for we perceive that he goes on his way *rejoicing*. He had found the Saviour, and had thus obtained an understanding of the Scriptures.

5. An angel of God had conveyed the command to Philip that he should proceed to the south, to the road leading from Jerusalem to Gaza which was desert. When he arrived at the place, and saw the traveller in his chariot, the Holy Ghost directed him to approach the latter. Again, after the conversion and baptism of the stranger, the Spirit of God caught away Philip, so that the eunuch saw him no more. In this whole transaction, at the beginning, during its progress, and at the close, the command, the direction, and the operation of God, are conspicuously revealed. But those features of the transaction, too, which seem to be natural, are, in reality, not less wonderful. Philip, and this stranger from a distant country—the Israelitic evangelist and the heathen—the *ὁδηγός*, and the man who was seeking and was open to conviction, that is to say, two persons between whom a species of "pre-established harmony" exists, are here brought together. Now this association of

circumstances is the result of a divine interposition, which in all its aspects, is not less astonishing, nor less essentially a miraculous procedure, than when God sends an angel, or suddenly removes the evangelist, without an effort on his own part, from the sight of the eunuch. And the celerity with which the harvest follows seed-time in the soul of the Ethiopian, is fully as wonderful as the invisible process which resulted in the disappearance of Philip.

HOMILETICAL AND PRACTICAL.

Ver. 26. **And the [an] angel of the Lord.**—When Satan's malice succeeds in placing a stumbling-block in the way of the church of God [Simon, the sorcerer], the Lord does not fail to cheer the hearts of sorrowing believers by special manifestations of his power and goodness. (Leonh. and Sp.).—The Gospel does not make progress in the world without God, neither is a single soul won for it without Him.—If the law was received by the disposition of angels [Acts vii. 53], why should not their ministry be employed in disseminating the Gospel, the mysteries of which they specially desire to look into [1 Pet. i. 12]? (Starke).—How precious in the eyes of God is the conversion of a single soul! For the sake of imparting a saving faith to the eunuch, He sends an angel to Philip, and commands the latter to withdraw from the populous regions of Samaria to the desolate road leading to Gaza. (Apost. Past.).—**The way - - which is desert.**—It is sin that, in truth, desolates a country; but wherever the Gospel appears, the wilderness and the desert begin to rejoice. Isai. xxxv. 1. (Starke.)

Ver. 27. **And he arose and went.**—The preacher of the Gospel is under a solemn obligation to obey in faith, and to *go*, even when he is called to deserts.—**And, behold, a man of Ethiopia.**—The fulfilment of the promise in Ps. lxviii. 31, now begins: "Ethiopia shall soon stretch out her hands unto God."

Ver. 27, 28. **Had come to Jerusalem for to worship,** (and) **was returning.**—It was so ordered that he found the pearl of great price, not in the temple of Jerusalem, but on the desolate road to Gaza. So, too, the wise men from the east, after reaching Jerusalem, were required to travel further, even to Bethlehem, before they found the new-born Jesus.—**Read Esaias the prophet.**—The reading of the Scriptures is recommended as specially profitable, when, like the eunuch, we have visited the house of God; by such means the holy sentiments which may have there been awakened in us, become more firmly established. (Quesn.).—*The Bible, the best book for reading on a journey*—not only on the desert road from Jerusalem to Gaza, but also while we are travelling from the present to the eternal world: I. We thus forget the difficulties of the road; II. We cease to gaze on forbidden paths; III. We form a happy acquaintance with many fellow-travellers; IV. We remain in the right road, and safely reach our destination.—He had **worshipped,** and now **read the prophet.**—There was still a twilight in his devout soul when he visited the temple, and it continued while he was reading the Scriptures on his return. But he was *on the right road.* No one can reach the summit of the ladder by a single leap: we must ascend step by step. Let us therefore employ, as it were, our two feet, namely, meditation and prayer. The former makes us acquainted with our spiritual wants; the latter obtains such grace from God, that all our wants are supplied. Meditation shows us the right way; prayer enables us to walk therein.' (St. Bernard).—*The blessing which attends fidelity in that which is little,* is exemplified in the eunuch. He applies the limited knowledge which he possessed concerning the God of Israel, in the first place, by taking a long journey in order to worship him, and, secondly, by faithfully employing his time during the journey in reading the prophet; we have here the evidence that the truth was, to a certain extent, in him, and that he would ultimately be conducted to a full knowledge of salvation—of all truth. (From K. H. Rieger).

Ver. 30. **And Philip ran thither - - and heard - - and said.**—The course which Philip pursued in the case of the eunuch, admirably illustrates the manner in which a pastor should deal with awakened persons. Notice the excellent counsel which Spener gives: "A pastor should not devote his whole attention to hardened and dead sinners, and painfully labor for their conversion exclusively, but should rather attend with great diligence to those whose hearts God has mercifully prepared by his grace for conversion." The spark which has fallen into such souls he should diligently fan. If the physician is, after all his efforts, simply a *minister* of nature, the preacher of the Gospel, on his part, is only a *minister* of grace. When the child is come to the birth, help is needed. If many souls perish under such circumstances, the cause that they are not brought forth, must, in reality, be traced in part to the carelessness and unskilfulness of pastors. (From Apost. Past.).—Philip does not wait till he is addressed and invited; without expending his time in vain compliments or excuses, he refers at once to the state of the heart of the man to whom God had conducted him, and speaks with devout freedom and the boldness of holy joy. Awakened souls are often timid, and hesitate to approach the pastor; it is his duty to seek them out, to take a deep interest in them, and beseech God to grant him wisdom, that in such cases, he may readily find an avenue to the heart. (ib.).—**Heard him read the prophet Esaias.**—When the pastor, on visiting a family, finds them engaged in reading God's word, let him not attempt to introduce the great subject by remarks on the weather, etc., but at once take up the word of God that lies open before him, as his guide in offering pastoral instructions. (ib.).—*'Understandest thou what thou readest?' What answer shall we give to this question?* I. It presupposes that we read the Bible. Is this true in our case? Or does this Ethiopian, with his limited opportunities, put us to shame? II. It reveals to us our natural blindness. Or is not, very often, our mode of reading the Bible, unwise? Is not the holy volume often unintelligible? III. It impels us to seek an interpreter and guide. Now, that guide is he who spake through Philip, (ver 29), and who still abides in the church, and con tinues his gracious operations.—*Three questions addressed to the conscience, in reference to the word of God:* I. *Readest* thou what thou hast? (ver. 28); II. *Understandest* thou what thou readest? (ver. 30); III. Dost thou *do* that which thou understandest? (ver. 36–38.)

Ver. 31. **And he said, How can I, except some man should guide me?**—The teacher who is ready to communicate knowledge, and the pupil who is eager to learn, soon understand each other. (Starke).—With the Scriptures in thy hand, and the sacred office at thy side, thou canst not miss the way.—Although the eunuch did not understand this passage in Isaiah, it deeply moved his heart. It was his chosen companion in solitude, at home and abroad. (Besser).—The holy Scriptures interest and delight the reader, even when he only partially understands them; the aroma of spices penetrates the envelope which encloses them. (Bengel).—The Scriptures introduce thee into the church, and the church makes thee acquainted with the Scriptures. (Rudelbach).—**And he desired,** etc.—The guest in the chariot, who had been so courteously invited, soon becomes a guide to the true home.

Ver. 32, 33. **The place - - was this, He was led as a sheep, etc.**—It was the finger of God which pointed precisely to this passage, for all Christian truth is concentrated in Christ, whose humiliation was succeeded by his exaltation, Phil. ii. 5–9. And all pastors may here find an admonition to communicate to the souls intrusted to their care, primarily, the knowledge of Christ the Crucified and Risen One. This course usually produces a greater effect than that which follows the delivery of many merely moral sermons. Missionaries who, during several years, had preached in Greenland to ears that would not hear, although they spoke of the living God and his holy commandments, at length prevailed, when they commenced with the second Article [of the Apostles' Creed: "And (I believe) in Jesus Christ, his only Son, etc."], and delivered the evangelical message: "Behold the Lamb of God, which taketh away the sin of the world."

Ver. 34. **I pray thee, of whom speaketh the prophet this?**—It is better to confess our ignorance of divine things with humility, than to conceal it through pride. It is wiser to ask questions concerning the mysteries of the Scriptures, than to mock at them.—The eunuch's question conducts us from the Old Testament to the New.

Ver. 35. **Then Philip - - preached unto him Jesus.**—The knowledge of the Saviour comprises the knowledge of the whole plan of salvation, 1 Cor. ii. 2. (Quesn.).

Ver. 36. **See, here is water!**—Every thing had been so ordered as to establish this man fully in the faith; let the pastor only continue to advance, with a believing and trusting heart, in the path which God has indicated; the place, the time, the circumstances, will all combine, as he will experience, in aiding him, when he labors for the kingdom of God. (Ap. Past.).—*"See, here is water!"—the joyful exclamation of the thirsting pilgrim in the terrestrial desert:* I. When he gratefully looks back to his baptism with water; II. When he approaches in faith the wells of salvation in the divine word; III. When he looks forward in hope to the fountain [Rev. vii. 17] of eternal life.—**What doth hinder me to be baptized?**—The word and the sacraments are means of grace which reciprocally complete one another; it is not lawful either to overvalue or to undervalue the one, as compared with the other. When the sacraments are despised, the *body* of the church falls asunder; when the word is set aside, its *spirit* departs.

(Ver. 37, according to the *textus receptus.* [See note 2, above, appended to the text.]).—**If thou believest with all thine heart.**—The case of the hypocritical Simon (ver. 23) may have taught Philip to be cautious, and, when testing the faith of another, to demand **all the heart.** But when he was satisfied that the faith of the eunuch, even though it was not fully developed, was, nevertheless, genuine in its nature and essence, he did not withhold the sacrament. The whole occurrence admonishes the pastor, when he is requested to administer the gracious consolations of the word and the sacraments, on the one hand, not to proceed in a loose and thoughtless manner, and, on the other, not to create an unnecessary delay, or discourage and intimidate the seeking soul by excessive legal demands.—According to the primitive custom, the confession of faith belongs to baptism.—"The circumstance that the eunuch was not admitted to baptism, until he had confessed his faith, furnishes the general rule that none of those who stood originally without, ought to be received into the church, until they have borne witness that they believe in Christ." - - - "But here fanatical men find a pretext for impugning infant baptism, and thus act unwisely and unjustly. Why was it necessary that, in the case of the eunuch, faith should precede baptism? Because Christ affixes this sign to those alone who belong to the household of the church, those are necessarily ingrafted into the church, who are baptized. But even as it is sure that adults are ingrafted by faith, so, too, I maintain that the children of believers are born as sons of the church, and are counted among its members from the womb."—"For God undoubtedly considers the children of those as his children, to whose seed he has promised to be a Father." - - "And hence, although faith is demanded, this is unreasonably transferred to infants, whose case is very different." (Calvin). [Gerok here combines extracts from Calvin's *Com. in Acta Ap. ad.* 8: 37, and *Inst. Chr. Rel.* iv. 16. 24. Tr.].—"How can water produce such great effects? It is not the water indeed that produces these effects, but the word of God which accompanies and is connected with the water, and our faith which relies on the word of God connected with the water." (Luther) [Small Catech. iv. 3.]. Both are here found in connection with the water, viz.: the word of God, in Philip's mouth; faith, in the eunuch's heart. (Leonh. and Sp.).—Distinguish between the faith which *precedes*, and the faith which *follows* baptism. The faith which *precedes* baptism, dictates the following language: I believe that I am a sinner, and that Jesus Christ, the Son of God, is the Saviour of sinners; I will therefore be baptized in his name, so that I may obtain the forgiveness of sins, life and salvation.—Such language, orally expressed, the church requires adults to employ, who desire to receive baptism. Little children, who cannot speak, nevertheless employ a language which is intelligible to God; their speechless misery cries aloud, as it were, to the Saviour, who shed his blood also for them, and has promised to them the kingdom of heaven; hence the church does not withhold baptism from them. Or, do we ever deny food to children and to the sick, who *cannot* work, because we are told that "if any would not work, neither should he eat"? [2 Thess. iii. 10]. On the other hand, the faith which *follows* baptism, dictates this language: I believe that Jesus Christ, the Son of God, is *my* Saviour, who has delivered *me*, once a lost sinner, from death and the devil, and has saved me by the forgiveness of my sins. [Col. i. 13; 1 John iii. 8; Tit. iii. 5]. It was this faith which afterwards filled the baptized eunuch with joy, ver. 39. (Besser).

Ver. 38. **And he baptized him.**—Holy Baptism has now, like a flood of grace, been imparted to the eunuch, as the first-fruits of Ham's race, which, since the flood [Gen. ix. 25] had lived under the curse. (Leonh. and Sp.).

Ver. 39. **The Spirit of the Lord caught away Philip.**—When the agents whom God employs, have completed the work assigned to them, they may, without disadvantage, be removed to another field of labor on earth, or be transferred from the church militant to the church triumphant.—May it be our happy lot, too, to return hereafter to our Lord, and be able to say with truth: Lord, we have done that which thou hast commanded! (Ap. Past.).—**The eunuch saw him no more.**—Philip had been the means of converting the eunuch to Jesus, and not to himself. The soul that has found Jesus in faith, can thereafter easily dispense with every other guide. (Ap. Past.).—**He went on his way rejoicing.**—When we have found the Lord, we can joyfully travel onward to our eternal home.—Such is the fruit of faith; the heart is thereby made bold, is enabled to rejoice and be glad, to find joy in God and in all his creatures, and to encounter affliction without fear or dread. (Luther.)

Ver. 40. **But Philip was found at Azotus: and passing through**, etc.—He was not contented with the precious prize which he had gained, neither did he say to himself: Thou hast now fulfilled thy duty, and mayest take thine ease. (Ap. Past.).—The journeys of believers are always profitable; they never take a step, without being "unto God a sweet savor of Christ." [2 Cor. ii. 15]. (Starke).—The walls of partition which divide nations, and are the bulwarks of national jealousies, gradually fall, as the Gospel advances. Philip had won souls for Christ in Samaria; he now preaches Christ in Philistia.

On the whole section.—*The conversion of the Ethiopian eunuch, an illustration of the mode in which the Gospel was originally propagated:* I. *The divine procedure* here revealed; God so directs the preaching of the Gospel, that the greatest good is accomplished in the shortest period of time. Let every one who shares in the blessings which flow from this divine arrangement, conscientiously apply such gifts of grace; they are intrusted to him, not simply for his own sake, but on account of his connection with the lofty plan according to which, in the Providence of God, the promulgation of the Gospel proceeds. II. The *human course of action* observable in this narrative Philip's example teaches us to follow the leadings of the Spirit, when we become conscious of them, and, again, when they are not perceived, to proceed calmly in the ordinary path of duty. His course also teaches us to meet with cordiality and prompt aid the advances that are made by a soul which seeks salvation and takes pleasure in the word of God, without being embarrassed ourselves by painful scruples respecting the mere letter of the creed, but rather trusting that God himself will, by the power of his word and the blessing that attends the usages of Christian order, rightly complete the work which his grace had begun. (Schleiermacher).—*The conversion of the Ethiopian*: I. Occasioned by the interposition of God; II. Accomplished through the preaching of the Gospel; III. Sealed through Baptism (Lisco).—*The blessed pilgrimage*: I. The departure from the world; II. The inquiry after the Lord, III. The heavenly friend; IV. The journey homeward in company with him (ver. 39). (ib).—*The history of the conversion of the man of Ethiopia viewed as a pledge that precious promises of God will be fulfilled*: I. The twofold promise which the Father in heaven has given to his dear Son: (*a*) "I will give thee for a light to the Gentiles, etc." Isai. xlix. 6. (*b*) "I will divide him a portion with the great, etc." Isai. liii. 12. II. A twofold promise which is given to us all: (*a*) "Before they call, I will answer, etc." Isai. lxv 24. (*b*) "Whosoever shall call on the name of the Lord shall be delivered." Joel ii. 32. (Langbein).—*The divine mode of conducting the soul unto life:* I. God awakens an ardent longing after peace, ver. 27; II. Enkindles a desire after his word, and love to it, ver. 28; III. Unfolds to the understanding, by faith, his plan of salvation, ver. 35; IV. Fills the soul, through the power of the sacraments, with the comforts of his grace, ver. 38. (Leon. and Sp.).—*How wonderfully all influences are combined, in conducting a seeking soul to salvation:* I. *God;* by his angel (ver. 26), and his Spirit (ver. 29); II. *Man;* Philip meets and guides the eunuch; III *The Scriptures;* the prophecy of Isaiah, (ver. 28 ff.); IV. *Nature;* the water on the way, (ver. 26).—*Four noble guides on the way of salvation:* I. The voice in the *heart* that seeks after God; II. The lessons of the *Scriptures*, which refer to Christ; III. The instructions derived from the *ministerial office*, and explanatory both of the longings of the heart, and the deep truths, of the Scriptures; IV. The power of the *Sacraments*, as seals of divine grace, and means of establishing and sustaining the divine life in the soul.—*How the Ethiopian treasurer found the true treasure:* I. The *place* where he found it: a lonely road in the desert; II. The *shrine* in which it lay concealed: the Scriptures, with their mysteries and seals; III. The *key* which he received from the preaching of the Gospel, to which he eagerly listened; IV. The precious *jewel* which sparkled before him: Christ, "who was delivered for our offences, and was raised again for our justification." [Rom. iv. 25]; V. His *title* to the treasure, assigned to him in Holy Baptism; VI. His *enjoyment* of the treasure which he brought to his home with a happy heart.—*Philip on the road to Gaza, a model, as a faithful minister of the word:* 1. By the devout *obedience* with which he yields to the impulse of the Spirit, ver. 26, 29: II. By the apostolical *courage* with which he approaches the stranger, ver. 30; III. By the evangelical *wisdom* with which he cherishes the spark of faith in the eunuch's soul; IV. By the priestly *anointing* by which, at the right moment, he seals the rescued soul unto the Lord; V. By the Christian *humility* with which, after the completion of his work, he submits the result to the Lord.—*Even the desert is converted into the garden of God, in the case of the devout pilgrim:* I. God's word is his manna—he no longer hungers; II. God's children are his companions—he no longer goes astray; III. God's grace is an ever-flowing fountain, whence his soul continually derives new strength; IV. God's heaven is his Canaan, which he is rapidly approaching—[*The missionary labors of Philip the Evangelist* (xxi. 8, 9): I. The authority by which he performed them; (*a*) his own conversion by the grace of God; (*b*) his appointment by the Providence of God, ver. 4, 5, 6, 26, 29; II. Their peculiar form; (*a*) he labored as a travelling missionary, ver. 40; (*b*) and was endowed with miraculous powers, ver. 6, 7; III. The spirit in which they were performed; (*a*) a living faith; (*b*) a holy love; IV. Their results; (*a*) immediately visible; (*b*) fully disclosed only in eternity.—*Philip and the Ethiopian:* I. The personal history and character of each; II. Their providential meeting; III. The nature of their interview; IV. The divine purpose; V. The result of the meeting.—Tr.]

SECTION II.

THE CONVERSION OF SAUL; HIS LABORS AND EXPERIENCE IMMEDIATELY AFTERWARDS.

Chapter IX. 1–30.

A.—THE ZEAL OF SAUL IN PERSECUTING THE CHRISTIANS, CONDUCTS HIM TO DAMASCUS.

Chapter IX. 1, 2.

1 And [But] Saul, yet breathing out threatenings [breathing menace] and slaughter
2 against the disciples of the Lord, went unto the high priest, *And desired [asked] of
him letters to Damascus to the synagogues, that if he found [should find] any [who
were, ὄντας] of this way[1], whether they were men or women, he might bring [conduct]
them bound unto Jerusalem.

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[1] Ver. 2. [The margin of the English Bible (which in the text follows Tynd., Cranm., Geneva, and Rheims) offers the words *of the way*, as the literal translation of the phrase rendered in the text *of this way*; Gr. τῆς ὁδοῦ.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 1. **And** [But] **Saul.**—The following narrative is connected with the general course of this historical work by means of the particles δέ and ἔτι. The former particle [*But*, not *And*] exhibits the contrast between the hostile and destructive procedure of Saul, and the labors of Philip, which built up and extended the church, and which had just been described. The particle ἔτι, on the other hand, connects the course of Saul, as here set forth, with his earlier acts, ch. viii. 3, and exhibits them as a continuation of the persecution of the Christians which he commenced at the time when Stephen was slain. The interval between the commencement and the present continuation of Saul's hostile course, does not appear to have been very brief, for Luke must have designedly inserted the two narratives contained in ch. viii. 5–40, between ch. vii. 58 (combined with ch. viii. 1, 3,) and ch. ix. 1. Hence, the present narrative is not introduced abruptly, or without regard to the connection. It is, moreover, evident, that the sentiments and feelings of Saul did not continue to be uniformly the same, but rather increased in intensity as time advanced. This fact is indicated by the terms: *ἐμπνέων ἀπειλῆς καὶ φόνου* [for which genitives see Winer: *Gram. N. T.* § 30. 9. c. and comp. Josh. x. 40. LXX.—Tr.]. They imply that menace and slaughter constituted the vital air which he inhaled (and exhaled); that is, the hostile sentiments with which Saul regarded the Christians, had acquired an intensely fanatical, destructive and sanguinary character, which does not yet appear to have been the case at the period to which ch. viii. 3 refers. It is, indeed, quite consistent with human nature, that when any passion has exercised an influence over an individual during a certain period, and been indulged to a certain extent, it should increase in violence and fury, identify itself, as it were, with his character, and constitute the principle of life for him; this observation specially applies to religious fanaticism. The course which Saul now intends to pursue, demonstrates that his fanaticism had acquired additional virulence.

Ver. 2. **Desired of him letters to Damascus**, etc.—Hitherto Saul had contented himself with persecuting the Christians in Jerusalem; he now feels impelled to persecute the disciples of Jesus in other regions, even beyond the boundaries of the Holy Land. He determines to proceed to Damascus. This ancient capital of Syria, lying northeast of Jerusalem, and about 140 miles distant from it, was distinguished alike by its uncommonly beautiful situation, and by being the centre of a vast trade, and of important religious influences. It had passed, since the time of Pompey (B. C. 64), under the dominion of the Romans, and had been attached to the province of Syria. Many Jews had selected this city as their residence after the age of the Seleucidæ (Jos. War, II. 20, 2), and this fact precisely agrees with the passage before us, which represents Damascus as having contained more than *one* synagogue (τὰς συναγωγάς, and comp. ver. 20). But the tidings appear to have reached Jerusalem that there were also Christians in Damascus; these were converted *Jews*, since Saul views them as persons who were connected with the synagogues. The form of the conditional clause, ἐάν τινας εὕρῃ, distinctly implies that he confidently expected to find such persons there. They are termed τινες τῆς ὁδοῦ ὄντες, that is, people who walk in the way, or, belong to that way [ὁδοῦ depending on ὄντας; for the Gen. with εἶναι see Winer, § 30, 5]. The word ὁδός does not of itself signify a *sect*, as some writers have erroneously inferred from ch. xix. 9, 23; xxii. 4, but designates in general a particular mode of life and conduct; in its special application here, it denotes that way or manner of life which receives its peculiar character from faith in Christ as the Messiah.—Luke has not informed us of the means by which the Gospel reached Damascus. The most probable supposition is, that individual Christians belonging to Jerusalem, who were driven away at the time of the persecution, had withdrawn to that large city (ch. viii. 4 διῆλθον; comp. xi. 19); if some of the fugitives proceeded as far as Cyprus and Antioch, others may have, still more probably, retired to Damascus, which was a nearer point. It is quite conceivable that these also proclaimed the Gospel when they reached the city, and thus became the means by which other Israelites who dwelt there, were converted (ch. viii. 4, εὐαγγελιζόμενοι τὸν λόγον). Saul selected Damascus as the field of his intended operations, as he had perhaps understood that a larger number of Christians would be found there than elsewhere, or, possibly, because he was personally connected with certain inhabitants of the place. In order to accomplish his design and be enabled to seize any disciples of Jesus whom he might find in Damascus, and conduct them as prisoners to Jerusalem, where they would be subjected to a trial, he requests the high priest to furnish him with letters of recommendation and authorization. (The plural ἐπιστολάς corresponds to the plural συναγωγάς; it would hence seem that he asked for several documents, intending to present one to each of the synagogues). The name of the **high priest** cannot be stated with entire confidence, as the year in which the conversion of Paul occurred is not known with entire chronological precision. [Bengel assigns it to A. D. 31; Jerome, Petavius, 33; Baronius, 34; Meyer, Usher, Pearson, Hug, Olshausen, 35; Basnage, Alford, 37; de Wette, 37 or 38; Ewald, 38; L. Capellus, 39; Wieseler, 40.—Tr.]. If that event did not occur later than the year 36, Caiaphas, who was displaced by Vitellius in that year, still acted as high priest. [See below, note on xxiii. 4, 5.]. He was succeeded by Jonathan, a son of Ananus [Annas]; in the next year, 37, the latter was, in his turn, displaced, and his brother Theophilus received the office (Jos. *Ant.* xviii. 4, 3, and xviii. 5. 3). The last named was, probably, the high priest to whom Saul applied. Luke does not expressly state, but obviously implies that the high priest of course furnished the desired documents; he could, indeed, have personally had no motive for refusing to gratify the zealot who applied for means to sustain the ancient Judaism. Foreign Jews voluntarily recognized the authority of the high priest in Jerusalem, and, specially, that of the Sanhedrin, of which he was [usually, but at a later period, not regularly, Herzog, *Real-Encyk.* xv. 516.—Tr.] the presiding officer, and which they regarded as the highest tribunal, in matters of religion. ["In xxvi. 10 (comp. ver. 14 below) Paul says that he received his authority from the ἀρχιερεῖς, and in xxii. 5, from the πρεσβυτέριον, which are merely different modes of designating the Sanhedrim." Hackett *ad loc.*, and see below, ch. ix. 13, 14, Exeg. note.—Tr.]. And the experience of the Jews had taught them that, in a case like the present, the civil authorities [Roman] would offer no opposition to a measure represented to them as being directly connected with the internal religious affairs of the Israelites.

DOCTRINAL AND ETHICAL.

Christ rules in the midst of his enemies. This truth derives a striking illustration from the fact that Saul's enmity and murderous purposes, which glowed with hellish fire, were so long permitted to harass, scatter and ravage the church. The historian does not relate that he reviled and blasphemed the Redeemer himself; but at a later period Paul confesses that he had been guilty in this respect, 1 Tim. i. 13. In the present narrative he appears only as a persecutor of the Lord's disciples, or of his church. But his spiritual state becomes the more alarming in proportion as a carnal zeal, passion, and even a satanic thirst for blood (ἀνθρωποκτόνος, John viii. 44), became mingled with his ignorant zeal of God [Rom. x. 2]. The flesh acquires increased influence whenever fanaticism ascends to a higher grade, and man, in his blind fury, becomes a ravening and bloodthirsty beast. To such a depth the Lord permits man to descend, in order to rescue him from the abyss and change his nature. The long-suffering of God waits unto the end, but divine grace never loses sight of the sinner, even when he rushes madly onward in his career. Saul's history furnishes a brilliant illustration of God's love in Christ to sinful man—a love which seeks and saves even the most abandoned sinner. [1 Tim. i. 16.]

HOMILETICAL AND PRACTICAL.

See below, ver. 10—19 a.

B.—THE EXALTED LORD APPEARS TO SAUL, WHEN THE LATTER IS NEAR DAMASCUS

CHAPTER IX. 3–9.

3 And [But] as he journeyed, he came near Damascus: and suddenly there shined
4 round about [flashed around] him a light from[1] heaven: *And he fell to the earth,
5 and heard a voice saying unto him, Saul, Saul, why persecutest thou me? *And
[But] he said, Who art thou, Lord? And the Lord said [But he (*omit* the Lord
said)][2], I am Jesus whom thou persecutest:[3] [*omit the remainder of this verse, and
that part of the next, which precedes the word* Arise] *it is* hard for thee to kick against
6 the pricks. *And he trembling and astonished said, Lord, what wilt thou have me to
do? And the Lord *said* unto him, [But] Arise, and go into the city, and it shall
7 [will] be told thee what thou must do. *And the men which [who] journeyed with
8 him stood speechless, hearing a [the, τῆς] voice, but seeing no man. *And Saul arose
from the earth; and [but] when his eyes were opened, he saw no man [nothing][4]:
but they led him by the hand, and brought [conducted] *him* into [to] Damascus.
9 *And he was three days without sight, and neither did eat nor drink.

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[1] Ver. 3. In place of ἀπό [of the *text. rec.*, after φῶς], A. B. C. G. [also Cod. Sin.] and subordinate manuscripts, as well as several ancient versions, exhibit ἐκ, which has, accordingly, been very properly preferred by Lach. and Tisch.; ἀπό is sustained only by E. H., and some minuscules. [Alf. retains ἀπό, and, with Meyer, regards ἐκ as a correction from ch. xxii. 6.—TR.]

[2] Ver. 5. The words Ὁ δὲ κύριος εἶπεν, of the *text. rec.* [but omitted in the Vulgate], are found only in G. H., and some minuscules; they occur in the Syriac version. In E. εἶπεν is wanting; other manuscripts omit κύριος. A. B. C. and some other authorities have simply ὁ δέ, which is undoubtedly the genuine reading, but was afterwards unnecessarily enlarged by the addition of κύρ. εἶπεν. [Alf., like Lach. and Tisch. regards the two words κύρ. εἶπ. as interpolated, and omits them. —Cod. Sin. reads: ὁ δὲ εἶπεν.—TR.]

[3] Ver. 5 and 6. It is remarkable that the following gloss, which Erasmus, and, after him, the Elzevirs [*text. rec.*] adopted, does not occur in a single Greek manuscript; it is not found in the [recently discovered] Codex Sinaiticus. It was inserted after διώκεις in these terms: σκληρόν σοι πρὸς κέντρα λακτίζειν. Τρέμων τε καὶ θαμβῶν εἶπε · Κύριε, τί με θέλεις ποιῆσαι; καὶ ὁ κύριος πρὸς αὐτόν.—E. alone has σκληρόν - - λακτίζειν, but omits the rest. The Vulgate, on the other hand, and some oriental versions [Syr.], as well as Theophylact and Oecumenius, exhibit this addition, which is evidently borrowed from the parallel passages, with an enlargement intended to improve the whole. The words σκληρόν - - λακτίζειν, are taken from ch. xxvi. 14, while in xxii. 10 the following occur: εἶπον δέ · τί ποιήσω κύριε, whereas in all the manuscripts ver. 6 begins with ἀλλά [before ἀνάστηθι.—Stier and Theile's N. T. encloses the whole passage in brackets; Alf. like Lach., Tisch., etc., omits the whole, as "the authority of the MSS. is decisive: it could hardly be stronger."—Cod. Sin. omits the whole passage, *i. e.*, σκληρόν - - - πρὸς αὐτόν, and reads: διώκεις · ἀλλὰ ἀνάστηθι.—TR.]

[4] Ver. 8. The great majority of MSS., and some versions and fathers read οὐδένα, which was adopted by the *text. rec.* Still, οὐδέν is to be preferred; it is supported by B. and Cod. Sin., and, especially, some ancient versions [Syr.Vulg. *nihil*]; besides, A. originally exhibited οὐδέν, which was afterwards changed to οὐδένα by another hand. It is, moreover, very probable that this correction was suggested by μηδένα of ver. 7. [This is also the view of Meyer, who terms the correction "mechanical," and of Lach. Tisch., etc., while Alf. retains οὐδένα, and thinks that οὐδέν is the correction, intended "to render the description of the blindness more complete."—Cod. Sin. exhibits οὐδέν in Tischendorf's 4to. edition (Lipsiæ, 1863), but he remarks, p. LXVIII.): "super ν videtur α cœptum sed statim missum esse factum."—TR.]

EXEGETICAL AND CRITICAL.

VER. 3. **Suddenly there shined round about him a light from heaven.**—Saul had nearly completed his journey, and was already in the vicinity of Damascus, when he was suddenly arrested by an appearance from heaven, and cast to the ground. A light, proceeding from above, *flashed* around him (περιήστραψεν [with which comp. περιλάμψαν, xxvi. 13]), as sudden in its appearance, as powerful, and as dazzling as a flash of lightning. It is evident, however, that Luke does not mean, literally, a flash of lightning; the verb which he employs is only intended to compare that heavenly appearance to the lightning. The preposition περί in the compound verb implies that the light *surrounded* Saul, and, specially *him* only, but not any of his attendants. Luke does not remark in this connection that Saul saw Jesus himself in this heavenly light, but the fact is subsequently stated (Ἰησοῦς ὁ ὀφθείς σοι, ver. 17; ἐν τῇ ὁδῷ εἶδε τὸν κύριον, ver. 27; ἰδεῖν τὸν δίκαιον, xxii. 14, and comp. 1 Cor. ix. 1; xv. 8.)

VER. 4. **And he fell to the earth, and heard a voice.**—Saul was filled with terror, and, prostrated by the overpowering influence of the heavenly appearance, saw nothing further. But he heard a voice which called to him, and to which he replied—it was the Lord Jesus who spoke. He said: Saul, Saul, why persecutest thou me? The words were, according to xxvi. 14, pronounced in the Hebrew dialect [*i. e.* the Aramæan, or Syro-Chaldaic, (Robinson)], and with this circumstance the shorter Hebrew form of the name which is here given [Σαούλ], in place of the [somewhat more usual] Grecized form [Σαῦλος] precisely agrees. The interrogative pronoun τί demands an account of his motives for engaging in this persecution, according to the beautiful interpretation of Chrysostom: τί παρ ἐμοῦ μέγα ἢ μικρὸν ἠδικημένος ταῦτα ποιεῖς;—We are reminded by it of the noble reply which Polycarp made to the proconsul who required him to blaspheme Christ: ὀγδοήκοντα καὶ ἓξ ἔτη ἔχω δουλεύων αὐτῷ, και οὐδεν με ηδίκησεν. Καὶ πῶς δύναμαι βλασφημῆσαι τον βασιλέα μου, τὸν σώσαντά με; *Martyrium St. Polyk.* c. 9. [EUSEB. *H. E.* IV. 15.]. The question accordingly appeals to Saul's conscience, and is designed to awaken in him a sense of the grievous wrong which he is committing.

VER. 5. **Who art thou, Lord?**—Saul's question indicates that he did not immediately recognize Jesus, although a presentiment respecting the nature of Him who spoke, may have at once followed the appeal made to his conscience. ["Conscientia ipsa facile diceret: Jesum esse" (Bengel). TR.]. The words of the Lord (in which ἐγὼ and σύ are emphatically contrasted) are not to be referred to the first call, in the sense that they are a continuation of it (equivalent to: 'Saul, I, whom thou persecutest, am Jesus.' Bengel), but constitute a direct answer to the question: 'Who art thou?' (equivalent to: 'I, who appear to thee, and have called, am that Jesus whom thou persecutest'). But as Jesus appeared in his heavenly glory, while Saul is a poor and feeble being, easily prostrated and terrified, the answer was adapted to humble him deeply, and lead to his self-abasement. [Here a part of the *text. rec.* is omitted by Lechler; see above, note 3, appended to the text. For the explanation, see below, EXEG. etc. note, on ch. xxvi. 12–14.—TR.]

VER. 6. **[But] arise, and go into the city.**—The address of Jesus turns, at the word ἀλλά [for which see above, note 3, appended to the text], from the past to the future; old things are passed away, all things are to become new. Jesus speaks as the Lord, who has the right to command Saul, who will issue further instructions, and who expects obedience. Paul would not have known what course he should now follow; he is directed to enter the city and await information, without knowing the source from which it will proceed; the passive form, λαληθήσεται, is purposely chosen.

VER. 7. **And the men which journeyed with him stood speechless.**—The attendants, who had probably been commissioned by the high priest to aid Saul in the arrest and delivery at Jerusalem of the Damascene Christians, stood speechless and confounded. (Such is frequently the signification of ἐννεός, which originally signified only *mute*, but often, too, occurs in the sense of ἐκπεπληγμένος). [The form ἐνεοί, found in A. B. C. E. H., and Cod. Sin., is now regarded by the highest authorities as more correct than ἐννεοί of G. and the *text. rec.*—TR.]. The circumstance that these attendants heard the voice, but, at the same time, saw no one from whom it proceeded, was specially adapted to amaze and confound them. When Paul himself speaks of this circumstance, in ch. xxii. 9, he says in reference to his companions: τὴν φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι. This language seems, at first view, to contradict the terms in the present verse, viz. ἀκούοντες μὲν τῆς φωνῆς, and recent criticism has not failed to take advantage of it. Those attempts to explain this apparent discrepancy, which make a distinction in the sense of φωνή occurring in both passages, have, no doubt, been unsuccessful; thus, some interpreters allege that φωνῆς here refers to Paul's words, while, in ch. xxii. 9, φωνὴ τοῦ λαλοῦντός μοι is mentioned (Oecum., Beza, and others); by others φωνή, in the present verse, has been supposed to designate an inarticulate sound, but, in ch. xxii. 9, to refer to articulated words (Rosenmüller, Heinrichs, and others); both of these interpretations are in conflict with the context. There, is, nevertheless, an essential difference between *hearing* [a mere sound], and *hearing* [that is, *understanding the meaning*, as earlier interpreters, and Grotius, Kuinoel, Hackett, etc. explain ἤκουσαν in xxii. 9. (Meyer)—TR.]. The meaning of Paul's words in ch. xxii. 9 is very plain, viz. his attendants did not hear the voice *of him that spake to him*, *i. e.*, did not receive a distinct impression of the words or language of the speaker (φ. τοῦ λαλ. μοι), and therefore did not understand his address to Saul. In ch. ix. 7, on the other hand, we are simply informed that they heard the voice, which could easily have been the case, even if the words of the Lord addressed to Saul were not distinctly understood by them. It is, besides, worthy of notice, in this connection, that ἀκούειν is connected in the present passage with the genitive, and not as in xxii. 9, with the accusative. The distinction in sense is thus explained by the editors of the *Thesaurus Linguæ Græcæ* of H. Stephanus [Henry Stephens, or, more accurately, Estienne, a grandson of the first Henry, the founder of this celebrated family of Parisian printers. HERZOG, *Real-En.* XV. 64 ff.—TR.]: "Genitivus maxime poni videtur in re, quam *in genere* audimus, aut *ex parte tantum*, aut *incerto aliquo modo*,—Accusativus proprie *rem certius definitam* indicare cogitandus est." In this case, Bengel would be justified in saying: *Audiebant vocem solam, non vocem cum verbis.* And the objection made by Meyer to such a view, viz., that merely *seeing* and *hearing* are in both passages mentioned antithetically, is not well founded, neither does it prove that in both cases the *hearing* was the same, for the *seeing* was not the same: according to ix. 7, they saw no man, but according to xxii. 9 they saw the light. Both passages alike show, as Baumgarten (I. 195 ff,) has ably demonstrated, that Paul received a distinct, but his companions an indistinct, impression.—[See EXEG. note on xxii. 6–11, ult.—TR.].—Another variation is found in the two statements, occurring in ch. ix. 7 and ch. xxvi. 14; according to the former, the attendants *stood*, but, according to the latter, they, as well as Paul, fell to the earth. Here, too, some writers have supposed that a discrepancy exists which cannot be explained, and inferences have thence been drawn to a certain extent, which affect the credibility of Luke. It should, however, be carefully noted that the words in xxvi. 14 (πάντων δὲ καταπεσόντων ἡμῶν εἰς τὴν γῆν) unmistakably refer to the first moment when the light was suddenly seen to flash, *after* which the voice of Jesus called to Saul, whereas, according to ix. 7 the men stood speechless at the time when Jesus and Saul were speaking. Or, in other words, ch. xxvi. 14 refers to an earlier, but ch. ix. 7 to a later point of time. It is not here admissible to take εἱστήκεισαν in a pluperfect sense (equivalent to: they *had* stood, or continued to stand), for since the perfect ἕστηκα has the sense of the present tense, the pluperfect εἱστήκειν occurs in that of the imperfect [WIN. *Gram. N. T.* § 40. 4. ult.—TR.]. Moreover, that the men *stood*, is not the fact to which it is intended to give special prominence, but that they were *speechless* or confounded, although we are not authorized to overlook entirely the posture (standing) in which they are found. It is true, that if the present verse alone were considered, we would receive no other impression than that Saul's companions had continued to stand during the whole transaction. But as the other passage informs us that they all fell to the earth as soon as the light was seen, we can easily conceive (with Bengel, Kuinoel, Baumgarten) that, although it is not expressly stated, Saul's attendants recovered from their fright sooner than he did, and then arose. He fell down with them at once, and, when the voice called to him, continued to lie as if he were paralyzed; his attendants, who heard the voice but did not understand a word, and who were, consequently, not personally interested, very naturally recovered at an earlier moment. This is not an arbitrary assumption, as Meyer supposes, since it is sustained by a comparison of the parallel passages, and is not rendered improbable by any fact which they record.

Ver. 8, 9. **When his eyes were opened, he saw no man** [nothing].—Saul arose from the earth, in obedience to the command [ver. 6], but when he opened his eyes which had hitherto been closed, he could see nothing, and continued in this state during the following three days. He could open his eyes, but could not see.—(The phrase *οὐδὲν ἔβλεπε* involves an objective negation [denying an alleged *fact*]; *μὴ βλέπων* in ver. 9, is not distinguished from it logically, but, rather, only grammatically (Winer [*Gram. N. T.* § 55, 5, ult.—used subjectively, or, denying a certain *conception.*—Tr.]), since the negative belongs to the participle. The latter is merely a less emphatic expression than *οὐ βλέπων*, which would at once imply actual blindness; but it is not Luke's purpose to convey such a conception, since he does not represent Saul's condition as a divine *punishment.*).—This temporary loss of sight, which however continued during several days, was, without doubt, occasioned by the dazzling light that accompanied the appearance of Jesus [comp. ch. xxii. 11.—Tr.]; still, a special divine act must be assumed as the original cause, since the men who were with Saul, had also seen the light (xxii. 9), without being themselves deprived of sight. For they were able to lead him, like a blind man, by the hand into the city.—During these three days Saul entirely refrained from eating and drinking; he was occupied with his own thoughts and the examination of his spiritual state; and while he waited for the instructions which he was to receive from the Lord, fasting and prayer constituted his preparation for the future.

DOCTRINAL AND ETHICAL.

1. It was not till Saul had reached the vicinity of Damascus, and now drew nigh to the gates of the city, that his progress was checked and he was awakened by Christ. The danger which threatened the Damascene Christians was imminent, for their enemy was at hand, but the help which God affords is most gloriously revealed in the most severe trials. When Saul reached the spot in which he hoped to celebrate the victory of his zeal, he was himself subdued by the Lord.

2. *Jesus personally appeared to Saul*, at first in a heavenly light which flashed around the latter like lightning, then called to the prostrate man, reproached him for being a persecutor, revealed his own name, and finally directed him to enter the city, where the will of God should be made known to him. These are the essential features of the occurrence which took place near Damascus. They instantly produced the deep conviction that *Jesus lived.* When Saul persecuted the disciples, he was governed by the delusion that after Jesus of Nazareth had been crucified as a malefactor and blasphemer, he had remained in the power of death. But Jesus, who now appears to him personally, is made known alike by the light and by the words which he pronounces, so that Saul obtains a direct, positive and personal knowledge that Jesus, the Crucified One, although he had died, is *alive.* ["He shewed himself alive" ch. i. 3]. It is a fundamental truth of the Christian religion that *the Redeemer lives.* We have not a Saviour who lived only at a former time, or, "who was", but we have one "who is, and is to come." (Rev. i. 4, where *ὁ ὢν* is designedly placed before *ὁ ἦν καὶ ὁ ἐρχόμενος*). Christ is *ὁ ζῶν* (Rev. i. 18). And the truth, of which Saul is now convinced—that Christ is alive—is one of the leading themes of his subsequent preaching—a prominent article of the faith which he proclaimed.

3. This appearance, besides, conveyed to Saul a deep impression of *the glory of Jesus in his state of exaltation.* The light which suddenly flashed around him with the rapidity and the brightness of lightning, was a light from heaven, the effulgence in which God himself dwells. It was in this effulgence that Jesus appeared to Saul, and so powerful was the effect, that, like all who were with him (xxvi. 14), he immediately fell to the earth, and was deprived of sight for several days. The voice, too, of Jesus exercised an irresistible influence over him; he at once became conscious of the superiority and sovereign power of Him who now appeared, and bowed in deep submission before him. Jesus, indeed, not only *lives*, but is *exalted* in heaven, living and reigning in divine glory. All the extraordinary and wonderful features of the scene combine in bearing witness to the majesty and glory of Jesus.

4. It is apparent as well from ch. ix. 17, 27, as from Saul's own declarations (*e. g.* 1 Cor. ix. 1; xv. 8), that he *saw* Jesus on this occasion, heard his voice, and spoke with him. And this did not occur in a dream; it was not exclusively an internal process in his soul; it was not the apparition of a spirit, but a real, visible and audible manifestation in the world of sense: Jesus appeared to Saul personally in his *glorified corporeality*, as true man, as the same Jesus, who had dwelt on earth, and who nevertheless appeared at this time from heaven in divine glory. This fact bears witness to the abiding humanity of the glorified Redeemer, and to his glorified corporeality. It was this event in the experience of the apostle Paul which formed the original and principal source whence he derived his deep views and doctrines concerning the combination

of the spiritual and the corporeal in the spiritual-corporeal paths of human life,—the transfiguration of man's bodily nature—the resurrection of the body, etc.

5. The very intimate communion of life which exists between Jesus and his disciples, is implied both in the first call: "Why persecutest thou *me?*", and in the subsequent reply: "I am *Jesus* whom thou persecutest." Saul had imagined that he persecuted none but the Christians, whom he regarded as fanatical sectaries without a leader or shepherd, and as apostates from the traditions of the fathers; but he had not supposed that any relations whatever now subsisted between himself and Jesus of Nazareth, who had been put to death, and was thus removed from his path. But Jesus himself now appears to him and bears this witness: 'Thou persecutest *me*—not simply my disciples, but me also.' Their sufferings, consequently, are *his* sufferings—they cannot be separated from him, so that they can be assailed without afflicting Him. In consequence of the communion of life which he maintains with his people, he is ever in them, and suffers, is reviled and persecuted with them. And his exaltation and dominion confer blessings on them; while he protects his followers, he fills their enemies with terror. The oneness of Christ with Christians—the communion of life and intimate connection existing between the Lord and believers—the Church of Christ one body, and the Lord its head—these lofty truths, which belong to our faith, which the mind of the apostle Paul grasped with more power and distinctness, and which he developed in his discourses and writings with even more fulness than others have done, are already presented in their general features, or in a germinal state in the appearance of Jesus to Saul in the vicinity of Damascus.

6. But the following thoughts must have, preëminently, occurred to him, and have moved him very deeply: 'I have then persecuted *Him*, even when I little thought that I was doing it; I have sinned against Him! He is exalted in heaven, possesses irresistible power, justly claims humble and implicit obedience (*τί με ϑέλεις ποιῆσαι*), and yet I have resisted him! I now feel with *whom* I have to do. Nevertheless, he has not met me for judgment; he has not crushed me in his wrath. He has, rather, with pity and love, arrested my erring steps, has called me to himself, yea, assigns a holy work to me.' (The latter thought is suggested by the call which he received, a few days afterwards, to be the apostle of the Gentiles.).—This was *grace*—full, free, pitying grace, granted to the *sinner*. It was the light of grace which first revealed to Saul the magnitude of his guilt, and the true character of sin in general. And his deep fall taught him, on the other hand, to understand the height and glory of divine grace. By such revelations he was cast down, and yet lifted up; his fall to the earth, and the ability to arise, when he received the encouraging command of Jesus, were an image of the processes which occurred in his soul. And now his own personal experience enabled him to understand the nature both of sin and of grace, revealing the latter as the preponderating power of God. Even if sin abounded, grace did much more abound. (Rom. v. 20). Hence, sin and grace are the two hinges of the Gospel, in the view of the apostle, on which, in the divine economy, all things turn.

7. Saul had hitherto persecuted the disciples of Jesus because he believed them to be not only fanatical and erring worshippers of Jesus of Nazareth, but also persons who did not render due honor to the sanctuary of Israel, the Law, and the traditions. He was a zealot in maintaining the traditions of the fathers (*ζηλωτὴς τῶν πατρικῶν παραδόσεων*, Gal. i. 14). As such a zealot, he warred with those who, as he thought in his delusion, had apostatized from Jehovah and his law; and if he beheld the execution of Stephen with satisfaction (ch. viii. 1), and exerted all his power in destroying the church of Jesus, he entertained no other opinion than that he was performing a good and righteous work, on which God looked with pleasure. But he is now taught, in a startling and even painful manner, by the appearance of Jesus from heaven, that God looked on his course with displeasure. He is compelled to view his conduct in a new light; the work which he had believed to be acceptable and preëminently meritorious, is, in reality, most sinful in the eyes of God; it is actually a conflict with the Anointed of God, and, consequently with God himself, by which deep guilt was contracted. The Christians are, accordingly, not apostates, but, on the contrary, the children of God, men who are eminently favored by the Most High. Hence, his views of the law, and of the righteousness of the law, were, of necessity, entirely altered.

8. The influence which the appearance of Jesus exercised on Saul was irresistible. He was thrown to the ground, and was compelled to yield unconditionally to a higher power, thoroughly convinced that he lay at the mercy of Him who had appeared and addressed him. But this is very different from the question: Is this revelation of Jesus to be considered as *gratia irresistibilis*, or is it not? Olshausen believed that it ought to be answered in the affirmative. [But after expressing his conviction that *σκληρόν* here occurs in the sense of *ἀδύνατον*, and that Paul could not *then* have resisted the force with which grace met him, Ols. adds: "If we, however, recognize this sense in the present passage, we do not on that account by any means approve of the Augustinian doctrine of *gratia irresistibilis*."—Tr.]. The language of the Lord (which, it is true, is an interpolation here [see note 3, appended to the text above], but is genuine in ch. xxvi. 14) does, in fact, apparently imply an irresistibility—but only apparently. For Paul himself remarks, on the occasion on which he repeats those words, that he had not *been ἀπειϑής* to the heavenly vision (ch. xxvi. 19), thus plainly presupposing the freedom of his will,—the independent character of his obedience, which he could have also refused. There is not a single feature of the whole transaction which indicates an irresistible change of the will. And the apostle Paul never speaks of his conversion, at any subsequent period, in such a manner as to deny the freedom of his self-determination, when he followed the divine directions. However unrestricted the operations of grace are, they are directed only towards a free subject, or, to one

who can as well accept as repel grace. The choice is given to Saul, either to yield to the impression which this appearance made on him, and open his heart more and more fully, or to close the avenues to it. But that he chose the former, or, was willing to yield to the impression which he had received, is already implied in the questions: "Who art thou, Lord?" "What wilt thou have me to do?"

9. The *internal* processes connected with the occurrence, were far more important than the external. However wonderful the visible appearance was, the revelation of Jesus to the spirit of Saul, was, nevertheless, the decisive miracle; and in this light the apostle himself views the subject. It is true that he repeatedly mentions the circumstance in his Epistles, that he had seen the Lord Jesus (1 Cor. ix. 1; xv. 8). But when the occasion leads him to express his most profound views of the event, he describes the central circumstance of the whole as being an internal *ἀποκάλυψις* (*εὐδόκησεν ὁ Θεὸς—ἀποκαλύψαι τὸν υἱὸν ἐν ἐμοί.* Gal. i. 15, 16). If the main design of the whole occurrence had been fully accomplished by means of the light and the sound, the attendants (assuming that their senses were perfect), would have necessarily been able to perceive and understand precisely as much as did Saul himself. But both the visible appearance and the call of Jesus made only an indistinct and confused impression on them, and furnished them with no definite and clear conceptions. This result must obviously be ascribed, first, to the sluggishness of their souls, which were not susceptible of such impressions, and, secondly, to the fact that this revelation of Jesus did not belong simply to the world of sense, but was, at the same time, of a spiritual, or spiritual corporeal nature.

10. The temporary *blindness* of Saul was designed by the will of God not so much to be an image of the moral blindness in which he had hitherto lived (as it is generally believed), as, rather to withdraw and seclude him from the external world, during the period in which he pondered, and learned to understand, the decisive event that had occurred; it furnished him with an opportunity to be alone with himself and with his God and Saviour. According to this view, his blindness was not a punishment, but much rather an aid to reflection and a gift of grace.—During these three days Paul neither ate nor drank any thing whatever. This fasting or bodily preparation, was not imposed by the law, but was altogether voluntary, and was dictated by an inward impulse; it was, consequently, strictly evangelical; it referred to the divine instruction and the message which he had been directed (ver. 6) to await. We are informed in ver. 11, that prayer was, in this case, combined with fasting

HOMILETICAL AND PRACTICAL

See below, ver. 10–19*a*.

C.—THE CONVERSION OF SAUL IS COMPLETED IN DAMASCUS THROUGH THE AGENCY OF ANANIAS.

CHAPTER IX. 10–19*a*.

10 And [But] there was a certain disciple at Damascus, named Ananias; and to him
11 said the Lord in a vision[1], Ananias. And he said, Behold, I *am here*, Lord. *And
the Lord *said* unto him, Arise,[2] and go into the street which is called Straight, and in-
quire [seek] in the house of Judas for [*om.* for] *one* called Saul, of Tarsus: for, be-
12 hold, he prayeth, *And hath seen in a vision [*om.* in a vision][3] a man named Ananias
coming in, and putting *his* hand[4] on him, that he might receive his sight [might see
13 again]. *Then [But, *δὲ*] Ananias answered, Lord, I have heard[5] by many of this
14 man, how much evil he hath done to thy saints at Jerusalem: *And here he hath au-
15 thority from the chief priests to bind all that call on [invoke] thy name. *But the
Lord said unto him, Go thy way: for he [this man, *οὗτος*] is a chosen vessel [instru-
ment] unto me, to bear my name before the [*om.* the] Gentiles, and kings, and the
16 children of Israel: *For I will shew him[6] how great things [how much] he must suf-
17 fer for my name's sake. *And [Then, *δὲ*] Ananias went his way [*om.* his way], and
entered into the house; and putting his hands on him said, Brother Saul, the Lord,
even Jesus, that [who] appeared unto thee in the way as [in which, *ᾗ*] thou camest,
hath sent me, that thou mightest receive thy sight [mightest see again], and be filled
18 with the Holy Ghost. *And immediately there fell from his eyes as it had been [as
it were] scales: and he received sight [saw again] forthwith [*om.* forthwith][7], and
19*a* arose, and was baptized. *And when he had received meat [nourishment], he was
strengthened.

EXEGETICAL AND CRITICAL.

Ver. 10–12. *a.* **And there was - - Ananias.**—The manner in which Ananias is here introduced, distinctly implies that, previously, he and Saul had not been personally acquainted with each other; it appears, at least, from ver. 13, that Ananias knew Saul only by report. The particular description of the latter as a native of Tarsus, and the word *ὀνόματι* appended to his name, conclusively show that Ananias did not know him personally. So, too, in ver. 12, the special mention of the name of Ananias, demonstrates that he was unknown to Saul. If the historian had not entertained this opinion, it would have been far more natural for him to have simply written *σέ* instead of *ἄνδρα ὀνομ. Ἀν.* If some interpreters (Eichhorn and others) have assumed that the two men were not only personally acquainted, but also intimate friends, their opinion is not sustained by the faintest intimation of such a fact in the present section, and is indeed at variance with it [ver. 11, 12, 13]. Ananias was, as his pure Hebrew name (חֲנַנְיָה) already shows, a Judæo-Christian [Hananiah, often found in the O. Test., *e. g.*, Ezra x. 28; Jer. xxviii. 1; Dan. i. 6.—Tr.]. Luke here simply mentions him as a *μαθητής τις* without adding any particulars belonging to his personal history. He is subsequently described, in ch. xxii. 12 [by Paul himself] as *εὐσεβὴς κατὰ τὸν νόμον, μαρτυρούμενος ὑπὸ πάντων τῶν κατοικούντων Ἰουδαίων*; he was, accordingly, even after his conversion, zealous in leading a godly life according to the law, and was, on that account, held in the highest esteem by the Jewish population of Damascus.

b. **To him said the Lord in a vision**, etc.—The Lord who here appears, is not God the Father, but Jesus Christ; for Ananias describes, in ver. 14, the Christians as those who invoke the name of the Lord; in this language *ὄνομά σου* can only be understood as referring to Jesus, not to Jehovah, as distinguished from Jesus; the same remark applies to *τὸ ὄνομά μου* in ver. 15, 16.—Whether the *ὅραμα*, the vision, which was granted to Ananias, occurred when he was awake, or in a dream, cannot be determined from the passage before us; for the words *ἀναστὰς πορεύθητι*, ver. 11 [comp. viii. 26, *a.*], do not imply that Ananias was lying on a bed, but only that he was remaining quietly at home. He is directed to go forth, to proceed to a certain street, to enter a certain house, and there seek Saul, who is exactly described to him, and is engaged in prayer. The street was called **Straight**, without doubt in order to distinguish it from other streets in that ancient city, which were in most cases angulated and crooked. Wilson ("Lands of the Bible") ascertained that there is still a street with this name in the city; even the house of Judas is still pointed out in this street; but here the work of tradition is almost overdone. (Ewald: *Apost. Zeitalter*, 1858, p. 259, 2d ed.)

c. **For, behold, he prayeth.**—The Lord informs Ananias of the reason for selecting and sending *him* precisely at *that* time to Saul—because (*γάρ*) the latter was, at that moment, engaged in prayer, and, consequently, needed an answer to his petitions, or a fulfilment of his desires and prayers, and was also internally prepared to receive such an answer. Hence the commission is *now* given, and it is intrusted to Ananias, because Saul had already seen, in a vision, a man named Ananias coming in and putting his hand on him. The vision had been previously granted to Saul, and hence he is even at this moment offering prayer (*προσεύχεται, pres., εἶδεν—εἰςελθόντα καὶ ἐπιθέντα, aor.*). The words *ὅπως ἀναβλέψῃ* indicate to Ananias that Saul is at this time deprived of sight. But the revelation made by the Lord to Ananias is, without doubt, presented in this narrative only in a summary manner, and not in a complete form; for we must necessarily assume that Jesus informed Ananias of his appearance to Saul on the way, and also of the future gift of the Holy Ghost to the latter through the laying on of hands of Ananias. [Comp. vi. 6; viii. 15–17]. Every doubt on this point is removed by the words occurring in ver. 17: *Ἰησοῦς ὁ ὀφθείς σοι ἐν τῃ ὁδῷ ᾗ ἤρχου*, and *πλησθῇς πνεύματος ἁγίου.*

Ver. 13, 14. **Then Ananias answered**, etc.—As Moses, to whom Jehovah appeared in Horeb, and revealed his purpose to send him to Egypt (Exod. iii. 11 ff.), and also Jeremiah (Jer. i. 6 ff.), were, respectively, unwilling to accept and execute the divine commission, so here, too, Ananias exhibits hesitation and timidity, which he expresses with childlike candor and simplicity. He is unhappily only too well acquainted with the name of Saul as that of an enemy of the disciples of Jesus. If he had heard *ἀπὸ πολλῶν* that this man was a persecutor; these persons from whom he received the information, were, without doubt, chiefly fugitives from Jerusalem, who had sought a place of refuge in Damascus. We learn,

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[1] Ver. 10. The following order of the words, *ἐν ὁράματι ὁ κύριος*, is far better attested [A. B. C. E., Cod. Sin., and adopted by Lach., Tisch., and Alf.] than *ὁ κύρ. ἐν ὁρ.* [in the *text. rec.* and G. H.]

[2] Ver. 11. Lachmann, in accordance with B., has adopted *ἀνάστα* [imperative form, Win. *Gram.* § 14. 1. h.], but the participle *ἀναστάς* [of the *text. rec.*] is here, as well as in ch. x. 13, 20, fully sustained [by Cod. Sin., etc., and is adopted by Tisch., and Alf.—Tr.]

[3] Ver. 12. a. The words *ἐν ὁράματι* before *ἄνδρα* are [found, in this order, in E. G. H., but in B. C. before *εἶδεν*; they are] wanting entirely in A., [and Cod. Sin.] and some versions [Vulg., etc.], and have been very properly cancelled by Lach. and Tisch., [and Alf. on account of the various position]; they were transferred, as an explanation, from ver. 10.

[4] Ver. 12. b. In place of *χεῖρα* [of *text. rec.*], which is found in G. H., as well as in some versions and fathers, A. and C. [and Cod. Sin.] exhibit *χεῖρας*; B. and E., besides, prefix the article, *τὰς χ.*, derived from ver. 17, where no various reading occurs. The plural is unquestionably the more usual form ["always in The Acts, except here" (Meyer)], and was, precisely for that reason, substituted as a correction of the singular. [*χεῖρα* is adopted by Meyer and Alf.; the plural by Lach. Vulg.—Tr.]

[5] Ver. 13. *ἀκήκοα* [of *text. rec.*] is supported only by G. H. [Chryst. etc.], whereas *ἤκουσα* [adopted by Lach.. Tisch., Meyer and Alf.] occurs in A. B. C. E. [and Cod. Sin.].

[6] Ver. 16. *αὐτόν* [before *ὅσα*] in place of *αὐτῷ* [*text. rec.*, Cod. Sin., etc.] is not sustained by weighty authorities [found in G., but not recognized by later critics.—Tr.]

[7] Ver. 18. The *text. rec.*, in accordance with E. G. [and Syr.] inserts *παραχρῆμα* after *ἀνέβλεψέ τε*; but the word is not found in A. B. C. H. [Cod. Sin. Vulg.] and minuscules, and is obviously an interpolation. [Omitted by Lach., Tisch., and Alf.—Tr.]

at the same time, from the expressions which he uses, that he is not himself a Christian who had fled from Jerusalem, since, in such a case, he would not refer to the fact as one which he had ascertained from other persons; he was, therefore, originally an inhabitant of Damascus. ["We know nothing concerning Ananias, except what we learn from St. Luke or from St. Paul." *Life, etc. of St. Paul*, by Conyb. and Howson. I. 102. London, 1854. No reliance can be placed on the traditions concerning him, which have descended to our times.—Tr.]. But from what source did he obtain the information that Saul had been empowered by the chief priests (the plural, *τῶν ἀρχιερέων*, probably denoting the actual high priest, with the ex-high priests, and the Sanhedrin) to arrest the Christians? It is quite possible that certain Christians in Jerusalem, who could not have remained in ignorance respecting Saul's departure, the purpose of his journey, and the authority which he had received, communicated the facts to their acquaintances in Damascus, either by letters or through messengers, so that they might adopt the necessary precautions. As Saul had reached the city at least three days previously, the resident Christians could have easily become acquainted during that period with the nature of his errand. ["Perhaps—the object of Saul's journey was divulged by his companions." (J. A. Alexander, *in loc.*).—**Thy saints.**—"This is the first time that this afterwards well-known appellation occurs as applied to the believers in Christ." (Alford). "This term—belongs to all who profess to be disciples, and does not distinguish one class of them as superior to others in point of excellence." (Hackett). See below, Doctr. and Eth. No. 4.—Tr.]

Ver. 15, 16. **Go thy way, for he is a chosen vessel unto me,** etc.—The Lord, in place of recalling, repeats the command, but, at the same time, calms the troubled mind of Ananias, by informing him that Saul will not only no longer inflict injury on the church, but that he has even been chosen by the Lord Himself for the work of promoting his honor and increasing the number of those who shall confess His saving name.—*Σκεῦος ἐκλογῆς* is **a chosen vessel,** instrument or organ [*ἐκλογῆς*, the Hebraizing Gen. of quality, *Winer*, § 34, 3. *b*]; Saul is appointed to **bear** [or, carry; "*continuatur metaphora, nam vasis utimur ad portandum.*" (*Kuinoel*, ad loc.); *τοῦ βαστάσαι*, Gen. of design, *Winer*, § 44. 4. *b*. Tr.]. *My name*; that is to say, he shall, by word and deed, spread abroad the knowledge and confession of Jesus, as the Redeemer and Messiah.—There are three scenes of action among men to which Saul is appointed to carry the name of Jesus: 1. *ἔθνη*, which word, as the *υἱοὶ Ἰσραήλ* are afterwards expressly distinguished from them, can only be understood as denoting *pagans*, and not nations in general; 2. *βασιλεῖς*, reigning lords, princely persons [Herod Agrippa, ch. xxvi. and probably Nero (de Wette; Alf.)—Tr.]; 3. *υἱοὶ Ἰσραήλ*. The mention of the *ἔθνη* precedes that of Israel, in order to imply that Saul's vocation as a witness primarily refers to the Gentile world, where his field of labour would be found; Israel is not excluded from the sphere of his operations, but receives attention only in the second place. Saul is already, in these words of the Lord, distinctly described as the apostle of the Gentiles, and it is simply the name of *apostle* that is not expressly given to him.—The language in ver. 16, does not, as we might at first expect [from the introductory *γὰρ*], explain the reason for which Saul is a chosen instrument (Meyer), but rather the reason for which the command (*πορεύου*) is issued; the sense is: 'Go, for (ye have nothing to fear from him; ye will not suffer aught through his agency; on the contrary) I will show him how much he must suffer in his own person for my name's sake.' The term *ὑποδείξω* does not refer to a prophetic revelation (de Wette), but to a *showing* by means of events in the actual experience of Saul —The terms: *ὅσα δεῖ αὐτὸν παθεῖν*, are, in their form, apparently an allusion to those which Ananias had employed in ver. 13: *ὅσα κακὰ ἐποίησε τοῖς ἁγίοις σου.*

Ver. 17. **And Ananias went his way, and entered into the house.**—Ananias immediately obeys, and proceeds to the designated house (*ἀπῆλθε—καὶ εἰςῆλθεν*). The manner in which he addressed Saul (*Σαοὺλ ἀδελφέ*) does not refer exclusively, nor even primarily to their common nationality as Israelites, but to the connection or fellowship now existing between them for Christ's sake, of which the former had already been assured by the words of the Lord. He speaks to Saul, who is so deeply humbled, with all the tenderness of love, inspires him with confidence, and consoles him as a messenger of the Lord who is empowered to restore his sight, and impart the gift of the Holy Ghost. He does not appear to have at once communicated to Saul the information which he had himself, (when he expressed his fears,) received from Christ in a vision for his own personal encouragement, ver. 15, 16; and here he acted with propriety and true Christian prudence, for, as Bengel expresses himself: *Sauli non erat scire, quanti ipse jam esset.* [This remark, however, scarcely seems to be sustained by Paul's report of the address of Ananias, ch. xxii 15.—Tr.]

Ver. 18, 19*a*. **And immediately there fell from his eyes as it had been scales.**—This statement can hardly mean that a scaly substance had actually been separated from Saul's eye-balls (Bengel and Meyer); it rather seems to describe merely a certain sensation which he experienced at the moment, that is, he felt as if something resembling scales fell from his eyes, after which he could see again; and this change occurred suddenly, after Ananias had laid his hands on him. [The original word, *λεπίς*, applied in Lev. xi. 9, 10 Sept. (Robinson's Lex.) to the scales of a fish, may also be "applied to egg-shells, and the rind or bark of plants, and even to metallic flakes or laminæ." (Alexander, *ad loc.*)—Tr.]. Every unprejudiced reader can readily perceive from the whole tenor of the narrative, and also from the word *εὐθέως*, that Luke here intends to describe a miraculous event, proceeding from a supernatural power.—Saul at once received baptism from Ananias. And here *ἀναστάς* does not imply that the former had been lying on a bed, but rather that he was kneeling, and had continued in the attitude of prayer. However, it is the most probable supposition of all, that this word is merely intended to depict Saul's rapid transition from a state in which he was occupied with his internal experience, and in which he was only a recipient, to a personal and energetic course of action. He was probably baptized in one of the rivers [of Syria] which Naaman had extolled in his day [2 Kings v. 12], the Abana [*marg.* Amana] or Pharpar. [The identity of certain streams in the vicinity of the modern Damascus with those of which Naaman spoke, is not fully established (Herzog: *Real-Encyk.* III. 261; XV. 393; O. Thenius: *Die Bücher d. Könige, ad loc.* p. 286 f; Robinson's Gesenius: *Hebr. and Engl. Lex.* 3d. ed. p. 868 f.); nor is there any indication in the present passage that a sufficient quantity of water to fill a bowl or other vessel, as well as the food mentioned in ver. 19, could not be obtained without departing from the house.—Tr.]. Saul discontinued his fast after he had been baptized, and partook of food, so that he rapidly regained his strength (*ἐνίσχυσεν* [intrans. as in Gen. xlviii. 2. (de Wette)—Tr.]; the aorist is purposely employed, instead of the imperfect [see above, viii. 15–17, ult.]; the word is also applied to convalescents). It accordingly seems that in consequence of the heavenly appearance, which so powerfully affected Saul, as well as of his fast, which continued three days, and of his internal struggles, his bodily strength had, previously, been very greatly impaired.

DOCTRINAL AND ETHICAL.

1. He who is, strictly speaking, the *true author* of all that is described in this section, is none other than *Christ himself*, the exalted and reigning Lord of the kingdom. Ananias is only a messenger, commissioned and sent to declare and to perform that with which he is charged. It is Jesus Christ who "worketh both to will and to do"—who influences and acts. Both at the time when Saul was so completely overwhelmed, and when his conversion originally began, and also now, when that conversion advances and is completed, the heavenly Redeemer himself appears personally and is really engaged in action. He directs Ananias, in a vision, to proceed to Saul, who is likewise instructed in a vision to receive the former, ver. 10, 12. Saul had been awakened by means of an extraordinary and miraculous appearance—his conversion is now completed by an extraordinary revelation. He was called and inducted into office by the Lord himself, not by men; to this important and decisive fact Paul continually appeals with a perfect right and with entire truth.

2. But Christ revealed himself *immediately* [without intervening agents] to Saul in the vicinity of Damascus, when he appeared in the light, and addressed the latter; in the city he spoke with him and influenced him only *mediately*, *i. e.*, *through Ananias.* That which was at the beginning altogether a supernatural operation, was intended, ultimately, to proceed by degrees in the natural, divine-human course; this transition is seen in the communication to Saul and his restoration to sight through the intervention of a man. It was, at the same time, the will of the Lord, who arrested Saul in his persecuting course and revealed himself, that the latter should become associated with the church, that is, be implanted in the body of Christ. For this purpose the Redeemer employed one of his disciples in the name of all; that disciple served him in word and deed—imposing his hands, baptizing and declaring the word.

3. *Ananias is not an apostle*, but "a disciple," that is, simply a member of the church, not intrusted either with the ministerial, or with any other congregational office. That precisely such a man came to Saul, was most wisely ordered. If an apostle like Peter had been sent to him, not only might he have been tempted to yield to a feeling of pride, but he would also have thus become dependent on human authority; his apostolical office and labors would have been so constituted as to depend on the other disciples, whereas it was specially designed that he should labor in an independent manner. On this latter fact, indeed, Paul often lays a stress when he maintains that he was an *ἀπόστολος οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπων, αλλὰ διὰ 'Ιησοῦ Χριστοῦ.* Gal. i. 1, and elsewhere.

4. It is an important christological point that when Ananias answers, he terms the disciples of Jesus not only *οἱ ἐπικαλούμενοι τὸ ὄνομά σου*, ver. 14, but also *οἱ ἅγιοί σου*, ver. 13. In the Septuagint, and here, also, *ἐπικαλεῖσθαι* [Mid.] *ὄνομα* is the Greek phrase for קָרָא בְּשֵׁם [thus defined in Robinson's Gesenius: *Hebr. Lex.* 938 and 1067: *to call upon the name* (*of God*), to invoke his name, *i. e.*, *to praise*, to celebrate, to worship God, Gen. iv. 26; xii. 8; Ps. lxxix. 6, etc.—Tr.]. Here the fact is stated as one well known, that the Christians call on Jesus, or, address prayers to him, as the Israelite of the old covenant addressed Jehovah, the covenantal God. And when Ananias describes the Christians as the "saints" of the Lord Jesus, he again employs an expression which, in the old covenant, could have reference to Jehovah alone. If Christ has *his saints*, the statement itself of the fact ascribes divine honor to him. The Christians are, according to this view, men who are intimately and essentially united with Christ as a divine Person, and, as he is holy, they are also consecrated by their communion with him. ["*Τοῖς ἁγίοις σου, the saints who belong to thee*, *i. e.*, the *Christians;* for these have, through the atonement, when appropriated to themselves through faith (comp. Rom. i. 7), been separated from the *κόσμος*, and have become consecrated to God; they belong to Christ, who purchased them with his blood, (Acts xx. 28)," (Meyer, *ad loc.*—Tr.]. Hence, both conceptions, *οἱ ἐπικαλούμενοι τὸν κύριον*, and *οἱ ἅγιοι αὐτοῦ*, are of such a nature as to indicate the deity of Christ.

5. *The imposition of hands* is described in ch. viii. 17 ff. as the means by which the Spirit was communicated, while here, ver. 12, the act is more immediately mentioned as the means by which Saul's sight was to be restored. It distinctly appears, however, from ver. 17, that the gift of the Holy Ghost was likewise to be imparted through the imposition of hands. And, indeed, the very nature of the action, which is, primarily, corporeal, but also spiritual, adapts it fully to exercise not only spiritual, but also corporeal influences It is also worthy of remark, that Ananias, who is simply a Christian, performs the act of the impo-

sition of hands, and is the agent through whom the gift of the Holy Ghost is imparted. Hence this function does not belong absolutely and exclusively to the sacred office, still less to the apostolic rank. It is God, not man, who imparts the Holy Spirit: he bestows that gift on any individual and in any manner, according to his own will. He is dependent on no human instrumentality or ecclesiastical office; but here, too, acts with a freedom which is absolute and unconditional.

6. It was not till Saul received *Baptism*, that the work of his conversion was completed, or his regeneration and implantation into Christ were accomplished. The question here arises: In what relation does the baptism with the Spirit stand to the baptism with water? It is not stated in the present passage in express terms that Saul was actually filled with the Holy Ghost either before or after his baptism with water; and the particular circumstance that his bodily restoration is noticed, but not the fact that he was filled with the Holy Ghost, is a matter of surprise to de Wette. [The latter adds, however, in his Commentary (3d ed. 1848) that the fact that the imposition of the hands of Ananias was followed by Saul's being filled with the Holy Ghost, is subsequently demonstrated.—TR.]. But the whole context necessarily leads us to assume that Saul was as certainly filled with the Holy Ghost, as he was restored to sight immediately, as the consequence of the imposition of the hands of Ananias. For the latter, who, in ver. 17, repeats the words of Jesus, mentions both events as coördinate, and as constituting the purpose of his mission. But if the corporeal gift followed *εὐθέως*, ver. 18, we must assume that the spiritual gift also attended the imposition of hands. If this view is correct, the baptism with the Spirit preceded that with water. Even if such was not the usual course, (comp. ii. 33), nevertheless, all that God does, constitutes a higher rule and ordinance; we are not permitted to suppose that God is subjected to any special order, although *we* are bound by it. The same principles apply to baptismal instructions: none were imparted by Ananias to Saul, although they should never be omitted in the cases of proselytes. In the present case, however, any special preparations for the baptism were, in reality, superfluous, for repentance and faith in the Lord Jesus Christ had been already wrought by Him in Saul. Erasmus declares the truth, when he says in his Paraphrase: *Paulus Jesum habuerat catechistam.*

7. Saul is called to be *the apostle of the Gentiles.* He does not receive the title of *apostle* in the present section, it is true, and, indeed, it is only once applied to him in THE ACTS, and then, in conjunction with Barnabas, ch. xiv. 14. Still, his vocation as the apostle of the Gentiles is distinctly and unmistakably described in ver. 15. Ananias had doubtless already informed him that the Lord had appointed him to carry His name to the Gentiles. For Paul himself connects, in Gal. i. 15, 16, the purpose of God that he should preach the Gospel "among the heathen," in the most intimate manner with his own call and conversion. And in ch. xxvi. 16 f., he tells Herod Agrippa that he had, at the beginning, been informed of his mission to the Gentiles: it is, at the same time, true, that he here reports the information (which was no doubt communicated to him by Ananias,) as having been embodied in the direct address of Jesus. His call to be the apostle of the Gentiles coincided in time with the completion of his conversion; that call did not restrict him to the heathen world, but preëminently referred to it. In this respect Paul does not occupy *precisely the same* grade with the original apostles, as if he were the thirteenth, or even the twelfth (as some suppose), occupying the place of Judas Iscariot, in so far as the choice of Matthias is assumed to have been premature, and not valid in the eyes of God. *They* were more immediately the apostles of Israel; *he* was more immediately the apostle of the Gentiles. But in apostolical primitiveness and dignity, he is not subordinate to them. They were directly chosen, called, and invested with their office by Jesus; so, too, was Paul. The only difference is, that the former were called by the Redeemer in his state of humiliation, while He called Paul in His state of exaltation. The former were appointed to bear witness concerning Jesus Christ, as men who had both *seen* and *heard.* Such, too, was Paul's duty (comp. xxii. 15, *ἔσῃ μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους ὧν ἑώρακας καὶ ἤκουσας*; ch. xxvi. 16, *εἰς τοῦτο ὤφθην σοι προχειρίσασθαί σε—μάρτυρα ὧν τε εἶδες ὧν τε ὀφθήσομαί σοι.*). In order to maintain the independence and reality of his apostolical rank, he himself always speaks in the most emphatic terms of the circumstance that he had been called *by God,* not by men, and, directly, *through* Jesus Christ, not through men, *g.*, Gal. i. 1 [see above, No. 3, ult.].

8. *The entire narrative of the conversion of Saul.*—In what light are we to view it? It is well known that some have considered it to be the description of a merely ordinary occurrence, while others have rejected it as an unhistorical and highly colored legend; both opinions originally assume the impossibility of a miracle in general, that is, of a direct interposition of God in nature and history. Both opinions alike originate in Naturalism [which word, here, in general denotes those theories according to which God reveals himself only mediately or naturally, and not in an immediate or supernatural manner.—TR.]; it is only when these opinions are more fully developed, that they are found to proceed in different directions. The adherents of the former give such an interpretation to the narrative presented in the Bible, that it is at last divested of every miraculous feature, and simply refers to an occurrence conforming to the ordinary course of nature. Those of the latter, who are influenced by the truth in so far that they recognize in the scriptural narrative an intention to exhibit miraculous circumstances, nevertheless allege that it has been embellished, that is to say, disfigured by legendary and traditional additions. The natural interpretation (the supporters of which are named by Meyer [p. 202, 3d ed.]) in general assumes that a thunder-storm and certain processes in the soul of Saul, are the principal facts. His thoughts were all absorbed by Christ and his church; he had received certain impressions at the death of Stephen, etc. In this excited state of mind, he imagined that, in the flash of lightning, he beheld the appearance of Jesus, and, amid the rolling thunder, heard his words. He

was thereupon altogether won for Christianity by Ananias, with whom he had been previously well acquainted, and by whom his sight, which had been affected by the dazzling light, was restored. With this statement, in its essential features, the conjecture recently proposed by Ewald (*Ap. Zeital.* 1858, p. 343 ff.) agrees, viz., that a hot and deadly wind had thrown Saul and all his travelling companions with irresistible force to the ground—that, at the same time, stormy emotions raged in his heart, insomuch that in the appearance which was visible in the air, he saw Christ descending from heaven and assailing him —that, as he lay on the ground, he heard the threatening words of the Heavenly One, etc. But all these representations have two features in common: 1. All the natural states and occurrences, both in the soul of Saul and in the external world, must first be invented, and even then the narrative before us does not present a single point of contact at which they can be combined with it. 2. The vital point of the whole event, namely, the reality of an appearance of the glorified Redeemer, of which the Bible here, and in the parallel passages, bears witness positively, unmistakably, and harmoniously, must be denied, or at least be silently set aside. With respect to the *former* of these two features, there is no intimation in the words of Luke [in the three parallel passages,] ch. ix.; ch. xxii.; ch. xxvi., that thunder and lightning, a thunder-storm, or a simoom, had occurred. So, too, it is assumed that doubts had already arisen in the soul of Saul, before the appearance near Damascus was seen, and that his conscience was engaged in a violent struggle, occasioned by observations which he had made in the cases of Stephen and other Christians whom he had persecuted. But not the least trace of such a state of mind can be found in the several narratives: we are, on the contrary, most distinctly informed that Saul's fanaticism retained all its violence, and that his views and sentiments were by no means changed; but that the appearance had suddenly arrested his steps, taught him to reflect, and turned him from his course. With this statement every remark will be found to harmonize, which Paul himself makes in his Epistles, respecting his conversion and the previous state of his mind. Besides, the whole character of the man, who at all times unhesitatingly and invariably acted in accordance with his convictions, forbids, already at the outset, the assumption of vacillation on his part, or unsteadiness of purpose.—With respect to the *latter* feature, the reality of the (objective) appearance of Christ is represented as the main point in the whole occurrence, not only in THE ACTS, but also in Paul's own Epistles, whenever the fact of his conversion is mentioned. Now, the attempt to explain the entire transformation of this man, which is historically established, and, at the same time, to set aside the appearance of Christ, as if it had not actually occurred, not only does violence to the testimonies before us, but would also rob one of the greatest and most momentous events that ever occurred, of its historical basis, and involve the whole transaction in a deeper mystery than that which attends the miracle itself. Is it conceivable that the actual appearance of Christ near Damascus, on which (in addition to the transactions that immediately succeeded in the city) the conversion of Paul, all his vast labors, his sufferings, too, for Christ's sake, and his whole doctrinal system, essentially depend, should have been a mere vagary of his fancy, that is, a fanatical self-delusion and an empty conceit? And how could Paul have acquired such influence, or have been so fully recognized by the other apostles and the whole church, not simply as a converted Christian, but as a commissioner of Christ, as an apostle, (all which is undeniably true), if his call to the apostolic office had not been, objectively, an established and undoubted *fact?* Insurmountable difficulties meet us at every step, when we discard the evidences before us, deny the reality of the appearance of the exalted Christ, and attempt to invent and support a different course of events, for which no proof is adduced. The conversion of Paul and his call to be the apostle of the Gentiles, cannot possibly be made intelligible, when they are represented to be exclusively the natural development of his original character and recent experience. But the whole transaction becomes clear when we view the transformation that occurred in Saul, as the result of the miraculous interposition of God in the paths of the human spirit, and in the operations of the powers of nature, namely, of a real appearance of the exalted Redeemer, or one which the senses could perceive. We cannot, with some writers, find a positive preparation for this momentous event, but we do find the condition on which both the *possibility* of its occurrence, and Saul's *susceptibility* in reference to it, depended, in the following two circumstances: first, the original tendencies of his moral nature, in so far as he possessed sincerity of heart, decision of the will, honesty and fidelity to his convictions, and the fear of God; secondly, the preliminary knowledge of Jesus of Nazareth and the church, which he had obtained.

HOMILETICAL AND PRACTICAL.

VER. 1. **And Saul, yet breathing out,** etc.—God often permits men to proceed as far as their feelings will lead them, in order to show the great depth from which he can extricate them. (Quesn.).—The Lord our God is an artificer who takes pleasure only in performing a very difficult work, or one that is not of a trivial character; and he most of all delights to work on the raw material. He has, therefore, at all times preferred very hard wood and very hard stones and then the masterpieces which he produces, exhibit his great skill. (Luther).

VER. 2. **And desired of him letters.**—Letters and documents, and the services which they can render even at a distance, have often extended the blessings which the kingdom of God imparts. But Satan has availed himself of the same means for scattering his seed and communicating his spirit. (K. H. Rieger).—**That - - he might bring them bound.**—A false religion is bloodthirsty; the true church suffers persecution. (Starke).

VER. 3. **He came near Damascus.**—Then came his hour; for no heart is so hard, even if it were like granite or adamant, that it could, under such circumstances, resist without breaking. (Luther).—No apparition is ever seen at mid-day (ch. xxii. 6); hence it was not possible that Saul should be misled by his imagination. (Williger).—*In our greatest need, divine aid is nearest at hand;* demonstrated, I. In the case of Saul; when the power of sin had reached its height, the Lord saved him; II. In the case of the Christians of Damascus; when the enemy was already at the gate, the Lord said: "Hitherto—but no further." [Job xxxviii. 11].—**Suddenly there shined round about him a light from heaven.**—It was different from the "glory of the Lord" which "shone round about" the shepherds in the field near Bethlehem; still, it was essentially the same. Here, too, Christ was born in the darkness of a benighted heart.—Even yet a twofold light streams from heaven into the heart, when a sinner is converted: I. The alarming gleam of the divine law; II. The cheering light of evangelical grace.

Ver. 4. **And he fell to the earth.**—We, who are by nature haughty and proud, cannot receive aid, until we fall to the ground. (Starke).—**Saul, Saul!**—The repeated and impressive mention of the name (as Abraham, Abraham! Gen. xxii. 11; Samuel, Samuel! 1 Sam. iii. 10; Jerusalem, Jerusalem! Matt. xxiii. 37; Simon, Simon! Lu. xxii. 31), admonishes Saul to reflect, I. On the perverseness of his heart. "This loud and emphatic mention of his name, was, perhaps, intended to give a distinct impression to Saul of Tarsus, who was a Benjamite as well as Saul, the son of Kish, of his resemblance in nature and character to the rejected king of Israel. For as the latter went forth, impelled by the evil spirit, in order to seize and slay Israel's anointed one, so the former, overflowing with a deadly zeal, proceeded on his way with his retinue, in order to persecute Christ, the Anointed One, in his members, and to consign these to death." (Baumgarten). II. On the Lord's gracious purpose with respect to himself. "Saul" signifies: "Asked for (of God)." Now Jesus here redemands Saul, as one that had been asked of God, and was His property, so that the words are applicable: "He shall have the strong as a prey" [Isai. liii. 12, Germ. version.].—**Saul, Saul, why persecutest thou me?**—Jesus is far above all the heavens, but his feet are on the earth; the head is in heaven, the body on earth. Now when Saul struck and trod on the feet, the head exclaimed: Saul, Saul, why persecutest thou me? (Augustine).—Thus God seizes Saul in his sins, and charges him with having shed the blood of His Christians, insomuch that it would not have been strange if Saul had fallen down dead on the spot; for the man will find little consolation whose heart and mind suddenly and with affright become conscious of the guilt of having persecuted God. (Luther).—**Saul - - me?**—Saul persecuted Jesus, and Jesus persecuted him. Saul persecuted Jesus in madness, and sought to extirpate His name, His word, and His church; Jesus persecuted him in grace, and called to him: Saul, Saul, why persecutest thou me? He seemed to say: What have I done unto thee? How have I injured thee, that thou so relentlessly persecutest and afflictest me in my members? Behold, how easily I could destroy thee, and, with a single thunderbolt, cast thee into hell! But I will not recompense thee according to thy desert. I, whom thou hast hitherto hated, have loved thee, too, from eternity; I have shed my blood even for thee, although thou hast thirsted for the blood of my saints.—The apostle's own language is: "I am apprehended of Christ Jesus." (Phil. iii. 12); [κατελήφθην, caught and seized in the course, (Wiesinger); held fast (Schenkel); laid hold of. (Robinson).—Tr.]. When I least of all thought of it—he says—and, like a madman, was hastening to hell, my most precious Redeemer seized me, and plucked me as a brand out of the fire. [Zech. iii. 2]. "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting." 1 Tim. i. 16. (Scriver).—With what terror Saul must have heard the words pronounced: Why persecutest thou me?! He had, in his whole course, intended to promote the honor of Jehovah, and may have expected to receive the approbation of heaven. But, behold, his works are pronounced accursed, and his zeal for God is termed a persecution of Jehovah. And this is the sentence of the Lord himself, whose voice from heaven reveals to Saul that *He* speaks. (Leonh. and Sp.).

Ver. 5. **Who art thou, Lord?**—When Saul asks this question, he takes a step forward; he inquires after God. He submitted to the dispensation which hedged up his way with thorns [Hos. ii. 6], and, at least, offered no resistance. Many of you have reached the same point in your inner life. The piercing tones of this call have reached you also. They awaken you in the morning, and disturb you in the evening; they attend you on your journeys, and imbitter your dreams. You feel a sting within you, from which you cannot escape; your whole life is pervaded by a deep sense of distress, which you cannot yourselves explain. You have an indistinct consciousness that our salvation depends in a certain mysterious manner on Christ, but you feel that you are still separated from this Saviour.—Ask, I beseech you, ask, at least: 'Who art thou, Lord?' Ask in prayer, search the Scriptures, and the Lord will reveal himself to you. (Jaspis).—**I am Jesus, whom thou persecutest.**—A light here dawned on Saul that terrified him; he learned, I. With respect to the Lord Jesus: (*a*) that he lives, and is exalted in heaven; (*b*) that he dwells with his people on earth, and regards their sufferings as his own. II. With respect to himself: (*a*) that he had, in his sinful delusion, striven with God; (*b*) that he had, for that reason, labored in vain.—**Saul - - - persecutest.**—The law and the Gospel are combined in this address of the Lord; I. In the question: "Why persecutest thou me?" the law is proclaimed, convincing Saul of his sin. II. In the declaration: "I am Jesus," the Gospel is proclaimed, in so far as the Lord therein reveals and offers himself to Saul, as the Redeemer of the world, and, consequently, also as his own Redeemer.—**I am Jesus.**—We can partially understand how precious this name of *Jesus* was to the converted Saul through his whole life, if we, too, have ever been conscious in our experience of an hour in which the heart was so moved by the words: "I am Jesus," that we saw both that our sin abounded, and also that His grace did much more abound. (Besser).—**It is hard for thee to kick against the pricks.**—[For Exeg. see below, ch. xxvi. 12–14.—Tr.]. Did the Lord then compel him to retire from the course on which he had entered? By no means; for almighty grace does not take hold of us in opposition to our will, but it is precisely our will that takes hold of grace, so that we joyfully and unconditionally submit to it, having now distinctly seen the way of salvation. (Palmer).—**It is hard**, etc.—These words warn men not to resist the power which rules the world: I. The manner in which the warning was given to Saul; by means of an external, miraculous occurrence, it is true, but at the same time, not without deep internal impressions which directed him to the way of truth. II. The purport and intention of the warning: not that he should yield to an external, compulsory power, in opposition to his convictions, but, first, that he should become convinced of the folly of supposing that God designed to bestow salvation solely on the people of Israel, and not on all, and should no longer be controlled by such a prejudice; secondly, that he should not resist the impulse to diffuse among others the light which had dawned on him, that is, should obey his vocation to be the apostle of the Gentiles. (Schleierm.).—**It is hard for thee.**—Who may place his naked feet on burning coals, or attempt to break the diamond with a blow of his hand? These words, however, do not merely describe the fruitlessness of any human effort to repel the goad of divine wrath, but also exhibit all the riches of divine mercy and grace; for it is, in truth, very difficult to extinguish the burning coals of God's love to his enemies, by adopting the resolution: "I will not be converted." (Besser).

Ver. 6. **And he trembling and astonished, said.**—The terror which filled the soul of Paul at this moment, furnished him also, in a brief period, with that experience which the other disciples acquired during the several years of their continuance with Jesus in his temptations. [Lu. xxii. 28]. (Rieger).—The roaring lion is now converted into a patient lamb; the breathing out of threatenings has given place to trembling and astonishment. *Saul* is now changed into *Paul*, that is, *little* [παῦλος, (not found, in this sense, in the N. T.), equivalent to *παῦρος, small, inconsiderable.* (Passow).—Tr.], and must confess: "O Lord, thou hast persuaded [Germ. version; see Robinson's Gesenius, p. 875, Piel. 1.—Tr.] me, and I was persuaded; thou art stronger than I, and hast prevailed." Jerem. xx. 7. His trembling and astonishment were signs of contrition and penitence, but the birth of faith also occurred amid these legal terrors, for he immediately terms that Jesus whom he had persecuted, his "Lord," whose will should henceforth control his life. (Leonh. and Sp.).—*The Christian's two vital questions:* they refer, I. To the knowledge of God: "Who art thou, Lord?"; II. To his will: "Lord, what wilt thou have me to do?" (ver. 6).—**Go into the city and it shall be told thee**, etc.—Paul received his *apostolical* dignity and the necessary qualifications afterwards, from the Lord himself, but it was ordered that he should become a *Christian* in the ordinary way, *i. e.*, by the ministry of others. (Rieger).—Although God speaks with Paul from heaven, he is not willing to abolish the ministerial office, nor adopt an unusual course in favor of any one; he directs all to the pulpit or the pastor in the town: they are told to hear and learn there all that is to be learned. The Lord our God will employ special and singular means in no case, but bestows his baptism and Gospel on the whole world, on the one as well as on the other. (Luther).

Ver. 7. **And the men which journeyed with him.**—It was so ordered that Saul's associates in sin, should be the witnesses of his change; it was fitting that the conversion of a man, whose excessive enmity against Christ had gleamed far and wide like a burning torch, should occur, not in a retired chamber, but in public, in the presence of many witnesses. (Leonh. and Sp.).—**Stood speechless.**—Behold the effect of the Gospel! All hear it, but few understand it with their heart. (Starke).—*The conversion of Paul, a mirror in which every converted heart may be seen:* it reveals, I. The zeal and great aim of the *natural* heart, but also the Lord's voice: "Why persecutest thou me?" II. The question of the *defiant* heart: "Who art thou?" but also the Lord's reply: "I am Jesus, whom thou persecutest." III. The question of the *humbled* heart: "What wilt thou have me to do?" but also the Lord's reply: "Repent, and believe in in me." (Florey).

Ver. 8. **And Saul arose from the earth.**—A genuine conversion implies not only distress of mind and good resolutions, but also active obedience. (Starke).—**He saw no man: but they led him by the hand.**—All the features of the external miracle are images of those which the conversion of his heart exhibit. This man, who attempted to guide all others, before God cast him to the ground, now needs a guide himself. Others lead him like a child; his natural strength is gone, and he willingly submits to their guidance. The false light in his soul is extinguished, and, in the darkness which envelops him, he ardently longs to see the true light. (Gerlach).—**And brought him into Damascus.**—He had not expected to enter the city in this manner. He had intended to bind the Christians, and then lead them forth out of Damascus, but now the Lord leads him as one bound, into the city. (Starke).

Ver. 9. **And he was three days without sight.**—This blindness was intended to prove a blessing, by aiding him in surveying in his soul with deep attention that Saviour who had revealed himself, and in acquiring a spiritual knowledge of him. Jesus was revealed in glory in his heart, and hence he was not allowed to see the men and the vain objects around him. (Ap Past.).—We must become hungry, before we are satisfied with food; and blind before we can see. (Starke).—These three days were a blessed period, well suited for collecting the thoughts. We often devote days and weeks to our preparations for a journey to medicinal springs, or for a visit to our friends, and neglect the duties which our office or household imposes. But who has a any time devoted three successive days to self-examination and to the healing of the soul? (Rieger).—The eunuch, the keeper of the prison, Cornelius, etc., were not subjected to such a long delay. But God deemed it wise to wait in the case of Paul, in order to deliver him effectually from his pharisaical pride and his deep-rooted hatred of the cross of Christ. (Ap. Past.).—During these three days Paul wrestled with God like Jacob; he has himself described that struggle in Rom. vii. 7–25. (Leonh. and Sp.).—*The inner man, buried during three days:* I. Old things pass away [2 Cor. v. 17] entirely during this period: the old *light* is extinguished; the old *enjoyments* no longer satisfy; the old *vigor* is impaired; the old *friends* have disappeared. II. All things are peacefully becoming new: a new *light* is enkindled in the soul; a new *salvation* begins to dawn; a new *vocation* infuses new strength; new *friends* are at hand.

Ver. 10. **And there was a certain disciple - - named Ananias.**—Saul was only apparently forgotten during the three days of his blindness. The faithful shepherd does not for one moment neglect the sheep that is found again, but has already provided abundantly for its wants. Even after this truly miraculous conversion of Saul, he is directed by the Lord to proceed in the ordinary path of the means of grace, in accordance with the appointed order of salvation.—Ananias was not a distinguished teacher, but simply "a disciple." The blessing which attends the pastoral office does not depend on the brilliant talents and the high rank, but only on the fidelity, of the servant. [1 Cor. iv. 2]. The selection of Ananias, was, moreover, wisely made, in reference to Saul. It was intended that the learned Pharisee [ch. xxii. 3; xxiii. 6; xxvi. 5] should be humbled by receiving an unlearned Christian as his teacher. If Peter or any other eminent apostle had been sent to him, he might have, on the one hand, become proud, and, on the other, have seemed to depend on human authority. (Ap. Past.). [See above, Doctr. and Eth. No. 3.]

Ver. 11. **Go into the street which is called Straight.**—*Go!* the brief but expressive word of the Lord in addressing his servants: I. It demands implicit obedience; II. It puts the doubts of a weak faith to shame; III. It contains a promise of the Lord's aid and blessing. (Comp. ver. 15).—**The street which is called Straight.**—God is well acquainted with every street, every nook, every obscure spot; he knows all that occurs in them, all the occupants, yea, all their thoughts. (Starke).—**Behold, he prayeth:** *a very beautiful saying respecting a converted sinner.* I. It is descriptive of the state of his heart; (*a*) he prays—then he no longer blasphemes Jesus, but, as an humble supplicant, entreats the Lord whom he had previously persecuted; (*b*) he prays—then he is no longer a persecutor of the Christians, but has cast away the sword, and folds his unarmed hands in peace. II. It attracts loving hearts to him; (*a*) the Lord himself looks down with love from "the high and holy place" [Isai. lvi. 15] on the contrite heart, that humbly addresses him in prayer; (*b*) it becomes the duty of the Church of the Lord to approach him with tender pity, and no longer consider him as a dangerous and lost man, of whom it is once said, Behold, he prayeth!

Ver. 12. **And hath seen in a vision a man.**—Why does the Lord adopt so many extraordinary means in the case of Saul, namely, visions and direct revelations? I. On account of his future apostolic office, that he might be able to say: "I have received of the Lord, etc." [1 Cor. xi. 23]. II. On account of his previous pharisaical mode of thought, that he might understand that grace is not produced by man's own powers of reason, or by carnal learning.—**Hath seen a man - - coming in, and putting his hand on him.**—It seems then that the ordinary means of grace continued to be of primary importance. Even when the individual's experience is of a peculiar nature, it is always necessary that he should be directed to the word and the ministry. Christ himself says to the ten lepers who were miraculously healed: Go shew yourselves unto the priests. [Lu. xvii. 14]. (Ap. Past.).

Ver. 13, 14. **Ananias answered,** etc.—His hesitation arose partly from human infirmity, from which even saints are not free, and partly from a laudable caution; for we should not trust that which professes to be an extraordinary revelation, without proving it. (From Starke).

Ver. 15. **Go thy way: for he is a chosen vessel unto me.—Go,** (comp. ver. 11.)—**He is,** etc.—The mystery of the divine election of grace was publicly magnified by the preaching of the apostle Paul; for he is himself a glorious illustration of the power of free grace in the hearts of lost sinners. (Besser).—*The words:* **He is,** etc., *a glorious description of the evangelical ministry:* I. The divine authority by which it is sustained: "He is a chosen vessel unto me"; II. The heavenly blessing which it confers: "To bear my name;" III. The wide sphere of action assigned to it: "Before the Gentiles - - - Israel." (The external or internal position of no man is so exalted, or so lowly, that the ministry has not received a message for him).—**He is,** etc.—Behold the wonderful power of divine grace! It converts the ravening wolf, first of all, into a peaceful lamb, and then even into a faithful shepherd. It first breaks off the point of the persecutor's menacing spear, and then converts the latter into the shepherd's protecting crook.

Ver. 16. **I will shew him how great things he must suffer.**—Ananias is merely the messenger; the Lord himself will do the rest. The former proclaims the grace of God to Saul; Jesus will qualify him for his office, and show him the way wherein he should go. He will, moreover, reveal to Saul the purpose of the sufferings which await him, and will fill his heart with the courage of faith, and with joy. (Ap Past.).—**How great things he must suffer.**—The more abundantly God grants his grace to a soul, the greater are the afflictions which he sends. (Starke).

Ver. 17. **Ananias went - - - and putting his hands on him, said.**—How well it is when a teacher follows the directions of the Lord with simplicity of heart! Ananias finds all, even as the Lord has said—the house indicated to him—Saul, to whom he was sent—the work assigned to him—the result which was promised. (From Ap. Past).—**Brother Saul**, etc.—*The address of Ananias, a model of pastoral wisdom:* "Brother"; behold the gentleness of love with which a bruised heart should be approached. "The Lord—hath sent me;" behold how he points heavenward, whence alone the salvation and help of the penitent sinner can come. "That [who] appeared unto thee"; behold the cheering reference to the beginning of the work of grace which had already been made. "In the way as thou camest"; a gentle reference to his former sinful way. "That thou mightest receive thy sight, and be filled with the Holy Ghost"; a consolatory statement of the glorious purpose of God's gracious work.

Ver. 18. **And immediately there fell from his eyes as it had been scales.**—Many souls that wander from one celebrated pulpit orator to another, in order to obtain an assurance of salvation, would have often come to the light by resorting to a devout layman. (Williger).—The sinner is enlightened when the scales of his own vain imagination are taken away from his mind by the Holy Spirit, through the word and prayer, and when the light of heaven streams into his soul. (Starke).—What progress a soul can make in a few brief days, if it is willing to obey grace implicitly! (Ap. Past.).—**Arose, and was baptized**, etc.—The restoration of Saul's sight was not the main purpose for which Ananias came; it was merely the forerunner or earnest of that salvation which was to be imparted to him through Baptism. (Leonh. and Sp.).—Ananias rightly regarded any instructions and any preparations for the baptism as superfluous. [See Doctr. and Eth. above, No. 6. ult.]. Such a provision for the proper understanding of baptism in the name of Jesus had here been made, as had never yet been known, and never can be repeated. (Baumgarten).

Ver. 19. **Then was Saul certain days with the disciples which were at Damascus.**—Like views and feelings are a bond of union. After Paul had been ingrafted in Jesus by baptism, he was also ingrafted in the communion of the members of the church; the immediate purpose of this process was, that his new life might be invigorated, and that he might be recompensed for having lost the friendship of the world; but it was the ultimate purpose that he might communicate to others, and labor independently in strengthening the church and spreading the Gospel.

On the whole section, (ver. 1–19*a*.).—(See Couard: *Predigten*, etc. [Sermons on the conversion of the apostle Paul.] Berlin. 1838.). *Saul is changed into Paul:* I. Saul's last journey; II. The crisis in his history; III. The beginning of Paul. (Ahlfeld).—*Jesus glorified by the conversion of Paul:* in so far as He reveals, I. His patience; II. His mercy; III. His power; IV. His wisdom. (Knapp).—*The grace of Christ which calls the sinner, glorified in the conversion of Paul*—"a pattern to them which should hereafter believe on him to life everlasting" [1 Tim. i. 16]: I. Who was called? II. How was he called? III. How did he receive the call? (W. Hofacker).—*The conversion of Saul, a miracle:* in view, I. Of the character of the man; II. Of the circumstances attending it; III. Of the impressions which it made. (Lisco).—*The instructions furnished by the conversion of the apostle Paul:* I. By the fact itself; (*a*) it illustrates the depth of divine wisdom in calling men to the faith, and (*b*) the greatness and omnipotence of divine mercy. II. By the deportment of the apostle; (*a*) when he asks: "Who art thou, Lord?" and receives the answer; (*b*) when he asks: "Lord, what wilt thou have me to do?" and receives the answer. (Lisco).—*Doubts respecting the conversion of others*—first, founded on their previous conduct, and on special instances of an apparent but false conversion; but, secondly, not justified by our faith in the almighty power of grace, nor by cases which have furnished indubitable evidences of a genuine change of heart. (Lisco).—*The salutary lessons which the conversion of Paul affords to excellent, but unconverted men.* (Nitzsch.).—*The great miracle of the conversion of Paul:* I. He who had persecuted Jesus, now enters his service; II. He who had not known Jesus, becomes his chosen vessel; III. The learned Pharisee now first begins to learn: IV. He loses his sight, whose spiritual eyes are opened; V. He who is appointed to bear the Lord's name [before Gentiles and Jews, ver. 15], is waiting in solitude and silence. (Beck: *Homilet. Rep.*).—*The conversion of Paul:* I. Saul, the persecutor, is suddenly converted; II. Paul, the converted man, is exercised in patience. (ib.).—*The conversion of Paul*—a fulfilment of the words: "A man's heart deviseth his way: but the Lord directeth his steps." [Prov. xvi. 9]. (Beck: *Christl. Reden*).—*Paul, the man who sold all that he had* [Matt. xiii. 44]: in his joy on finding the treasure in the field, he sold all that he had, and bought that field. What did he abandon for the sake of Jesus? I. His circumcision, viewed as a claim on God; for he now rejoices in Christ Jesus, and has no confidence in the flesh [Phil. iii. 3]; II. His birth as one of the people of Israel, of the tribe of Benjamin; he is now born again, of water and of the Spirit; III. His nationality, as a Hebrew of the Hebrews; he is now a Christian, and, consequently, of Abraham's seed, and an heir according to the promise; IV. His position as a Pharisee; he is now a servant of Jesus Christ, called to be an apostle; V. His legal zeal, with which he persecuted the Church; he is now a beloved brother, and a partaker of Christ's sufferings [1 Pet. iv. 13]: VI. His righteousness, with regard to which he was blameless [Phil. iii. 6]; he now has the righteousness of faith by grace; VII. Finally, he yielded up the world to the cross of Christ, by whom the world was crucified unto him, and he unto the world. Gal. vi. 14. (Fr. Kapff, Pastor in Wilhelmsdorf: "*Saul, Paul*").—*The difficulties which the Lord places in the way of man's destruction:* I. In the Law, He threatens him with the curse of hell; II. In the Gospel, He draws him by the promise of grace; III. In the walk of believers, He exhibits the blessedness of faith; IV. In the wonderful ways of His Providence, He reveals to him His power and goodness; V. In the ministers of the Church, He sends to him guides unto life. (Leonh. and Sp.). —*On Regeneration:* I. Its necessity, ver. 1, 2; even in the case of those who do not, like Saul, breathe out threatenings and slaughter; II. Its nature, ver. 3–6; the way is prepared for it by the knowledge which we acquire of our own sins, and of divine grace; it is completed when an entire change is effected in all our modes of thought, in our feelings, and in our will; III. Its results; they are, at first, concealed from the world, ver. 7, but are gradually manifested by love to the Lord, which extends to his people, ver. 15, by joyfulness in sufferings, ver. 16, and by zeal for the honor of God and the salvation of the world, ver. 20–22. (Lisco).—*The glory of Jesus Christ revealed in his victory at Damascus:* I. In protecting his friends; II. Subduing his foes.—*The great day of Damascus:* I. Clouds and storms in the morning; II. Burning heat and thunder-storms at noon; III. Serenity and holy peace in the evening.—*The spiritual contest on the battle-field of Damascus:* I. The mighty foes who there encounter each other; the raging Saul with his warlike escort, and his weapons of human learning and carnal zeal; Christ, the Crucified and Exalted One, with the marks of his wounds, and in his celestial glory, followed by the hosts of the angels, in whose presence there is joy over one sinner that repenteth. II. The violent struggle which succeeds; Christ assaults, ver. 3, 4, Saul defends himself, ver. 5. III. The glorious victory; Saul and his men yield, Christ triumphs, ver. 6, 7. IV. The rich spoils; "he shall have the strong as a prey" [see above, HOM. ver. 4]. Saul is led away as a captive, ver. 8, not, however, to death, but to life, ver. 9 ff. V. The joyful *Te Deum* sung by the Church, ver. 19 ff.—*The personal experience of the apostle Paul at his conversion, the foundation of his whole subsequent preaching:* I. Concerning the power of sin; we are all by nature sinners and enemies of God; the law can pronounce only a sentence of condemnation; our works do not justify us before God. Such was his experience in the vicinity of Damascus, and during the three days of his blindness; II. Concerning the power of grace; it is revealed to the world in Christ, the prince of life; it is offered to all without distinction of birth or race. Repentance and faith conduct to salvation. All these truths were made manifest to him from the time in which the light of Jesus shone about him, and he heard the voice: "I am Jesus!", until Ananias laid his hands on him and conferred baptism.—(On the festival of the Reformation [Octob. 31]—on which the pericope, Acts ix. 1–20, in the series adopted in Würtemberg, is sometimes read as the evening Scripture lesson). *Paul and Luther*, two chosen vessels of the Lord: I. The manner in which he prepared them for his service; (*a*) He selects the appropriate material; a Pharisee, for overthrowing Pharisaism—a monk, for overthrowing Popery; in each case precisely the fitting instrument; (*b*) He brings them forward at the proper time; it was a critical time, when that scene occurred near Damascus, but it was also the proper time. And when the Lord called forth Luther, the proverb was applicable: "When the need is greatest, God is nearest"; (*c*) He forges them in the right fire; the fire is the flame of repentance, enkindled by the Holy Spirit—the hammer is God's weighty word [Jerem. xxiii. 29]. It was by means of such a fire and such a hammer that Paul was made the noblest of Damascene blades [allusion to the celebrated Damascene sword blades.—TR.]; the same fire and the same hammer were applied to Luther in the cell of the monastery of Erfurt. II. The manner in which he employed them; (*a*) in subduing His enemies; Paul and Luther were both soldiers of the Lord—sharp swords—not constituted like John [the Evangelist] and Melanchthon; (*b*) in defending his friends; the pastoral fidelity of Paul—the zeal of love in Luther; (*c*) in blessing us all—not that we should depend on the name of man, or hazard our all on the word of a mere man, but that we should suffer ourselves to be guided to Him whose servants and chosen vessels were also Paul and Luther.—*The history of Paul's conversion, a type of the history of the Reformation:* in both cases, I. Previously to each event (*a*) Christ was persecuted; (*b*) believers were harassed; II. When each event occurred, (*a*) there was light from heaven; (*b*) repentance in the heart; III. Thereafter (*a*) evangelical preaching in the Church (ver. 20 ff.); (*b*) evangelical missions in the world. (Paul, the apostle of the Gentiles).—[*The mission of Ananias the disciple of Damascus:* I. Its purpose; (*a*) its special purpose—to encourage Ananias—to direct Saul; (*b*) its general purpose—to promote the interests of the infant church—to confer a permanent blessing on the church. II. His qualifications for it: (*a*) his childlike faith; (*b*) his entire consecration to God. III. His mode of accepting it, (*a*) illustrates the weakness of the flesh; (*b*) and the power of divine grace. IV. Its results; (*a*) it gave the inspired apostle Paul to the world; (*b*) it will eternally glorify God.—TR.]

D.—SAUL IMMEDIATELY PREACHES JESUS IN DAMASCUS, BUT IS COMPELLED BY THE HOSTILE COUNSEL OF THE JEWS TO FLEE FROM THE CITY.

CHAPTER IX. 19*b*–25.

19*b* Then was Saul [But he was][1] certain [some] days with the disciples which [who]
20 were at Damascus. *And straightway he preached Christ [proclaimed Jesus][2] in the
21 synagogues, that he [this One] is the Son of God. *But all that heard *him* were
amazed, and said: Is not this he that [in Jerusalem] destroyed them which called

on this name in Jerusalem [*om.* in Jer.], and came hither for that intent, that he
22 might bring them bound unto the chief priests? *But Saul increased the more
[more and more] in strength, and confounded the Jews which [who] dwelt at Da-
23 mascus, proving that this is very Christ [that this One is the Messiah]. *And [But]
24 after that many days were fulfilled, the Jews took counsel to kill him: *But their
laying wait [their plot] was [became] known of [to] Saul. And they watched[3] the
25 gates day and night [in order] to kill him. *Then the [his][4] disciples took him by
night, and let *him* down by [through] the wall in a basket.

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[1] Ver. 19 [ὁ Σαυλυς, of *text. rec.* and G. H. is omitted by A. B. C. E. Cod. Sin. Vulg. Syr. etc. and recent editors. It was inserted at the commencement of an ecclesiastical Scripture lesson (Meyer; Alf.).—Tr.]

[2] Ver. 20. The reading τὸν Ιησοῦν [in A. B. C. E. Cod. Sin. Vulg.], is, for external and internal reasons, decidedly preferable to τὸν Χριστόν. [This is the view of recent critics generally.—Tr.]

[3] Ver. 24. The Mid. παρετηροῦντο is far better attested than the Act. παρετήρουν [of *text. rec.* and G. H.]. The latter form was perhaps inserted in G. H. for the reason that the verb, in the sense: *to watch, to lie in wait for*, generally occurs in the active voice. [The Mid. in A. B. C. E. F. Cod. Sin.—τε after παρ. in *text. rec.* is changed by later editors into δὲ καὶ; Cod. Sin. also exhibits δὲ καὶ. This is regarded by later critics as the original reading. (Alf.).—Tr.]

[4] Ver. 25. Griesbach had already recommended, and Lachm. and Tisch. have adopted οἱ μαθηταὶ αὐτοῦ instead of οἱ αὐτὸν οἱ μαθ., which latter reading is found in the *text. rec.* in accordance with E. G. H. and some versions. The reading μαθ. αὐτοῦ occurs in A. C. F., [B. has καθῆκαν αυτὸν], as well as in Cod. Sin., and is, therefore, better attested; it is, besides, the more difficult reading [another reason for adopting it], as the circumstance attracted attention that disciples of Saul should be mentioned, since only *disciples* in general terms, that is, of Jesus, had hitherto been introduced. Certainly, no copyist would have changed αὐτόν into αὐτοῦ, so that the latter must be regarded as the genuine reading. ["αὐτοῦ is obviously a false reading, as it is not possible that *disciples of Paul* should be introduced here." (de Wette). Alf. reads οἱ μαθ. αὐτὸν; the MSS. here vary considerably, as well as those of the Vulg.: *eum*, in the usual printed text, but *ejus* in Cod Amiatinus and ed. Sixt.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 19 (*b*).—**Then was Saul certain days with the disciples - at Damascus.**—Several periods of time are to be chronologically distinguished in ver. 19–25: (*a*) ἡμέραι τινὲς, a period of undisturbed repose, during which Saul lived in retirement, and was strengthened and encouraged by his intercourse with the believers in Damascus; (*b*) the period in which he came forth from his retirement, after enjoying the fellowship of the brethren, and began to preach Jesus in the synagogues of the city, ver. 20 ff.; (*c*) a comparatively longer period (ἡμέραι ἱκαναί, ver. 23), during which he preached Christ to the Jews with increasing power and joyfulness, and proceeded in his teachings to act, as it were, on the offensive; (*d*) the close of this more extended period of time, occasioned by the hostile movements of the Jews, who threatened his life, and rendered his flight from Damascus necessary, ver. 23–25; (*e*) he now came to Jerusalem, ver. 26.—How is this narrative, which is obviously given in a very summary manner, to be chronologically combined with Paul's own statements in his Epistles concerning the same periods of his life? He mentions in Gal. i. 17, that he had not, immediately after his conversion, proceeded to the older apostles in Jerusalem, but that he had first gone to Arabia, then returned to Damascus, and only after three years visited Jerusalem. When we compare these two accounts, we perceive at once that they differ in two particulars: 1. *The journey to Arabia*, which occurred during the interval between the conversion of Saul and his visit to Jerusalem, is passed over in total silence in Acts, ch. ix.—2. Luke speaks of *days* only (ἡμέραι τινὲς, ἡμ. ἱκαναί), whereas the apostle himself counts according to *years*, and, indeed, mentions precisely three years. With respect to this latter point, it should, in the first place, be considered that, after the second chapter, Luke does not furnish a single precise specification of the time. We might suppose, as far as the terms of his narrative are concerned, that all that he has hitherto related, had possibly occurred in rapid succession in a very brief period of time. Yet the foregoing chapters embrace at least four years, or perhaps a still longer period; it is, accordingly, quite consistent with this practice that a term of several years should here, too, be described in very brief terms. In the second place, the expression ἡμέραι ἱκαναί, ver. 23, is of such a nature, as possibly to comprehend several years. Ἱκανὸς occurs very frequently, even in classic Greek (see Steph. *Thes.* etc.), in the sense of *great, much, considerable*, and, when combined with χρόνος or ἡμέραι, in that of *a considerable time.* The usage in the Hebrew is analogous: we find, for instance, a certain period described in 1 Kings ii. 38, which embraces יָמִים רַבִּים ["many days"] while, immediately afterwards, ver. 39, the same period is said to have consisted of מִקֵּץ שָׁלֹשׁ שָׁנִים. ["(at the end of) three years."]. Hence, the usage of Luke in reference to chronological specifications in general, and also the particular expression in ver. 23, allow us to assume that several years are here comprised.—Still, the other difficulty remains, viz., that Luke makes no mention whatever of Saul's sojourn in Arabia. The question assumes the following form: Can any niche be found in the whole passage, ver. 19–26, in which that journey, which Paul himself mentions, can be inserted? Pearson [*Annales Paulini*, etc., transl. into Engl. by Williams, 1826.—Tr.], places it before the ἡμέραι τινὲς mentioned in ver. 19, but Heinrichs and Ewald immediately after them and before ver. 20; neither arrangement is in harmony with the context, that is, with the facts here stated, and the terms that are employed, especially the word εὐθέως. Olshausen and Ebrard place it between ver. 25 and 26; but this arrangement does not commend itself, when we consider how improbable it is that Saul's return to Damascus (which fact is positively stated in Gal. i. 17) should have oo curred *after his flight* from that city. We are hence constrained (with Neander, Meyer and others) to assign the Arabian journey to that "considerable period of time" indicated in ver. 22 ff., in the following manner:—Soon after Saul had presented himself in the synagogues of Damascus, he departed to Arabia; it was after his return to the city that he preached to the Jews with increased strength, ver. 22; this course awakened hostile sentiments and led them to form plans for taking his life; hence, he fled, and, (soon afterwards) went to Jerusalem. [For *Arabia*, "a term of vague and uncertain import," see *Conyb. and Howson's Life, &c. of St. Paul*, I. 104 f. London, 1854; "the *three years*, according to the Jewish way of reckoning, may have been three entire years, or only one year with parts of two others." ib. p. 108.—Tr.].—Both accounts may be reconciled in this manner, and yet the impression may remain on our minds that Luke had probably no knowledge of Saul's visit to Arabia, and had, in general, not obtained full information respecting the events which occurred between his conversion and his visit to Jerusalem—perhaps, too, he had not become acquainted with the precise length of that interval. [These remarks may, possibly, be misunderstood unless we assume that the author simply means to enunciate the principle that inspiration is not equivalent to omniscience.—Tr.]

Ver. 20–22.—**And straightway he preached Christ in the synagogues.**—The work of Saul, as described in these verses, is not to be considered as constituting the commencement of his peculiar *apostolical* labors; he simply delivers his testimony concerning the Redeemer, being impelled by his own heart, which cannot but declare the things which it believes. For we cannot discover a single trace of any direct command or of a mission received from God for that purpose; the language of Luke in ver. 20, ἐκήρυσσε τὸν Ἰησοῦν, on the contrary, fully conforms to that which he had employed in ch. viii. 5. The voluntary action of an "evangelist," not the mission of an apostle, is here described. This view, besides, accords with Paul's own expressions in Gal. i. 17, where he appears to represent all that had been done previously to his return to Damascus, as *not* having been, strictly speaking, *apostolical* action.—The difference between the two statements in ver. 20 and 22, respectively, is also worthy of observation. In the former, Saul proclaims that Jesus is the Son of God; in the latter, he furnishes the proof that Jesus is the Messiah. ["*Very Christ*, in Greek simply *the Christ*" (Alex.). —Tr.]. The predicates υἱὸς τοῦ Θεοῦ and Χριστός, are not identical, for it cannot be demonstrated that the conceptions respectively connected with them are precisely the same. It is true that the conception expressed by υἱὸς τ. ϑ. includes that of the Messiah, but the *former* name is by no means to be considered as having no *additional* and deeper import. These words, υἱ. τ. ϑ., on the contrary, refer preëminently to personal grandeur, while Χρ. refers, (if we may so express ourselves) to official dignity; in the former, relationship to God, in the latter, the Messianic work, is the main thought. The change in the form and manner of Saul's addresses to the Jews, conforms to this distinction. Thus Saul *proved* (συμβιβάζων, ver. 22 [primitively, *bringing together*]) that Jesus is the Messiah, (that is to say, he *brought together*, or, showed the connection). This statement presents with sufficient distinctness the method which he adopted: he proved that Jesus is the Messiah from the prophecies and their fulfilment; that is, he proved this truth by demonstrating the agreement between the Messianic predictions and the historical facts in the life of Jesus. On the other hand, he *proclaimed* (ἐκήρυσσε, ver. 20) that Jesus is the Son of God, originally divine, sharing in the divine glory, and worthy of divine honor; that is to say, he did not attempt to prove this statement by arguments derived from the Old Testament, but simply and directly delivered the testimony which was founded on his own experience and conviction. The former mode of address confused and embarrassed (συνέχυνε) his opponents, in so far as they were not able to refute his course of argument, and, nevertheless, were not willing to grant the concluding proposition to which it conducted. This result was produced not so much by any logical superiority, as rather by a certain moral strength which had gradually increased in Saul (μᾶλλον ἐνεδυναμοῦτο), since he continually received a larger measure of confidence and joyfulness in his Christian convictions, as well as of the courage and zeal of a witness. ["μαλ. ἐνεδ., was more and more *strengthened*, confirmed, namely, τῇ πίστει; comp. ch. xvi. 5; Rom. iv. 20." (de Wette).—Tr.]

Ver. 23.—**The Jews took counsel to kill him.**—The testimony which he delivered concerning Jesus, at first created astonishment alone; the Jews asked, in their amazement, whether it was possible that the same man who had become known as the most violent enemy of the Christians, and whose zeal in persecuting them had led him even to Damascus, had now really undergone such an entire change as to speak in this tone, and even seek to gain followers for Christ, ver. 21. This wonder afterwards changed into bitterness of feeling and enmity, particularly when the Jews were put to silence by the evidences which he furnished from the Old Testament, and hence felt humiliated. As they could not refute him by sound arguments, their hatred became implacable, and they began to devise means for removing him from their path, and silencing him for ever.

Ver. 24, 25.—**But—the disciples took him by night.**—Saul fortunately obtained information respecting the plot by which his life was threatened. The Jews had, in accordance with it, commenced to watch the gates of the city, so that he might not escape from their snares (παρετηρ. δὲ καί). But his disciples [see the text above, and note 4.—Tr.], that is, Jews who had been converted by his preaching of the Gospel, enabled him to flee. With their aid he escaped from the city by means of a wicker basket, being lowered from a window that was probably constructed in the wall and belonged to a house which was built against the latter. ["Probably where some overhanging houses, as is usual in Eastern cities, opened upon the outer country, they let him down from a window in a basket. (*Διὰ θυρίδος*, 2 Cor. xi. 33, as in the analogous narratives, Josh. ii. 15; 1 Sam. xix. 12; the word *θυρίς* is used in the LXX. in both instances)." (*Conyb. and Howson's Life of Paul*, I. 109 and note 7. London 1854.)—Tr.]. This narrative coïncides in a remarkable manner with Paul's own statements in 2 Cor. xi. 32, 33. The testimony of both passages is the same on four points—that his life was threatened—that the gates of the city were watched—that he was placed in a basket—and that he was lowered through an aperture in the wall [*διὰ τοῦ τείχους*, both in Acts ix. 25 and in 2 Cor. xi. 33, *through*, (not *by*, as in the Engl. Vers.) the wall, precisely as, in the latter passage, *διὰ θυρίδος*, *through* a window.—Tr.]; such was his mode of escape from the city, according to both narratives. They only differ with respect to *the persons* by whom his life was threatened and the gates were watched. These acts are ascribed in 2 Cor. xi. 32 to the ethnarch (prefect) ["governor," Engl. Vers.] whom the Arabian king Aretas had placed over Damascus and Syria, while in Acts ix. 23, 24, these are represented as the acts of the Jews. This difference in the statements, may, however, be explained without difficulty. The Ethnarch (vicegerent) of the Arabian king, who possessed supreme power in the city, had undoubtedly no personal reasons for assailing Saul, and was induced solely by the slanderous charges of the Jews to proceed against him. If the circumstances were of this nature, it follows that Luke really mentions the true contrivers or authors of the measures which were adopted. But it cannot, on the other hand, be supposed that the Jews of Damascus were permitted personally to guard the city gates; it is far more probable that a military force belonging to the government was ordered to occupy the post. Hence, Paul mentions the executive authority with more precision than Luke, although the expression of the latter, *παρετηροῦντο* scil. *οἱ Ἰουδαῖοι*, is also in harmony with this circumstance. ["The Jews furnished the motive, the Ethnarch the military force." (Conyb. etc. I. 109.)—Tr.]. The two accounts, in this manner, complete each other, while each one is, obviously, altogether independent of the other.—The general fact here related does not, as many have supposed, furnish a trustworthy basis for determining a chronological point in the life of the apostle Paul. For, concerning this occupation of Damascus by Aretas (whose relations to Herod Antipas and the Roman Empire may be ascertained from Josephus, Antiq. xviii. ch. v.,) no other historical accounts whatever are extant, which would enable us to fix the time when it occurred. Comp. Winer: *Realwört.* II. 217. [art. *Paulus*, and an article by Wieseler, in Herzog; *Real-Encyk.* I. 488.—Tr.]

DOCTRINAL AND ETHICAL.

1. The conversion of Saul was commenced by an immediate interposition of the exalted Redeemer in the material world, and was completed through Ananias as a human instrument, although this disciple was guided by a special revelation made in a vision; the latter was already a transition to the channel of natural processes. Henceforth the personal and independent action, or the labors of Saul, conformed in every respect to the ordinary course of events. It was solely the impulse of his own heart—a voluntary, and yet an irresistible impulse—to proclaim *that* Saviour who had so graciously and mercifully manifested himself to those who knew Him not, that led him to speak to the Jews in the synagogues concerning Jesus.

2. Saul proclaimed *Jesus* to the Jews in Damascus; he not only proved from the Old Testament that He is the Messiah, but also that He is the *Son of God*. The latter truth had not hitherto been publicly announced in the preaching and doctrine of the apostles. The invocation of Jesus by the believers (*ἐπικαλούμενοι τὸ ὄνομα*) undoubtedly implies his divine glory and dignity. Still, it is an indication that decisive progress has been made, when such a truth in reference to the Person of Christ is fully and distinctly perceived and expressed. This privilege was granted to Saul, but not independently of the peculiar mode in which he was converted and called. Jesus appeared to him from heaven, as the Exalted One, in his divine and supreme power and glory. The knowledge of the deity of Christ was thus made accessible to him, even in a higher degree than to those who had been apostles before him, and had long known Jesus in his humiliation. It was ordered that a deeper and more thorough insight into the true nature of the Person and the work of Christ should be *gradually* acquired, even as the whole work of salvation and all the revelations of God possess certain features that ally them to humanity; they have a growth that advances with the progress of time. God has reserved unto his own power and wisdom the selection and determination of the points and periods of time when such advance and growth shall occur, as well as of the agents by whom these are to be promoted. Paul himself, even after his conversion, was only gradually guided into all truth, strengthened in the spirit (*μᾶλλον ἐνεδυναμοῦτο*, ver. 22), and furnished with a clear knowledge of the truth; to this progress all his experiences in his life and actions, and, especially, his labors in proclaiming the truth, necessarily contributed.

HOMILETICAL AND PRACTICAL.

See below, (E), ver. 26–30.

E.—HE VISITS JERUSALEM, FROM WHICH CITY ALSO HE WITHDRAWS, IN CONSEQUENCE OF THE PLOTS OF THE JEWS.

CHAPTER IX. 26–30.

26 And [But] when Saul [he][1] was come to[2] Jerusalem, he assayed[3] [attempted] to
join [attach] himself to the disciples: but [and] they were all afraid of him, and be-
27 lieved not [as they did not believe] that he was a disciple. *But Barnabas took him,
and brought *him* to the apostles, and declared [narrated] unto them how he had seen
the Lord in the way, and that he had spoken to him, and how he had preached [spo-
28 ken] boldly at Damascus in the name of Jesus. *And he was with them coming in
and going out[4] [And he went in and out with them for a season] at Jerusalem. [at
29 Jer. and spake boldly - - - Jesus. (ver. 29)] *And he spake boldly in the name of
the Lord Jesus,[5] [He spake also] and disputed against the Grecians [with the Hel-
30 lenists][6]: but they went about to slay him. **Which* when the brethren knew [ascer-
tained], they brought [conducted] him down to Cesarea, and sent him forth to Tarsus.

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[1] Ver 26. a. The reading ὁ Σαῦλος in some MSS. [G. H.], or ὁ Παῦλος in one MS. [E.] is spurious. [Omitted in A. B. C.; Cod. Sin. Vulg.; "an insertion, as in ver. 19;" Alford; omitted by him, Lach. and Tisch.—TR.]

[2] Ver. 26. b. The reading εἰς Ἱερ. [in A. B. C. and also Cod. Sin.] is not as strongly supported as ἐν [found in B. E. G. H.]: the latter is, besides, the more difficult reading, as παραγίνεσθαι is usually followed by εἰς; hence ἐν is preferred by all the recent critics. [But Alf. reads εἰς, regarding ἐν as a corruption, since παραγενόμενος is "taken absolutely." De Wette also prefers εἰς, as Luke uniformly employs it in conjunction with this verb; but precisely for this reason Meyer prefers ἐν, which could have been more easily changed into εἰς, than *vice versâ*.—TR.]

[3] Ver. 26. c. Ἐπειρᾶτο [of *text. rec.*] is as well sustained by external evidence [E. G. H.] as the Act. ἐπείραζεν (Lachmann) [found in A. B. C.; Cod. Sin.], but is less usual than the latter, and is therefore to be considered as genuine. [ἐπειρᾶτο, Alf. and Tisch.—TR.]

[4] Ver. 28. The words καὶ ἐκπορ. are wanting in two MSS. [G. H.] of the first, and in many of the second rank [minuscules]; they were probably omitted only on account of the preposition εἰς which follows, and to which ἐκπορ. did not seem to correspond: but the reading is supported by Cod. Sin. also, and should be retained [as in Lach., Tisch. and Alf.].—Εἰς is sustained by decisive evidence [A. B. C. E. G.; Cod. Sin.], and should (in opposition to Meyer's view) be preferred to ἐν, which occurs only in *one* of the older MSS. [H.].—Παῤῥησι., without καί before it, is sufficiently attested [καί found in E. G. H., but omitted in A. B. C.; Cod. Sin.]: καί may have been the more readily inserted [by copyists] as two of the MSS. [G. H.] of three [E. G. H.] which exhibit it, omit καὶ ἐκπορ.

[5] Ver. 29. a. [Luther, Lechler, etc. in their versions, Lach., Tisch., etc., in the original, attach παῤῥησιαζόμενος etc. to ver. 28, and begin ver. 29 with Ἐλάλει.—The *text. rec.* has immediately before Ἐλάλει the following: τοῦ κυρίου Ἰησοῦ, with G. H.; τοῦ κυρ. is omitted in C., which exhibits only Ἰησοῦ, while A. B. E.; Cod. Sin.; Syr. Vulg. omit Ἰησοῦ. Alf. with Lach. and Tisch., accordingly exhibits only τοῦ κυρίου.—TR.]

[6] Ver. 29. b. Instead of Ἑλληνιστὰς, [of *text. rec.*] A., which is followed by some ancient Latin versions, exhibits Ἕλληνας. There can be no doubt that the latter is spurious [a later correction from ch. xi. 20 (Meyer; Alf.)]. The authority of Cod. Sin. has also been recently found to sustain Ἑλληνιστὰς [which appears in the editions of Lach., Tisch. and Alf.—TR.]

EXEGETICAL AND CRITICAL.

VER. 26. **And when Saul was come to Jerusalem.** This event occurred, according to Gal. i. 18, three years after his conversion. The narrative before us, does not, it is true, suggest that such a long period had intervened; the fear with which the Christians of Jerusalem regarded Saul, and the recommendation and intercession of Barnabas, which were, in consequence, rendered necessary, rather convey the impression that the change which had occurred in the former, was of a comparatively recent date, and not one that had taken place three years previously. Nevertheless, it should be carefully noticed that Luke does not say μὴ εἰδότες, but μὴ πιστεύοντες ὅτι ἐστὶ μαθητής. They did not *believe* that he was a disciple of Christ, a truly converted man; they lacked confidence in the purity of his sentiments—in the genuineness of his Christianity. They may have possibly suspected that his conversion to Christ was merely a feint, a bait intended to deceive the Christians, and thus more easily effect their destruction. It is, besides, very probable that such views were held with most tenacity precisely in the spot where his earlier inquisitorial efforts had been made, so that when he at first presented himself in Jerusalem, even after the lapse of years, the believers withdrew from his presence with dread, and it became difficult for him to attach himself (κολλᾶσθαι) to the congregation of Christians.

VER. 27, 28. *a.* **But Barnabas took him.**—It is probable that Saul and Barnabas had been previously acquainted; such may have been the more easily the case, as both were Hellenists, and many points of contact existed between Barnabas, a native of Cyprus (ch. iv. 36), and Saul, a native of Cilicia [ch. xxi. 39], which was not far distant. ["Cyprus is within a few hours' sail from Cilicia." (Conyb. and H. Life of Paul. I. 113.)—TR.]. **Barnabas took** Saul (ἐπιλαβόμενος, not in the sense of *took him to himself*, but, graphically, *took him by the hand*). [Comp. xvii. 19, and especially xxiii. 19, τῆς χειρὸς; αὐτόν is governed by ἤγαγε, as in the analogous cases, xvi. 19; xviii. 17; Lu. xiv. 4, as ἐπιλαμβάνεσθαι is always connected with the Gen. (Meyer).—TR.]. He conducted Saul to the apostles, and related to these the circumstances that had occurred both at the time of the appearance of Jesus, by which Saul was converted, and also subsequently, during the Christian labors of the latter at Damascus (*πῶς—εἶδε, καὶ πῶς—ἐπαῤῥησιάσατο*) [“not merely *that*, but *how*, *i. e.*, in what manner, etc.” (Alex.)—Tr.]. Barnabas does not seem so much to have imparted new information, as rather to have communicated with authority and precision, as a trustworthy voucher, certain facts to the apostles, of which they had previously derived their knowledge only from remote sources.

b. **Brought him to the apostles.**—Paul himself states, Gal. i. 18, 19, that his visit to Jerusalem referred to Peter, and that he had, on that occasion, seen no other apostle except James, the Lord’s brother. Now when Luke says: *ἤγαγε πρὸς τοὺς ἀποστόλους*, his language does not necessarily express the whole number of the Twelve, and it is unjust to assert (Zeller) that ver. 27, 28 contradict Gal. i. 18, 19. Still, we cannot conceal it from ourselves, that Luke does not here seem to possess a full knowledge of all the details. [But the fact which he states, fully agrees with Paul’s remark that he had seen *two apostles* (plur.); his language can as little suggest a doubt of the fulness of his knowledge, as the same general mode of expression, when adopted by Paul (who says, ch. xiii. 40 that a certain passage occurs in the *prophets*, using the plural number), would imply a want of precise knowledge on *his* part. So, too, Luke’s omission *here* of all mention of the trance reported by him, ch. xxii. 17, and noticed in the following note on ver. 30, is no indication that he was unacquainted with it.—Tr.]

Ver. 29. **And disputed against the Grecians** [Hellenists.].—[For this word see above, vi. 1, *b.* Exeg., and note 6, appended to the text of the present chapter, ver. 29.—Tr.]. Saul very naturally directed his attention at first to those Jews who were, on account of their birth in heathen countries, more nearly allied to him, as it were, than others, since he himself, as a native of Tarsus [the capital of Cilicia, in Asia Minor], was also a Hellenist. He spoke with these men (*ἐλάλει*), but as they would not receive the witness which he bore concerning Jesus, their discourse at once became a debate or controversy (*συζητεῖν*, ch. vi. 9). The result was, that a feeling of hatred was engendered in the Jews, which speedily prompted them to devise plans for murdering him.

Ver. 30. **They brought him down to Cesarea.**—The Christians are termed **brethren** (*ἀδελφοί*), for they had now conceived a warm affection for Saul, whom they had at first met with reserve and fear. It appears from the narrative before us, that they ascertained that Saul’s life was threatened, and were hence induced to aid him in withdrawing from the city. Paul himself relates to the Jews, ch. xxii. 17–21, that when he was in the temple, Jesus appeared to him in a trance, and commanded him to “get quickly out of Jerusalem,” as his testimony concerning Jesus would not be willingly received. Both accounts perfectly agree, for the fact that the Jews in Jerusalem were contriving plans for murdering Saul, furnished indubitable evidence that they would not receive his testimony. We may, besides, easily conceive that Saul would not have determined to leave the city in consequence of the information which the brethren imparted to him, but that he did not hesitate a moment to withdraw, after the command which the Lord gave him in a vision.—Paul says in Gal. i. 21, that he went from Jerusalem to the regions of Syria and Cilicia. This statement precisely agrees with the passage before us, which names Tarsus, the capital of Cilicia, as the point which he intended to reach. He is more precise in his statements than Luke, only in adding that his route conducted him through Syria. [The Cesarea here mentioned is not Cesarea Philippi, Matt. xvi. 13, etc., near the sources of the Jordan, but Cesarea Stratonis, a seaport on the Mediterranean, mentioned above, ch. viii. 40.—Tr.]. Hence Paul did not at once proceed by sea from Cesarea to Tarsus, as the present narrative would allow us to conjecture, but either travelled entirely by land, along the coast, after leaving Cesarea, passing through Phenicia and Syria (Meyer), or took ship at Cesarea, the capital, but landed at Tyre, Sidon, or some other city on the coast, for which the vessel chanced to be bound, and from that point traversed Syria by land. The latter supposition is the more probable, as the Christians accompanied him as far as Cesarea; this circumstance indicates that he continued his journey by water, after reaching that city, for if he had proceeded further by land, the nearest road would have conducted him through Samaria, Galilee, etc.—At this point we lose sight of Saul; he reappears in ch. xi. 25. The preceding facts lead us to assume that when he reached his home, he did not fail to proclaim the tidings concerning Jesus Christ. [Possibly, (according to *Conyb. and H. Life of Paul*, I. 114), the conversion of his “kinsmen” (Rom. xvi. 7, 11, 21), and, specially, of his sister, the mother of the nephew mentioned in ch. xxiii. 16, may be assigned to this last visit which Paul appears to have made to the home of his youth.—Tr.]

DOCTRINAL AND ETHICAL.

1. Even at this comparatively late period, Saul does not yet announce himself in Jerusalem as an *apostle*, but only desires to be recognized as a *disciple*, and to be received by the brethren in that city as a genuine member of the church of Christ. And the testimony which he delivered in Jerusalem concerning Jesus, is, in its whole character, simply the declaration of an ordinary, but faithful Christian, whose joy proceeded from faith; it is not that of a man who had received a commission, or been invested with a special office.

2. The discussions of Saul and the Hellenists in Jerusalem vividly remind us of those which Stephen had previously held with the same class of people [vi. 9 ff.]; the latter had likewise assumed a controversial character. It is, besides, remarkable, that the same man who had entertained such hostile sentiments with respect to Stephen, and had heartily rejoiced when he witnessed his execution (ch. viii. 1), should now walk in the footsteps of the latter, and assume the same functions which had previously been assigned to Stephen. Christ is a King who enlarges and governs his kingdom in a wonderful manner.

HOMILETICAL AND PRACTICAL.

VER. 20. **And straightway he preached,** etc.—He now appropriated the words to himself: "I believe, therefore have I spoken," [Ps. cxvi 10; 2 Cor. iv. 13]. Jesus Christ, the Son of God, is the life and soul of all evangelical preaching.

VER. 21. **But all that heard him were amazed.**—*The amazement created by the conversion of Saul:* I. It exercised a salutary influence on *the converted man* himself, by humbling him, since it reminded him of his former evil course. So, too, the new convert must always expect to be regarded not only with hatred and scorn by his former associates in sin, but also with doubt and distrust by his new brethren in the faith. But it, II. Furnished, at the same time, most honorable testimony to the wonderful power of *the Lord.* He turns the hearts of men as the rivers of water [Prov. xxi. 1], and the reality of his works of grace is not affected either by the doubts of a weak faith, or the mockery of unbelief, while the wolf is found dwelling in peace with the lamb, and the leopard with the kid, etc. [Isai. xi. 6].

VER. 22. **But Saul increased the more in strength.**—"Whosoever hath, to him shall be given, and he shall have more abundance." [Mt. xiii. 12].—Our growth in the new life is the best refutation of those who doubt the sincerity of our conversion.—**And confounded the Jews.**—He now contends, not with carnal, but with spiritual weapons.—The opponents of Christianity are not successfully repelled by ingenuity and learning alone; we need, besides, a knowledge, derived from experience, of the salvation wrought by Christ, so that we can say with Paul: "Christ liveth in me." [Gal. ii. 20]. (From Ap. Past.)—**Proving that this is very Christ.**—The Holy Ghost directed Paul in the choice of the most appropriate themes—those that were most of all needed at that time, and at all times, namely, that Jesus is the Son of God, (ver. 20), and that Jesus is the Christ, (ver. 22), (Ap. Past.).

VER. 23. **And after that many days were fulfilled.**—God has appointed certain times, years, places and circumstances, for each of his servants, in which he is to learn, to experience, and to perform certain things. Happy is he who rightly discerns his appointed task, and faithfully redeems the time. The ἡμέραι ἱκαναί at length come to an end. (Ap. Past.).—**The Jews took counsel to kill him.**—Already are the Lord's words fulfilled, that Saul must suffer many things for His name's sake [ver. 16]. Hatred and persecution are among the signs of true conversion.

VER. 24. **But their laying wait was known of Saul.**—He had previously united with the Jews in their evil counsel to slay the disciples of Jesus. Hence, when God caused him to be informed that the Jews were now seeking his own life, he must have been conscious alike of a feeling of shame, and of a feeling of blessedness. (Ap. Past.).—**They watched the gates day and night.**—The enemies watch day and night for the purpose of killing the servant of the Lord, but the faithful Keeper of Israel also neither slumbers nor sleeps [Ps. cxxi. 4, 5], and He guards the life of his servant with even greater vigilance. King Aretas had placed his men at the disposal of the enemies of Christ, but the King of heaven and earth gave his angels charge over his elect, that not a hair of his head should be touched. (From Leonh. and Sp.).

VER. 25.—**Let him down - - in a basket**—Saul, in whose case the Lord had already performed such great miracles, nevertheless does not reject the simple means of a basket which his brethren offered for the purpose of effecting his escape. We are not permitted to expect extraordinary aid from God, when ordinary means can be employed. (Ap. Past.).

VER. 26. **And when Saul was come to Jerusalem.**—We learn from Gal. i. 17, 18, that he had previously withdrawn to Arabia, and allowed three years to pass, before he came to Jerusalem. This was, no doubt, an important and blessed *triennium* for him, during which he was prepared and qualified by God, in silence and retirement, for his future office. *Studiosi theologiæ* and *candidati ministerii* may here find an excellent example. We could wish that no one would assume the office of the Christian ministry, until he had passed such a blessed *triennium præparatorium* in the school of the Holy Ghost. (Ap. Past.).—**They were all afraid of him, and believed not that he was a disciple.**—The suspicions of the Christians were pardonable: it is not prudent at once to embrace every one who professes to be a brother in Christ. Paul met with a painful humiliation, but also with a salutary trial, when he was compelled to suffer for his former conduct, although three years had passed since his repentance and conversion.—It was a hard beginning, when he found that, after having scarcely escaped from his enemies, he was not received by the disciples. But when he thought on his former course, he did not wonder that he was regarded with horror, and when the brethren, influenced by a justifiable fear, repelled him, he patiently submitted. By this course he demonstrated the genuineness of his conversion; for he who had once been so furious and cruel, now calmly endures persecution and contempt. (Calvin).—It is well when any one is ultimately found to be better, than he had at first been supposed to be. (Rieger).

VER. 27. **But Barnabas took him,** etc.—The kind and loving act of Barnabas must have indeed exhibited him to the sorrowing soul of the rejected Paul, as a "son of consolation." [iv. 36]. (Leon. and Sp.).—Thus the Lord always infuses his consolations into the bitterest cup of sorrow, especially by means of the faithful love of a like-minded friend. (Langbein).—**And declared how he had seen the Lord in the way.**—Biographies, accounts of the conversion of others and of the dealings of divine grace in their case, may often instruct, edify and humble us. Still, we should always remember that the ways of God are manifold, and that the souls of all are not conducted in the same path.

VER. 28. **And he was with them,** etc.—He is, consequently, now recognized as a brother, and the old enmity is forgotten. It is in accordance with the usage of the world, but inconsistent with Christian love, when men obstinately hold up to view the sins of those whose words and conduct prove that they are truly converted, solely for the purpose of veiling a work of grace, and causing the name of Christ to be blasphemed. (Leonh. and Sp.).

Ver. 29. **And disputed against the Grecians** [with the Hellenists].—He adopted precisely the course of Stephen [vi. 9], whose death had given him pleasure, but who had now risen up in him with augmented power. Such are the wonderful ways of God in his kingdom, and his gracious acts in dealing with the souls of men.

Ver. 30. **Which when the brethren knew, they brought him**, etc.—The flight and deliverance of the apostle (as on the previous occasion in Damascus, [ver. 25]), furnish a testimony, I. For *Paul* himself; he appears to have been induced to flee rather by the persuasions of the brethren, than by any anxiety on his own account; II. For the *brethren*, who could appreciate him, and whose faithful love led them to adopt measures for his deliverance; III. For the *Lord*, who watched over the life of his servant, and was his refuge in Jerusalem as in Damascus, in Tarsus as in Cesarea. [See above, Exeg. ver. 30.]

On the whole section, ver. 20–30. — *The testimony concerning Christ:* I. The source from which it must proceed—a heart apprehended of Christ [Phil. iii. 12], and converted; II. Its substance: Christ, as the Son of God, and the Saviour of men; III. The effects produced by it: amazement, on the one hand—blessed fruits, on the other. (Langbein).—*The evidences of a genuine conversion:* I. Joyful confession of Christ, (ver. 20); II. Willing endurance of the enmity of the world, (ver. 23); III. Humble intercourse with believers, (ver. 26); IV. A godly walk in the service of the Lord, (ver. 28). (Leonh. and Sp.).—*The dangers of newly converted persons:* I. The hatred and persecution of the world (ver. 23); II. Distrust on the part of believers (ver. 26); III. The spiritual pride of their own hearts; IV. Contempt for the Church and the appointed means of grace. (ib).—*The progress of the conversion of Paul* (ch. ix. 7–23): I. The first impression—a deep feeling of his spiritual inability (ver. 8); II. The first sign of life—"behold, he prayeth." (ver. 11); III. His first testimony—"that Christ is the Son of God." (ver. 20); IV. His first experience—the cross, for Christ's sake (ver. 23). (Jaspis).—*The evidences of faith furnished by the newly converted Paul:* I. Joyful confession of Christ before men (ver. 20, 22, 28); II. Decided growth in the new life (ver. 22); III. Undaunted courage amid the persecutions of the world (ver. 23–25); IV. Humble and patient endurance of the distrust of the brethren (ver. 26).—*The first essay of arms of a soldier of Christ* [2 Tim. ii. 3]: it is his duty, I. To take an oath that he will be unchangeably faithful to his banner (ver. 20, 23); II. To exercise himself diligently in the use of his weapons (ver. 22); III. To take his position in the ranks with modesty (ver. 26, 28); IV. To advance against the enemy with courage (ver. 22, 29); V. To retire obediently at the signal (ver. 25, 30).—*The early years of probation in the office of the ministry:* I. The first official tasks; II. The first official joys; III. The first official sorrows. —[*The experience of Paul at his first visit to Jerusalem after his conversion* (ver. 26–30; Gal. i. 17–19); I. His reception by the Christians; II. The conduct of Barnabas; III. His interviews with Peter and James; IV. His discussions with the Jews; V. Their enmity; VI. The manner of his escape from the city.—Tr.]

SECTION III.

DURING PETER'S VISITATION OF THE CONGREGATIONS IN JUDEA, HE IS INDUCED BY A SPECIAL REVELATION FROM HEAVEN TO VISIT A GENTILE NAMED CORNELIUS, TO PREACH CHRIST IN HIS HOUSE, AND TO BAPTIZE HIM AND THOSE THAT WERE IN HIS HOUSE; THIS ACT OF PETER WAS AT FIRST REGARDED IN JERUSALEM WITH DISAPPROBATION, BUT WAS ULTIMATELY, AFTER THE EXPLANATIONS WHICH HE GAVE, VERY GLADLY COMMENDED.

Chapter IX. 31—XI. 18.

A.—WHILE THE CONGREGATIONS IN THE HOLY LAND ENJOY REPOSE, AND CONTINUE TO FLOURISH, PETER VISITS THEM. DURING THIS PERIOD, HE HEALS ENEAS IN LYDDA, WHO WAS SICK OF THE PALSY, AND, IN JOPPA, RESTORES TABITHA TO LIFE.

Chapter IX. 31–43.

31 Then had the churches [church][1] rest [peace] throughout all Judea and Galilee and
Samaria, and were edified [was built up]; and walking [walked] in the fear of the
Lord, and in the comfort of the Holy Ghost, were [and, by the exhortation of the H
32 G., was] multiplied. *And [But] it came to pass, as Peter passed throughout all
quarters, [went through all, that] he came down also to the saints which [who] dwelt
33 at Lydda. *And there he found a certain man named Eneas which had kept his bed

[who lay on his bed for] eight years, and was sick of the palsy [who was paralytic]
34 *And Peter said unto him, Eneas, Jesus Christ maketh thee whole [Jesus, the Anointed
One, healeth thee!]: arise, and make thy bed [the bed for thyself]. And he arose
35 immediately. *And all that dwelt at [the inhabitants of] Lydda and Saron saw him,
36 and turned [then were converted] to the Lord. *Now [But] there was at Joppa a
certain [female] disciple named Tabitha, which by interpretation [being interpreted]
is called Dorcas [Gazelle][2]: this woman was full of good works and almsdeeds [mercy]
37 which she did [practised]. *And [But] it came to pass in those days, that she was
sick [sickened], and died: whom when they had washed, they [then they washed her
38 and] laid *her* in an upper chamber. *And forasmuch as [But as] Lydda was nigh to
[lies near] Joppa, and the disciples had [*om.* had] heard that Peter was there, they
sent unto him two men,[3] desiring *him* that he would not delay to come to them[4] [and
39 besought him: Delay not to come to us!]. *Then [But] Peter arose and went with
them. When he was come, they brought him [conducted him up] into the upper
chamber: and all the widows stood by [came to] him weeping, and shewing the coats
and garments [the under and upper garments] which Dorcas [Gazelle] made, while
40 she was with them. *But Peter put them all forth, and kneeled down, and prayed;
and turning *him* [, then turned] to the body [and] said, Tabitha, arise. And she
41 opened her eyes: and when she saw Peter, she sat up. *And [But] he gave her *his*
hand, and lifted [raised] her up; and when he had called [to] the saints and widows,
42 he presented her alive. *And it was [became] known throughout all Joppa; and many
43 believed in the Lord. *And it came to pass, that he tarried many days in Joppa with
one [a certain] Simon [who was] a tanner.

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[1] Ver. 31. Ἡ—ἐκκλησία—ἐπληθύνετο; this is the reading of A. B. C., and. as it has recently appeared, also of Cod. Sin. as well as of many manuscripts of the second rank, of the majority of the Oriental versions, and also of the Vulgate, and of Dionysius of Alex. On the other hand, the plural [*text. rec.*], (αἱ—ἐκκλησίαι (πᾶσαι E.) εἶχον - - ἐπληθύνοντο) is found in E. G. H. and some other manuscripts. As the latter generally belong to a later period, and as most of the ancient versions exhibit the singular, this is far better attested than the plural, and has been preferred by Griesbach, Lachmann, Tischendorf and Bornemann [Stier and Theile, and Alford, with whom de Wette concurs. Meyer had, in earlier editions, espoused the opposite view, but in the last edition of his Commentary (3d, 1861) unhesitatingly adopts the singular as the original reading, and as "expressive of the apostolical conception of the unity of the Church."—Tr.]. The plural is to be regarded as an explanation. [The word ἐκκλησία, in the singular, used for the whole body of Christians, or the Church universal, occurs, *e. g.*, in Matth. xvi. 18; Acts xx. 28; 1 Cor. x. 32; xii. 28; Eph. i. 22.—Tr.]

[2] Ver. 36. [The Greek word, *Dorcas*, which Luke furnishes as the translation of the Aramæan or Syro-Chal. *Tabitha*, is rendered in the margin of the English Bible "Doe, or, Roe"; it is usually applied to the *gazelle*, the *Antelope dorcas* of Linnæus.—The earlier English versions (Wiclif; Tynd.; Cranm.; Geneva; Rheims) all exhibit "Dorcas."—Tr.]

[3] Ver. 38. a. The words δύο ἄνδρας [of *text. rec.*] are omitted in G. H. and a number of later [minuscule] mss., as well as in several versions and fathers; the words in ver. 39, συνῆλθεν αὐτοῖς, however, imply that the former belong to the text. [Retained in the Vulg. and recent critical editions, and confirmed by Cod. Sin. etc.—Tr.]

[4] Ver. 38. b. The readings ὀκνήσῃς and ἡμῶν [adopted by Lach. Tisch. and Alf., and recognized by the Vulg.] occur in A. B. E., and the original text of C., as well as in Cod. Sin.; but G. H. (and C. corrected by a later hand) furnish ὀκνῆσαι—αὐτῶν [*text. rec.*]. The alteration in Cod. Ephraemi [C.] is, in particular, a decisive fact, as it shows that the original was in the form of the direct style of address. Besides, the Coptic version, while it reproduces the infinitive, retains the first person of the pronoun [ἡμῶν]—a remnant of the original reading. [Ὀκνήσῃς—ἡμῶν is preferred by de Wette also, and, recently, by Meyer (3d. ed. of Commentary), although the latter had previously considered the *oratio directa* to be a gloss. If the infinitive had been the original form, there could be no motive—Alford says—for correcting it.—The margin of the Engl. Bible furnishes "*be grieved*" (Tynd.; Cranm.) as another translation of the original, which is more accurately rendered in the text, *delay* (Geneva).—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 31. **Then had the churches rest** [the church peace].—This section prepares the way for the narrative of the conversion of Cornelius, which event constituted an epoch in the history of missions among pagans; the gradual approach of Peter to the vicinity of Cesarea is distinctly described. The connection with the facts previously related, is indicated by οὖν, but, probably, not in the sense that the peace of the church was directly connected with the conversion of Saul, its former persecutor, as the immediate result. Luke rather intends to resume the thread of the history by means of οὖν, which word he also elsewhere employs for a similar purpose (viii. 4; xi. 19), when the course of the narrative had been interrupted by an intermediate remark or a somewhat extended episode.—He describes, in ver. 31, the state of the Christian church as one of external peace (εἰρήνη) and of internal growth in godliness, after the persecution which commenced with Stephen's martyrdom had gradually abated, and, at length, entirely ceased. Here he names three provinces of Palestine, Judea, Galilee, and Samaria, as those in which Christian congregations existed Several had been founded in Samaria, according to ch. viii. 12, 25, but none that existed in Judea, with the exception of the holy city itself, had hitherto been expressly mentioned. Still, we can easily conceive that Christian congregations had been formed in various villages and cities of Judea, as well as in Galilee, which latter province had, indeed, been the chief scene of the labors of Jesus, and was the home of the greater part of the apostles and disciples. If Samaria [the intermediate province] is mentioned in the last place, the cause is to be found in the religious separation of the Samaritans from the people of Israel.—In accordance with the established *usus loquendi* in general, and the practice of Luke, in particular (comp. ch. vi. 1, 7), the verb ἐπληθύνετο can be taken in no other sense than (as Bengel also says) that of *multiplicari, augescere numero*, and not in that of *repleri aliqua re.* For similar reasons παράκλησις cannot well signify *comfort* [*consolation* (Vulg.; de Wette)], but rather means *exhortation, admonition, encouragement.* [Οἰκοδομουμένη, growing in the inner religious life; this explanation best agrees with the Pauline usage of the word, *e. g.*, 1 Cor. xiv. 4, (de Wette; Alford).—Tr.]

Ver. 32. **As Peter passed throughout all quarters** [went through all].—This διέρχεσθαι (literally, a journey through different inhabited places) was an apostolic visitation, for the purpose of inspection. The statements which follow show that ἁγίων is to be supplied after διὰ πάντων ["not τόπων; comp. ch. xx. 25; Rom. xv. 28" (de Wette), and also 2 Cor. i. 16, δι' ὑμῶν.—Tr.]. In the course of Peter's journey to the west coast, he reached Lydda, a town not far distant from the Mediterranean, described by Josephus (*Antiq.* xx. 6. 2) as πόλεως τὸ μέγεθος οὐκ ἀποδέουσα; it lay, according to ver. 38, in the vicinity of the city of Joppa ["just one day's journey from Jerusalem." (Alford). It is probably the *Lod* of the children of Benjamin, 1 Chron. viii. 12; Ezra ii. 33; Neh. xi. 35; at a later period it was called Diospolis. (von Raumer).—Tr.]

Ver. 33–35. **Eneas.**—No circumstance is mentioned which indicates that he was a Christian; the expressions εὗρε and ἄνθρωπόν τινα rather represent him as a stranger; his Greek name leads us to conjecture that he was of Hellenistic descent. [His name, Αἰνέας, which is also found in Thuc. 4. 119; Xen. Anab. 4. 7. 13: Pind. Ol. 6. 149, is not identical with that of the Trojan Αἰνείας (Meyer), *e. g.*, Il. II. 820; V. 166; the former is accented by English speakers on the first, the latter on the second syllable.—Tr.]. When Peter says to this man, whose paralyzed limbs had confined him to his bed: "Jesus, the Anointed One, healeth thee," the mention of the Redeemer's name no doubt implies that the man had obtained a certain amount of knowledge of Him by report ("*audierat de Christo sine dubio, sanante omnes illo tempore.*" Bengel), but by no means shows that he was already a member of the church of Christ. This mode of describing the Lord would not have been employed in the case of a believer. The word ἴαται itself is to be taken strictly in the present, and not in a future tense, inasmuch as the cure was instantly performed; the man was at once able to arise and make his bed. This sudden and miraculous restoration of one who had so long been paralyzed, but whom the inhabitants of that place and the surrounding region now saw in the enjoyment of health, led to the conversion of many persons; for no argument can here be needed to show that Luke does not intend to say that *all* without exception were converted.—The name ὁ Σαρών does not denote a particular place (the modern village Saron), as some have supposed, since, in that case, the article would not have been prefixed; it refers to the well known fertile region of that name [Sharon, 1 Chron. xxvii. 29; Isai. xxxiii. 9; xxxv. 7; lxv. 10] which also abounded in flowers [Song of Sol. ii. 1]. This plain extends along the coast from Cesarea to Joppa on the south.

Ver. 36 **Tabitha.**—The Gazelle (Greek, δορκάς, [see above, note 2 appended to the text.—Tr.]) is distinguished for its slender and beautiful form, its graceful movements and its soft but brilliant eyes; it is frequently introduced by the Hebrews and other Oriental nations as an image of female loveliness, and the name was often employed as a proper name, in the case of females [2 Kings xii. 1; 1 Chron. viii. 9. Rob. *Hebr. Lex.* p. 881.—Tr.]. It was the designation of this person, who resided in Joppa, the well known seaport of antiquity, of the middle ages, and of modern times. [It was somewhat more than 30 miles distant from Jerusalem; it is mentioned in 2 Chron. ii. 16; Jonah i. 3 (Joppa); Josh. xix. 46 (Japho); now called Japha, Jaffa or Yafa. A summary of its history is given by von Raumer: *Palæstina*, p. 204 f.—Tr.]. She is, unlike Eneas, at once introduced as a Christian, and her charitable disposition, which was demonstrated by many benevolent acts performed for others, receives special commendation. One illustration, evidently taken from real life, is furnished in ver. 39. The widows, who weep for the loss of their faithful benefactress, approach Peter, and, in the presence of the corpse of the beloved one, exhibit all the upper and under garments (χιτῶνας καὶ ἱμάτια) ["the tunic and robe or gown, which still constitute the oriental costume of both sexes" (J. A. Alexander, *ad. loc.*], which Tabitha had made for them while she lived, thus demonstrating not only the skill of her practiced hand, but also her disinterested and self-sacrificing industry. [Hackett, *ad loc.* well observes: "The omission of the article [before χιτῶνας] (suggestive of a wrong sense as inserted in the English version [and by Lechler above]) shows that they presented specimens only of her industry."—Tr.]. This devout female disciple [μαθήτρια, Attic μαθητρίς] is a model for Christian women; although she does not appear to be endowed with extensive property, she is charitable, to the full extent of her ability, to the poorest and most neglected class of all, to widows; she acquires the means by furnishing articles usually made by females, and these she prepares with unwearied diligence and self-denial. While charity thus prompts her to provide for the needy, she proves that she is a faithful disciple of Him who himself first showed mercy to her and to all the world.

Ver. 37, 38. **She was sick, and died.**—Tabitha had, without doubt, served Christ for years *in pauperibus*, and exercised her faith by performing works of love. It was during the period in which Peter abode in the vicinity (ἐν ταῖς ἡμέραις ἐκείναις), that she became sick and died After the body had been washed and laid in a retired upper chamber [λούσαντες masc. as Luke "speaks in the most general terms and impersonally: *they washed and laid*, etc." Winer: *Gram. N. T.* § 27. 6], the disciples in Joppa sent a message to Peter, who was then in Lydda [distant about 10 Roman miles], and urged him to come to them without delay. All the members of the Christian congregation at Joppa (οἱ μαθηταὶ ver. 38) appear to have been deeply moved by the loss which they had sustained, and to have entertained the wish in their hearts, although they did not venture to express it, that, if it were possible, Tabitha might be recalled to life. Thus they bear witness to that intimate communion which subsists among Christians, by virtue of which even one who, viewed externally, seems to stand alone in society, may be connected with others by closer ties than those of kindred.

VER. 39-43. *a.* **Then Peter arose and went.**—As soon as the apostle, who had made no delay, had arrived, the Christians conducted him to that upper chamber in which the corpse lay (for *οἱ μαθηταί* must doubtless be taken as the nominative to *ἀνήγαγον*). Then the widows on whom the deceased had conferred such benefits also approached, so that the two classes of persons with whom Tabitha had been connected during her life, were now assembled: 1. the Christian congregation, to which she herself belonged, and, 2. the widows whose benefactress she had been, and who, in part at least, did not belong to the congregation ["saints AND widows."]. But Peter directed them all to withdraw, so that he might devote himself to prayer in entire seclusion. After having offered fervent prayer on his knees, he turned towards the body and called to Tabitha, saying: "Arise." Luke gives a graphic description of the scene: at first she opened her eyes, then, on seeing Peter, rose up on the bed, and, at length, when Peter had given her his hand, stood up. The apostle now invited the Christians [**the saints**, ver. 41, see above, EXEG. and CRIT. ver. 13, 14.—TR.] and the widows to enter, in order that he might present to them the woman alive, who had been raised up by the power of God. Such an event naturally became known to the whole city, and conducted many to faith in Christ.—Peter did not immediately leave Joppa, but remained there during a considerable period, and lodged with a tanner named Simon, who was, without doubt, a Christian. The apostle, accordingly, cannot have regarded the tanner as an unclean person, on account of his trade, although such was, according to rabbinic views, the case.

b. The restoration of Tabitha to life, has, as we might have expected, been explained by some as a natural occurrence, by others as an unhistorical legend. The former (for instance, Heinrichs) imagine that the whole was a case of apparent death, from which the subject was awakened. The latter (for instance, Baur) regard the narrative as simply a legendary transfer of events in the life of Jesus to the apostles, for the purpose of glorifying the latter, and that the whole has been embellished by tradition. The case of the restoration to life of the daughter of Jairus is specially adduced, and here Baur lays considerable stress on the similarity of sounds in the two words Ταλιθά (Mark v. 41) and Ταβιθά, and attempts to show that the latter name agrees in sense with the former word. If any analogy exists between the procedure of Peter on the present occasion and that of the Lord, (*e. g.*, the removal of the spectators, the call to the deceased, the act of reaching the hand to her), it may be the more readily understood, when we remember that Peter himself was one of the three disciples, who, with the exception of the parents of the maiden [Lu. viii. 51], were the sole witnesses of the restoration of the latter; the apostle naturally regarded the course adopted by his Lord and Master as a model when he performed a similar miracle.

DOCTRINAL AND ETHICAL.

1. *The unity or oneness of the Church of Christ* is here presented for the first time, even if it be but in an expression. Quite a number of Christian congregations already existed in the three provinces of Palestine—Judea, Galilee, and Samaria. Nevertheless, they are regarded and designated as a whole, as *ἡ ἐκκλησία*; the experience of any one of them, concerns the others also; the *same* life pervades them—they belong together. It was more difficult to preserve this unity and maintain it in practice, when the Gospel was extended over several countries, in its progress in the heathen world. But, even at the present day, when national churches, of precisely the same creed, respectively maintain an isolated position, and, further, when the Romish, the Greek, and the Evangelical Churches appear to be separated from one another by wide chasms, the UNA *sancta catholica ecclesia* is not a vain delusion, but a truth—of faith!

2. The Church was **edified**.—What is *edification?*—The believing Christian is built by regeneration and conversion on the foundation which is laid, on Jesus Christ, as the corner-stone, and is joined to him. But even as our birth is only the *beginning*, while growth and development constitute the *progress* of bodily life, so, too, regeneration is only the beginning, but continued renewal and sanctification constitute the progress of spiritual life; the laying of the foundation must be succeeded by unceasing building. And as regeneration is a divine-human work in man, wrought by the grace of God, but dependent on man's reception of, and capacity for it, so, too, edification or renewal is a divine-human work, in which human action from below, and the operation of grace from above, combine; the only difference is found in the circumstance that, in the latter case, the element of moral power and independent action assumes far more prominence than in the former. Luke, indeed, states this point in so far as he first remarks that the Church walked in the fear of God, that is, was earnest and diligent, with respect to any act of a moral character, in avoiding every sin (for by it they would offend God,) and, on the contrary, in pleasing him by obedience. He afterwards remarks, that, as a result of the exhortation of the Holy Ghost, the Church was multiplied, that is, increased in the number of members through the operations of the grace of the Spirit. For even when he refers only to the influence of the Holy Ghost on the external growth of the Church, he still testifies that *that* influence was an essential, animating and moving power, in the life of the Church.

3. The words of Peter: *ἰᾶταί σε Ἰησοῦς ὁ Χρ* bear witness to the actual presence and the divine power of Jesus Christ, particularly as the deed accompanies the words. It is not the apostle, but Jesus himself, who heals the sick man, and renews his prostrated strength. This miracle is a striking proof that Christ operates in his exaltation, and continues the work which he per-

formed in his humiliation (comp. ch. i. 1; ὧν ἤρξατο ὁ Ἰησοῦς ποιεῖν).—Peter's words, at the same time, supplied a firm foundation for the sick man's faith in the Person and the power of Christ. No reference is made by Luke to this man's faith; Peter makes no inquiry respecting it—but it is unquestionably assumed as already existing in his soul.

4. The "conversion to the Lord," namely, to Jesus Christ, ver. 35, is *a testimony* offered *for the Deity of Christ.* In ch. xv. 19, Luke employs the expression: ἐπιστρέφειν ἐπὶ τὸν ϑεόν, in reference to heathens who became Christians; comp. μετάνοια εἰς τὸν ϑεόν, ch. xx. 21. If faith in Jesus Christ is a conversion to the Lord, then his divine dignity and nature are thereby presupposed. For ἐπιστρέφειν, in the Scriptural sense, is certainly such a turning of the heart and the will, that all the trust of the individual is placed in *him*, and his most humble obedience is rendered to *him*, to whom he turns; and here it is taken for granted that Christ is equal to God, for otherwise conversion to his Person would be nothing else than a lapse into idolatry.

5. Tabitha was **full of good works and almsdeeds** [mercy].—Here we fully assent to the remark of Baumgarten as well established, that these terms describe the good works and merciful deeds by which this Christian woman was distinguished, as being really of an internal nature, permanently abiding in her soul and indeed attached to it ["*full* of, etc."], whereas good works, as soon as they are actually performed, acquire an external, positive nature of their own. But, in truth, good works can be justly regarded as genuine and Christian in their nature, only when the whole soul of the individual who performs them, is infused into them, so that it is not the hand alone, but the soul also, that gives and performs—the external acts proceed from the heart. When such is the case, the work is not an *opus operatum,* in which the soul does not participate, and which, (as most of all important,) the Spirit of God does not recognize; it partakes, on the contrary, of the nature of the soul; it is wrought in the soul, abides in it, and follows it even in death (Rev. xiv. 13, τὰ δὲ ἔργα αὐτῶν ἀκολουϑεῖ μετ' αὐτῶν.).

6. The restoration of Tabitha to life, and the healing of Eneas, were not independent acts of Peter as a Christian and an apostle, but were acts of Christ, for they were essentially answers to prayer. The apostle first bends the knee, when he is alone with his God and Lord in the chamber of the dead. It is only after this exercise that he turns towards the corpse and says: **Arise**, speaking in the power of the Lord—of that Saviour, who is ὁ ἀρχηγὸς τῆς ζωῆς (comp. Peter's address, ch. iii. 15.). This prayer is the essential or most important feature in which the raising up of Tabitha differs from that of the daughter of Jairus. For Jesus himself took the dead child by the hand, without having previously offered prayer, when he called her back to life, whereas Peter does not restore life to the dead, until he has first besought the Lord to grant this miracle. Thus the name of Jesus, and not that of his apostle, is glorified, and, as a consequence of it, many persons in Joppa are converted to Christ, and not to Peter.

HOMILETICAL AND PRACTICAL.

Ver. 31. **Then had the churches** [church] **rest**, etc.—After the storm, the church enjoys a season of repose; even when the dragon [Rev xii. 1 ff.] threatens and rages, the Lord gathers his people under his wing and protects them. (Ap. Past.).—**Throughout all Judea—and Samaria.**—Jews and Samaritans meet together in peace, under the banner of the cross—an illustration alike of the pacificatory character of the Gospel, and of the divine purpose that it should become the religion of the world!—**Edified - - comfort of the Holy Ghost—multiplied.**—*The times of refreshing* [Acts iii. 19] *granted to the Church:* I. Seasons of repose and comfort after storms of trouble; II. Seasons of meditation and diligent preparation, in view of new contests.—*When are the peaceful times of the Church truly blessed times?* When the peace which we enjoy, I. Does not teach us to become arrogant, but inclines us to fear the Lord, even when no foe is present; II. Does not teach us to presume, but inclines us to seek the comfort of the Holy Ghost, even when we enjoy temporal prosperity; III. Does not teach us to become indolent, but rather tends to the edification of the church, that is, to its advancement in religious life, in place of encouraging it to be satisfied with the progress that has been already made.—*Peace is the appropriate season for building*—houses and granaries, schools and churches, hearts and congregations.—*On a sound and an unsound peace:* I. In the family; II. In the country; III. In the church —*Under what circumstances may a congregation be truly said to be built up?* I. When the reverence with which it regards God and his word, constitutes the firm foundation on which its life and doctrine repose; II. When love and peace in Jesus Christ closely unite the hearts of all; III. When the power of the Holy Ghost is the animating and moving principle that conducts alike the individual and the whole congregation nearer and nearer to heaven.—*When may a congregation be said to flourish?* I. When it is rooted in the fear of the Lord; II. When it branches out in brotherly love; III. When it exhibits the fruits of the Spirit in their maturity.—*Why are the seasons of blossoming so brief* in Christian hearts, Christian congregations, and Christian nations? —*Is it Spring or Autumn in the Church of the Lord?*

Ver. 32. **And it came to pass, as Peter passed throughout all.**—Congregations as much need a regular Church-visitation, as a garden needs the oversight of the gardener. We cannot safely yield to a feeling of security, even when the church enjoys peace, but should diligently watch, for Satan is never idle, Lu. xi. 24. (Starke).—**He came down also to the saints.**—It is an evidence of a serious decline that the word "saint" has become a term of derision in the bosom of Christendom, and that those who would claim it, would be accused of commending themselves. It may, according to the Scriptures, be assumed in a truly humble spirit. The sinner who repents, is a saint, when he devotes himself to God and Christ as a peculiar servant. (Rieger).

Ver. 33. **There he found a certain man . . . which had kept his bed eight years.**—Sick persons may be found also among the saints; the communion of the saints retains some of the features of a lazaretto, and the one is expected to serve as the nurse of the other. How much vital power has already streamed forth from Jesus Christ! And all that is diseased in me, will hereafter be gloriously restored by Him. (Rieger).

Ver. 34. **Jesus Christ maketh thee whole.**—This is the language, I. Of an apostle's humility (Jesus Christ, not I); II. Of a prophet's power of faith (He "maketh"—not—*May* he make thee whole).—**Arise and make thy bed.**—We pray, in our less distinguished age, that God would grant his aid to the sick at whose bedside we stand, if such be his holy will; we exhort the sick to be patient, and to look to the future with hope. But Peter, when invested with apostolical fulness of power, is enabled to announce to Eneas: 'Thou shalt be made whole; yea, thou art already restored.' And Luther, with his heroic and mighty faith, speaks authoritatively to the faint-hearted and dying Melanchthon: "Thou must live! Thou shalt not die!" [It was at Weimar, in 1541; after very fervent prayer, Luther seized the hand of his friend, who was already unconscious, and said: *Bono animo esto, Philippe; non morieris!*—Tr.].—Two things pertain to the healing of souls that are sick: 1. They must be taught *to look up in faith* to the Lord, from whom alone salvation and help can come; II. They must be encouraged *to arise* in His strength, and *walk in newness of life.*

Ver. 35. **Turned to the Lord.**—Thus the Lord blesses the labors of his servants; the healing of a sick man conducts many to salvation; the restoration of one may exercise a saving influence on many others.

Ver. 36. **A certain** [female] **disciple.**—Women are not appointed to be teachers, but may be disciples in the church. (Starke).—**Full of good works and almsdeeds.**—The giving of alms does not impoverish; it empties the hand, but fills the heart. Prov. xix. 17. (Starke).—*The honorable mention made of Tabitha:* I. She was a disciple—the title refers to her *faith;* she sits with Mary at the feet of Jesus; II. She was full of good works and almsdeeds—this language describes her *love,* which served the Lord in the brethren, thereby manifesting its life and power.

Ver. 37. **She was sick, and died.**—It was only after her death that it became known what a treasure she had been to the church; the odour of the costly ointment filled the house, when the vessel in which it lay concealed, was broken [John xii. 3]. (Besser).—Very few words are used with respect to her sickness and death. But the Lord had surely been present at her bedside, both while she lay sick, and when she died, even as He had not failed to be present in her closet when she had kneeled there as His disciple, and in her chamber when she worked in his service, and prepared garments for the poor.—Thou wilt die, as thou hast lived.

Ver. 38. **The disciples heard that Peter was** (at Lydda, and) **sent unto him.**—They also were believers, but they had not miraculous gifts like those of Peter. Grace and gifts are not the same; God bestows the latter according to his wisdom, giving five pounds to one servant, three to another, and one to a third. (Ap. Past.).—They can have scarcely expected a miracle from Peter, and only desired that he would address words of consolation to them. Much is already gained, when they who abide in the house of mourning sincerely desire the consolations of God's word.

Ver. 39. **Shewing the coats and garments,** etc.—Acts of benevolence which survive their author, are the best relics of the saints. (Starke).—*The tears of the widows standing around the bier of Tabitha,* a noble testimony, I. With respect to the deceased woman and her charity; II. With respect to the survivors and their gratitude.

Ver. 40. **But Peter put them all forth, and kneeled down, and prayed.**—Why did he direct all who were present to withdraw? I. He followed the example of his Master in the case of the daughter of Jairus; II. He may have perceived that some were governed by an idle curiosity; III. He could more fully engage in prayer when alone; IV. He did not yet know whether it was the Lord's will to restore the deceased woman to life. Hence he desired to be alone with the Lord, in order to make known to Him the request of the disciples [Phil. iv. 6].—Observe: (*a*) Even if a pastor should possess the miraculous powers of an apostle, it would still be his duty continually to cherish a sense of his dependence on the Lord, and never act presumptuously in his office, or suppose that he could perform any work by his own strength. (*b*) We are not at liberty to assent to every request, even of devout men or disciples, without due examination, but are in duty bound to lay the matter, first of all, before the Lord, particularly when it concerns the life or death of a child of God, the continued residence or the removal of a pastor, etc. (*c*) In such cases, private prayer is preëminently needed. (Ap. Past.).—*Tabitha, arise!* Such success should attend pastors, when souls are spiritually awakened. To have power with God and joyfulness in prayer [Hos. xii. 3]—to penetrate, with the aid of God's word, into hearts that are dead—to offer a helping and guiding hand to the awakened (ver. 41), and to present those who had been dead sinners as living saints, who glorify God, and instruct others by their example—*this* is a work worthy of an apostle and follower of Jesus. (Ap. Past.)

Ver. 41. **When he had called the saints,** etc.—It is exceedingly cheering when a pastor can publicly diffuse the blessing which he had sought in his closet on his knees, and scatter it as the seed of new and more abundant fruits (Ap. Past.).—Luke mentions that the widows wept as they stood around the corpse, but he does not describe their joy when Tabitha was restored to life—it could not be described (Besser).

Ver. 42. **It was known throughout all Joppa.**—Simon, the son of Jonah (Mt. xvi. 17), was more highly honored in Joppa, than Jonah, the ancient prophet (Jon. i. 3). (Starke).—**Many believed.**—In Lydda "all," (ver. 35), in Joppa only "many" were converted. All miracles de not produce the same effects, and all sermons are not attended by the same blessing. (Ap. Past.).

Ver. 43. **He tarried many days in Joppa.**—When God opens a wide door for a pastor in any spot, it becomes his duty to tarry as long as possible, so that the good seed may take root.—**With one Simon a tanner.** There is no trade, however mean it may be in the eyes of the world, or even, however unclean, which cannot be sanctified. (Starke).—The house of Simon the tanner may have been disregarded by men, but, according to ch. x. 6, it was well known in heaven, and in the presence of the angels of God, and was beheld by them with interest. (Rieger).

On the whole section.—*The church of Christ is rich in love, and through love:* I. There are always persons to be found in a congregation, who constitute, as it were, central points around which the love that exists in the congregation, collects; every work of love is guided by their hands, and even when they utter no loud words, they successfully admonish others. A congregation which possesses but a single Tabitha, is rich through love, since it owns in that soul a vast productive capital. When such a member dies, God raises up a successor, for love never dies. II. But the congregation is *then* only rich in love and through love, when the love which gives, is met by a love which gratefully receives. Under any other circumstances, no blessing attends the gifts which have been received. (Palmer: *Homil.*).—That good works and alms are necessary features of the character of a true Christian. (Beck: *Hom. Rep.*).—That the Lord always has men ready to call that which is dead in his church back to life. (ib).—*On the share of a Christian female in the work of Inner Missions* [on which subject see the article in Herzog: *Encyk.* IX. 650–658, by Wichern.—Tr.] :—I. Her duty; II. Her fitness; III. Her opportunities for it. (Fritz: *Zeitpr.*).—*On Christian sympathy with a neighbor in his affliction* (J. Hartmann: *Zeugnisse ev. Wahrh.*).—*How may the miracles of Jesus and the apostles prove to be blessings to us?* I. They should strengthen our faith; II. Urge us to seek our sanctification. (Lisco).—*Tabitha, not a fashion-plate, but a model for every Christian female:* I. In her life—by her walk in faith (she was a disciple), and her labor of love (full of good works and almsdeeds); II. In her death—by the tears of love (the widows), and the prayer of faith (Peter) at her bier; III. In her restoration to life—as an image of the blessed duration of a holy and divine life, (on earth in grateful hearts; in heaven in glory).—*The chamber of death* (in which Tabitha (—our beloved friends—) died): I. It is the dark abode of grief, in which love has reason to weep; II. It is the retired closet in which faith wrestles with God in prayer; III. It is the spot in which hope triumphs over death and the grave.—*Tabitha, prepared for the grave—the means of awakening many unto life* [ver. 42] : I. The sketch of her life, read at the bier—brief, but expressive: "a disciple"—"full of good works;" II. The funeral procession, forming around her bier—unpretending, and yet affecting: love weeping, faith administering consolation; III. The funeral hymn heard at her bier—a triumphant recall to life: "Tabitha, arise!"—peculiar, and yet full of comfort, for us all; it not only refers to a brief continuance of her life on earth, but also reminds us of the resurrection and continued life of all the children of God, above, (in the mansions of our Father in heaven), and on earth (in those who were conducted by them to God).—*"Tabitha, arise"—an awakening call addressed to our age:* I. To whom is it addressed? Awake, thou spirit of love and mercy! This call is addressed to all Christendsm of our day, especially to evangelical Christendom. And if *men* will not hearken, then do *ye* put them to shame, ye females, who have always, since the days of Tabitha, led the way in works of love and heroic deeds of Christian mercy. II. Why is the call addressed to us? The wants of the times are urgent, and the debt of that love which saves, has greatly increased, particularly in the evangelical Church, which, on this point, may derive instruction from her Catholic sister. III. Whence does the call proceed? Not from an external source. The work of Inner Missions is not a matter of fashion, neither can the government of itself here afford aid. We need the presence of the Lord, and the instrumentality of Peter, that is, the word of God with its power, the Church with its blessing, the office of the ministry with its love. (*Zeitpredigt über innere Mission*, 1850.).—*The miraculous awakening of Tabitha, an image of the miracle of grace when a sinner is spiritually awakened.* I. The grief and sympathy of the mourning congregation, first appear—the weeping widows. II. The supplications and prayers of God's believing servants—Peter praying. III. The awakening call of the divine word: "Tabitha, arise." And now we perceive, IV. The first signs of life in the awakened soul—"she opened her eyes—saw Peter—sat up." There is, next, needed, V. Friendly aid, offered to the new and still feeble life—"he gave her his hand—lifted her up;" VI. Also, an affectionate admission into the church—"he called - - - alive"; VII. And, lastly, as the result, a blessed impression is received by many, ver. 42.—(Compare, on the life and death of Tabitha, viewed as an example, the "Biography of the devout Beata Sturm, 1730, etc.," edited by Rieger).

B.—CONCURRING DIVINE REVELATIONS CONDUCT PETER FROM JOPPA TO THE ROMAN CENTURION CORNELIUS IN CESAREA, TO WHOM HE PROCLAIMS CHRIST; AND WHEN THE GIFT OF THE HOLY GHOST IS IMPARTED TO CORNELIUS AND OTHER GENTILE HEARERS, PETER DIRECTS THAT THEY SHOULD BE BAPTIZED.

Chapter X. 1–48.

§ I *The devout Roman centurion Cornelius, at Cesarea, is induced by the appearance of an angel to send to Joppa for Peter.*

Chapter X. 1–8.

1 There was [But][1] a certain man in Cesarea called Cornelius, a centurion of the
2 band called the Italian *band*, *A devout *man*, and one that feared God with all his
house, which [who] gave much alms to the people [(of Israel)], and prayed to [be-
3 sought] God always. *He saw [Saw (*om.* He)] in a vision evidently [distinctly],
about[2] the ninth hour of the day, an angel of God coming [entering] in to him, and
4 saying unto him, Cornelius. *And [But] when he looked on him, he was afraid, and
said, What is it, Lord? And [But] he said unto him, Thy prayers and thine alms
5 are come up for a memorial before[3] God. *And now send men to Joppa, and call for
6 *one* [a certain][4] Simon, whose surname is Peter: *He [This one] lodgeth with one
[a certain] Simon a tanner, whose house is by the sea side [by the sea]: he shall tell
7 thee what thou oughtest to do [*om.* he shall - - - - to do][5]. *And [But] when the
angel which [who] spoke unto Cornelius [him][6] was departed, he called two of his
household [*om.* household] servants, and a devout soldier of them that waited on him
8 continually; *And when he had declared [related] all *these* things [*om.* these things]
unto them, he sent them to Joppa.

EXEGETICAL AND CRITICAL.

Ver. 1, 2. **A certain man in Cesarea.**—This city (Cæsarea Palestinæ), situated on the Mediterranean, and provided with an excellent harbor, which was visited by many vessels, was built by Herod the Great. It was inhabited chiefly by Pagans, but several thousand Jews also resided in it. At a somewhat later period, it was permanently occupied by the Roman procurators, and is hence called by Tacitus (Hist. II. 79) *Judææ caput.* Cornelius was the commander (*centurio*) of the Italian band (*cohors*), which, without doubt, received that name in order to distinguish it from other troops that had been levied in Palestine or Syria, and then been incorporated with the Roman army. The Italian band consisted of natives of Rome, or, at least, of Italians, and these formed the nucleus of the garrison. The procurator had, probably at that time already, established himself in Cesarea, since the Roman garrison lay there. This centurion Cornelius was, doubtless, himself also an Italian by descent. Luke describes his character as that of a **devout** man (*εὐσεβής*, the most general term, which may be applied even to a strictly pagan form of devoutness), and of a man who **feared God** with all his house (the phrase: *φοβ. τὸν θεόν* denoting *that* fear of God, of which the *one* true God is the object). These sentiments he manifested, partly, by diligence in offering prayer and supplications to God, and, partly, by habitually performing acts of charity for the Israelites (*ὁ λαός*, the people of Israel [as in ver. 42; ch. xxvi. 17, 23; xxviii. 17]). Thus he resembled the centurion of Capernaum, who also loved the people of Israel, and built a synagogue for them with his own means (Lu. vii. 5.). Such generosity is a beautiful and touching trait of character, not merely in general, in an experienced soldier, but, in particular, in a Roman, when it appears in his intercourse with the Jews, who were subject to Rome, and were, commonly, a despised people.—The whole account allows us to assume that Cornelius, like many of his contemporaries, was dissatisfied with the pagan religion which he had inherited, and, as an inquirer, had turned to the faith of Israel, and to the knowledge and worship of the *one* true God. We are not surprised that he gained the esteem of all the Jews. Still, the narrative before us affords no grounds for assuming that he was a proselyte, in the strict sense of that term, as it is generally supposed (Grotius; Neander and others); for he is regarded in the whole course of the narrative (ver. 28; ch. xi. 1) as being, in a legal and social respect, nothing but a heathen. He had simply turned, in an entirely voluntary manner, to Judaism, with respect to his mode of thinking and his domestic worship, without attaching himself to it outwardly by any decisive act.

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[1] Ver. 1. *ἦν* [*text. rec.*] after *τις* is omitted in all the principal MSS. [A. B. C. E. G., and Cod. Sin.], and was only inserted by those who did not perceive that *εἶδεν*, in ver. 3, is the verb belonging to ver. 1 and 2. [Omitted by Lach. Tisch. and Alf., as well as *τε* in ver. 2 after *ποιῶν*, which occurs in G. but not in A. B. C. E. Cod. Sin. etc.—Tr.]

[2] Ver. 3. The reading *ὡσεὶ περί* is found, it is true, in A. B. C. E., and has been preferred by Lachmann, but *ὡσει* without *περί* is attested by G., as well as by Chrysostom and Oecumenius; *περί* is by no means necessary, and is probably an interpolation. [*περὶ* is omitted in *text. rec.;* Alf. reads *ὡσεὶ περὶ* with A. B. C. E. The reading in Cod. Sin. is *ὡς* (corrected by a later hand: *ὡσει*) *περί.* De Wette and Meyer regard *περί* as a gloss.—Tr.]

[3] Ver. 4. [In place of *ἐνώπιον* after *μνημ.*, as in *text. rec.* and C. E. G., Lach., Tisch. and Alf. with A. B. read *ἔμπροσθεν*, the less usual word. The latter is also the reading of Cod. Sin.—The words *εἰς μνημόσυν.* were originally omitted in Cod. Sin., but added by a later hand.—Tr.]

[4] Ver. 5. The insertion of *τινα* after *Σίμωνα*, is better attested than the omission [in *text. rec.*] of the word. It is found not only in A. B. C., but also in many ancient versions [Syr. Vulg.]; it probably seemed [to copyists] to be inappropriately employed in the case of the apostle who was so widely known. [Adopted by Lach. Tisch. and Alf., but omitted in Cod. Sin. —Tr.]

[5] Ver. 6. The concluding words: *οὗτος λαλήσει σοι, τί σε δεῖ ποιεῖν*, in *text. rec.* [from Erasmus], are undoubtedly spurious. They are wanting in all the MSS. of the first rank [A. B. C. E. G. and Cod. Sin.] and in ancient versions, and were derived from ver. 32 below, and ch. ix. 6. [Omitted by Lachm. Tisch. and Alf. and also in Cod. Amiatinus of the Vulg., although inserted in the usual printed text of the latter.—Tr.]

[6] Ver. 7. [The *text. rec.* after *λαλῶν* reads *τῷ Κορνηλίῳ* with G., for which *αὐτῷ* (adopted by Lach., Tisch., Stier and Th., Alf.) occurs in A. B. C. E. Cod. Sin. Syr. Vulg.—*αὐτοῦ* after *οἰκ.* of *text. rec.* and G. is omitted in A. B. C. E. Cod. Sin., and by Lach. Tisch. and Alf.—Tr.]

VER. 3–6. **He saw in a vision - - an angel of God.**—The angel appeared to him about the ninth hour (3 o'clock, P. M. [see above, ii. 14, 15. c.]), or the third hour of prayer, which the devout pagan probably observed of his own accord, in company with the Jews. He then saw **in a vision** (that is, by an internal process, of which God was the author, but, in other respects, *distinctly*, *φανερῶς*, not by a deception of the senses) an angel of God, who entered the chamber, and addressed him by name. [“The popular idea of winged angels is derived from the cherubim, (Exod. xxv. 20) and seraphim (Isai. vi. 2) but is never suggested by any of the narratives of angelic visits to this world and its inhabitants.” J. A. Alexander, *ad loc.*)—TR.]. Cornelius looks up, gazes attentively at the form before him, is alarmed by the unexpected and dazzling [ver. 30] appearance, and replies to the address by respectfully asking a question. The angel informs him that his prayers and alms were always remembered before God (*ἀνέβησαν εἰς μνημόσυνον*—[*i. e.*] *γενησόμεναι μνημόσυνον* [comp. the word in Matth. xxvi. 13], that is: ‘they have ascended to heaven, like the smoke of the sacrifices, so that they *remind* God of thee.’). [See below, DOCTR. and ETH. No. 3.—TR.].—And now Cornelius is commanded to send to Joppa [see EXEG. note on ch. ix. 36], for Peter, in order that the latter may conduct him onward in the way of salvation. (The term *Σίμωνά τινα* is used, as the apostle was yet unknown to the Roman). The house, and the man whose guest the apostle is (*ξενίζεται*, *hospitatur*), are indicated with sufficient precision. [“*παρὰ θαλάσσαν*, on account of his business, for which water was needed. (de Wette).—TR.]

VER. 7, 8. **He called two**, etc.—Cornelius without delay obeys the instructions which he had received, and calls two of his **servants** (*οἰκέτης*, generally a more honorable appellation than *δοῦλος*) who, as belonging to his *οἶκος*, feared God, ver. 2, and also a devout soldier (*εὐσεβής*, see, above, ver. 2), selecting them from the whole number of his personal attendants (as orderly officers). He communicates to them without reserve (*ἅπαντα*) all that referred to the appearance which he had seen, and sends them with the necessary instructions to Joppa.

DOCTRINAL AND ETHICAL.

1. That all the circumstances connected with this conversion of the first pagan, were controlled and shaped exclusively by divine Providence, is apparent from the fact (without referring to others) that Cornelius was brought into contact, not with the evangelist Philip, who was much nearer to him (since he undoubtedly resided already at the time in Cæsarea, according to ch. viii. 40, compared with ch. xxi. 8), but with Peter, who was *not* on the spot. It was so ordered, that the first pagan should be baptized and received into the Church, not by an ordinary member of the church, [see above, DOCTR. and ETH. No. 3, on ix. 10–19.—TR.], nor by an evangelist like Philip, but by one of the Twelve themselves, and, indeed, by that one, who had, by his words and deeds, become the most prominent of their number.

2. The *angel* who appeared to Cornelius, was not appointed to be himself the agent of the conversion of the latter, but was simply commissioned, as a messenger from heaven, to convey the command of God, that Peter should be called It was, accordingly, Peter who first proclaimed the Gospel to him, and received him into the church of Christ. According to the decree of God and the method which He established, repentance and the remission of sins were to be *preached* to all nations in the name of Jesus, so that it is the *Word* of the Gospel, and, indeed, the word to which *men* bear witness, that is the appointed means of salvation. No case ever occurred in which an angel was sent for the purpose of converting a soul, and no man should ever allow his faith to be dependent on such an extraordinary appearance from the higher world.

3. A high value is attributed to the *prayers and alms* of Cornelius, not only in the description of his character furnished by the historian, but also in the message of the angel. The first place is assigned by Luke, ver. 2, to the alms, but by the angel, ver. 4, to the prayers, since God first looks at the heart. The message of the angel, indeed, connects this revelation of God, which will lead to the salvation of the Roman, with those devout works. Does this fact imply a meritoriousness of works, a *meritum ex congruo*, according to the Romish view? [According to the Scholastics, who follow Thomas Aquinas, a work acquires *meritum ex* or *de congruo* (*meritum congrui*), when it proceeds from the free will of man, but *meritum ex condigno*, when it is wrought by the grace of the Holy Spirit. The former—they explain—is not *meritoriousness* in an absolute sense, but there is a certain *congruitas* or *suitableness* in the divine recognition and recompense which it receives, and by which, ultimately, salvation is merited. (CHEMN. *Exam. Conc. Trid.* I. Loc. IX. § 1. p. 179. Berlin. 1861).—TR.]. We answer in the negative, for the following reasons: (*a*) These works, viewed as *external* works, have no value of their own, but derive it from the devoutness of the heart, from which they proceed as their source; (*b*) Even the fear of God, from which the good deeds performed by Cornelius for the people of God, like his diligent prayers, proceeded, depended for its own existence on the

grace and the revelation of God under the old covenant, which came to meet him, and had already sought him from afar. [“*Nihil enim precibus consequi potuit quin fides præcederet, quæ sola nobis ad orandum januam aperit.*” (CALVIN, *ad loc.*) —TR.] It was with the susceptibility of Cornelius for the truth, and with his faithful application of the knowledge which had hitherto been imparted to him, that God was well pleased. He who is faithful in that which is least, will be intrusted with that which is much. Cornelius demonstrates this faithfulness—this carefulness in rendering obedience—by his immediate compliance with the instructions which he had received, ver. 7

HOMILETICAL AND PRACTICAL.

See below, (ver. 9–23.)

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§ II. *Before the message reaches Peter, God commands him, in a symbolical manner, during a trance, not to consider any thing as unclean which He has cleansed. The messengers of Cornelius arrive immediately afterwards, and communicate his invitation to Peter.*

CHAPTER X. 9–23*a*.

9 [But] On the morrow [next day], as they [those][1] went on their journey, and
drew nigh unto the city, Peter went up upon the housetop to pray about the sixth
10 hour: *And he became very [*om.* very] hungry, and would have eaten [wished to
eat]; but while they[2] made ready [for him], he fell into a trance [a trance came
11 upon him][3], *And saw [he sees] heaven opened, and a certain vessel descending unto
him [*om.* unto him][4], as it had been [as] a great sheet [large linen cloth] knit [tied][5]
12 at the four corners [at the four ends], and let down to [upon] the earth: *Wherein
were all manner of [were all] fourfooted beasts of the earth, and wild beasts, and creeping things [fourfooted and creeping beasts of the earth][6], and fowls of the air [birds
13, 14 of heaven]. *And there came a voice to him, Rise, Peter; kill, and eat. *But
Peter said, Not so, [By no means, O] Lord; for I have never eaten any thing that
15 is [*om.* that is] common or [and][7] unclean. *And the voice *spake* unto him again
the second time [And again spake the second time a voice unto him], What God
16 hath cleansed, *that* call [make] not thou common. *This was done [happened]
thrice: and the vessel was received [taken] up again [up immediately][8] into
17 heaven. *Now while Peter doubted [was uncertain] in himself[9] what this vision
which he had seen should mean [might be], behold[10], the men which [who] were
sent from [by] Cornelius had made inquiry for Simon's house, and stood before the
18 gate [at the door], *And called, and asked whether Simon, which [who] was
19 surnamed Peter, were [*om.* were] lodged there. *[But] While Peter thought [was
reflecting][11] on the vision, the Spirit said unto him, Behold, three [*om.* three][12]
20 men seek thee. *Arise therefore [But (ἀλλὰ) arise], and get thee [go] down,
21 and go with them, doubting nothing: for[13] I have sent them. *Then Peter went
down to the men which were sent unto him from Cornelius; and said [Then Peter
went down and said to the men][14], Behold, I am he whom ye seek: what *is* the
22 cause wherefore [for which] ye are come? *And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by [received a divine command from] a
holy angel to send for thee into [to] his house, and to hear words of [from] thee.
23*a*. *Then called he them in, and lodged *them*.

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[1] Ver. 9. ἐκείνων [*text. rec.*] in B. C. Vulg. and some fathers was exchanged for αὐτῶν [of A. E. G. and Cod. Sin.], which seemed to be a more appropriate reference to the persons who had just been mentioned; but the former should be preferred with Tischendorf [Lach. and Alf.].

[2] Ver. 10. a. Here, on the contrary, αὐτῶν is far better attested [A. B. C. E. Cod. Sin. Lach. Tisch. Alf.] than ἐκείνων [of *text. rec.* with G.].

[3] Ver. 10. b. ἐγένετο in A. B. C. [and Con. Sin.] is recommended by Griesbach, and adopted by Lach. and Tisch. [and Alf.]; it was [doubtless the original reading, but was] exchanged for ἐπέπεσεν [of E. G. and *text. rec.*], which seemed to be better suited both to ἔκστασις and the preposition ἐπί, as well as to the conception of an overpowering influence exerted from above. [Meyer prefers ἐπέπ.—TR.]

[4] Ver. 11. a. The reading ἐπ᾽ αὐτόν [*text. rec.*] after καταβαῖνον occurs only in G. and is wanting in the most important MSS. [A. B. E. Cod. Sin.], and in many ancient versions [Syr. Vulg.]; it is, without doubt, spurious. [Omitted by Lach. Tisch. and Alf.—TR.]

[5] Ver. 11. b. The words δεδεμένον καὶ [*text. rec.*] are wanting in some MSS. [A. B. Cod. Sin. and Vulg., but found in G.], hence Lachm., and, at an earlier period, Tisch. cancelled them. But they were probably omitted in conformity to ch. xi

5, where no various reading exists, while, in this verse, they are genuine. [Alford is doubtful, and inserts the words in the text, but in brackets.—Tr.]

[6] Ver. 12. The position of τῆς γῆς after ἑρπετά [as in A. B. C. E. Cod. Sin Syr. Vulg.] is most fully attested. [It is adopted by Lach., Tisch., and Alf.—The words: καὶ τὰ θηρία, of *text. rec.* and G., are omitted by Lach. Tisch. and Alf., (as an addition from ch. xi. 6,) in conformity to A. B. E. Cod. Sin. Vulg.—Tr.]

[7] Ver. 14. καὶ, in place of ἤ [which occurs in C. D. E. G. and *text. rec.*] is found in A. B. [and Cod. Sin.] and in a number of ancient versions and fathers, and is, therefore, preferred by Lach. and Tisch. [and Alf.].

[8] Ver. 16. εὐθύς, in place of πάλιν [of G. and *text. rec.*], is most fully sustained [A. B. C. E. Cod. Sin. Vulg.], and would not have been substituted for the more obvious πάλιν [if it had not been the original reading], while the reverse could easily occur. [εὐθυς in Lach. Tisch. and Alf.].

[9] Ver. 17. a. Bornemann has inserted ἐγένετο after ἑαυτῷ, although it is supported by only *one* MS., D., and is altogether superfluous. [Omitted by other editors, in accordance with Cod. Sin. etc.—Tr.]

[10] Ver. 17. b. καί before ἰδού is omitted by Lachmann, in conformity to A. B. [and Cod. Sin.], as well as some minuscules and versions; but if it was originally written, it may have appeared [to copyists] to be unnececessary. [Found in C. D. E. G. and adopted by Tisch. and Alf.—Tr.]

[11] Ver. 19. a. The compound διενθυμ. [adopted by Lach. Tisch. Stier, etc. Alf.] is most satisfactorily attested [A. B. C. D E. G. Cod. Sin.], and is to be preferred to the more simple form ἐνθυμ. (*text. rec.*).

[12] Ver. 19. b. τρεῖς (ch. xi. 11) is, indeed, supported by some important MSS. [A. C. E. Cod. Sin. Vulg., and adopted by Lachm.]; still, it is, without doubt, a later addition, [omitted in D. G. H.]; this view is confirmed by the fact that B. has δύο; see ver. 7. [Omitted by Tisch. and Alf.—Tr.]

[13] Ver. 20. ὅτι is found in all the authorities [A. B. C. D. E. H. Cod. Sin.,] except a single one, G., which reads διότι [ὅτι in Lach. Tisch. and Alf.—Tr.]

[14] Ver. 21. A single uncial MS., H., and some minuscules and fathers, insert, after τοὺς ἄνδρας, the following: τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορνηλίου πρὸς αὐτόν; but these words [inserted in *text. rec.*] occur with many variations, and are assuredly a later addition. [Omitted in A. B. C. D. E. G. Cod. Sin. Vulg., and by later critics generally; "an explanatory interpolation, ver. 21 beginning an ecclesiastical portion" (Alf.), and evidently transferred from ver. 17.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 9. *a.* **On the morrow** [next day].—Cesarea was, according to the statement of Edrisi (Winer: *Realw.*), thirty Roman miles distant from Joppa, that is, about six [German] geographical miles. [One Roman mile = 1,000 paces = 5,000 Roman feet = 8 stadia = 4,800 Greek feet = 1/5 [German] geographical mile. Seventy-five Roman miles were equal to one degree." von Raumer: *Palæstina*, p. 21.—Tr.].—The whole distance [nearly 35 miles, according to some authorities] was, consequently, a long day's journey. The messengers of the Roman, (to whom the angel appeared about 3 o'clock, P. M.), departed immediately afterwards, as we may infer from ver. 7, or, at least, in the evening of the same day; they reached the vicinity of the city on the next day about the sixth hour, ver. 9, that is, at 12 o'clock, or noon, when Peter went on the housetop, and saw the vision. On their return, when Peter accompanied them, they again spent more than one day on their journey, ver. 23, 24.

b. **Peter went up upon the housetop to pray.**—Luther's translation of δῶμα is *Söller* [from the Latin, *solarium*, a sunny place (Heyse).—Tr.], and other interpreters have also supposed the word to be [here] synonymous with ὑπερῷον; but Luke would have employed this word here as well as elsewhere, if he had meant an upper *chamber*. Δῶμα properly signifies the *house*, or a part of it; it is true that it never denotes the *roof*, when it stands alone, but the phraseology ἐπὶ τ. δ. indicates that the roof is meant. And, indeed, the vision in which Peter saw the heaven opened, and a certain object descending from heaven, clearly shows that he was in the open air, that is, on the flat roof of the dwelling, whither many persons repaired, who desired to perform their religious exercises in retirement. It was to this spot that the apostle ascended, in order to offer prayer, when the sixth hour—one of the three times appointed for daily prayer—had arrived. We can easily understand that at this hour Peter should experience hunger; but while the inmates (αὐτῶν), the family or domestics of the tanner Simon, were preparing the food, the ἔκστασις occurred.

Ver. 10–12. **He fell into a trance.**—During this trance, which transported him suddenly, and with irresistible power (ἐπ' αὐτόν), he saw, heard, and answered,—but all occurred in a state in which his ordinary consciousness, and his perception of the material world around him, were suspended, and his soul was susceptible only of a view of the appearance which God granted to him. He sees heaven opened, and a vessel resembling a large linen cloth descending, which was tied at the four ends, and by these lowered down. We are thus led to conceive that this vessel was held fast above by the four corners, and let down in such a manner that Peter, in the ecstatic state of his soul, could gaze into it, and observe its entire contents, namely, all four-footed and creeping animals of the earth, and birds of the air. And here we are not, with Kuinoel, to explain πάντα as equivalent to "varii generis (animalia)," but as denoting precisely *the whole number of animals*. The objection that this view of the case would involve a manifest impossibility, is of no weight, since the whole refers to a vision, and not to an objective appearance: *prospectum hunc humano modo non debemus metiri, quia ecstasis Petro alios oculos dabat.* (Calvin). All animals are meant except fishes, which could not well be exhibited in the dry cloth [the word ϑῦσον ver. 13 implying that all the animals are alive (Meyer).—Tr.]. The assumption of some interpreters (Kuinoel, and others) that the animals were exclusively those which were Levitically unclean, is altogether arbitrary, and in opposition to the universal character of πάντα with the article.

Ver. 13–16. **Rise; kill, and eat.**—The word ἀναστάς does not necessarily imply that Peter *lay* during the trance, or was on his knees, as, possibly, while he had been engaged in prayer, but is simply a summons to perform an act. The exhortation that he should **kill** (ϑύω does not here signify *to sacrifice*) **and eat**, refers primarily to his hunger at the moment, but it also gives him the privilege of taking at his pleasure, without carefully distinguishing between Levitically clean and unclean animals. But Peter declines very decidedly, ver. 14, to do such an act, and appeals to his strict observance of the precepts referring to this subject (comp. Lev. ch. xi, ver 4, 13, 23). The term of address, κύριε, is respect ful, but as little presupposes that Christ speaks with him, as does the question of Saul: τίς εἰ, κύριε, ch. ix. 5. When the voice was heard the second time, it said: What God hath cleansed (made clean, declared to be clean) that call not *thou* (the antithesis is: the great God) common, (that is, Do not declare it to be unclean and profane, nor treat it as such). ["The declarative sense of these verbs is Hebraistic; comp. טִמֵּא, טִהֵר, Lev. xiii. 3, 6." (de Wette).—Tr.]. After the offer had been made thrice, (ἐπὶ τρίς, *i. e.*, unto the third time), the vessel was immediately taken up to heaven. The aorist ἀνελήφθη, and also εὐθύς, inform us that the removal was rapid, whereas the descent occurred slowly and perceptibly, ver. 11.

Ver. 17, 18. **Now while Peter doubted in himself.**—The apostle did not at once clearly perceive the meaning which the vision was designed to convey to him; he was in doubt (διηπόρει), and for some time seriously reflected on it (διενθυμουμένου, ver. 19). But an actual occurrence furnished him with the solution of the mystery, when the call to proceed to the pagan Cornelius reached him. The revelation granted to him referred not only directly to articles of food, (and to the act of partaking without scruple, in company with heathens, of such food as they would prepare for him), but also to these heathens themselves; God had cleansed them, and Peter was taught that, in consequence of it, he should not regard them as unclean and profane, nor avoid them as unholy persons. The animals which had been exhibited to him, were symbols of human beings, and, indeed, of all mankind, in so far as all the animals of the earth had been placed before his eyes. Hence the distinction between the clean and the unclean among men (according to the Levitical standard), that is to say, between Jews and Gentiles, was now to be brought to an end by God's own cleansing interposition. The words ἐν ἑαυτῷ before διηπόρει, at the same time, imply that Peter is now no longer in an ecstatic state, but has *come to himself*, that is, he is restored to the regular and ordinary state both of consciousness in general, and also of self-consciousness.

Ver. 19–21. **Behold,—men seek thee.**—Peter was still absorbed in deep meditation on the meaning of the vision, when the messengers of Cornelius were already standing before the gate of the house and inquiring for him. ["ἐπὶ τ. πυλ., *at the gate*, see xii. 13; xiv. 13; only palaces had portals or vestibules, Matth. xxvi. 71." (de Wette).—Tr.]. He did not hear the voices of the strangers, but the Spirit of Christ informed him by an internal communication, that men were present who sought him; he is commanded to go down and unhesitatingly accompany them on their journey, since they had been sent by the Lord himself. ["ἐγώ, ver. 20, emphatically; Chrysostom very properly here calls attention to the κύριον (adj.) and the ἐξουσία of the Spirit." (Meyer.)—Tr.]. If we should assume that while Peter was on the roof, he heard the call of the men, and had seen and recognized them as pagans, and should add other imaginary details (as Neander does [*Hist. of the Planting*, etc. Vol. I. Sect. II. *ad. loc.*]), we would do violence to the narrative, which traces the whole to supernatural and not to natural causes. Two flights of stairs usually conducted to the roof, one in the interior of the house, and one on the street; Peter probably chose the latter, and, after presenting himself to the men, inquired respecting the object of their visit.

Ver. 22, 23. **And they said.**—The description which the messengers of Cornelius give of their master, when they reply, is worthy of notice, as peculiarly appropriate when proceeding from them. Instead of εὐσεβής, ver. 2, we now have δίκαιος, a term descriptive precisely of that trait of character, with which the dependants of the man would be best acquainted from experience. And when they state that the centurion enjoyed the esteem of all the Jews, the mention of this fact was eminently judicious, both in reference to themselves, who were pagans, it is true, but doubtless were favorably inclined to the Israelites, and also in reference to Peter, to whom they thus intended to recommend their master. The term χρηματίζομαι, which, in the language of heathens, was applied to oracles and other sayings of the gods, is also well suited to the circumstances, without having precisely a profane sound, when it occurs in the language of the New Testament. [In the Sept. in the sense of *divinum responsum do, oraculum edo. loquor, e. g.*, Jer. xxvi. 2; xxx. 2; Job xl. 3 (Engl. ver. 8), etc. (Schleusner: *Lexic. in* LXX.).—In the N. T. Matth. ii. 12; Hebr. viii. 5, etc. See Rob. *Lex. N. T. ad verb.*—Tr.]. The full explanation, moreover, which is connected with μεταπέμψασθαι, (and is designed indirectly to excuse Cornelius for not taking the trouble to come to Peter himself, but rather expecting the latter to seek him), corresponds fully to the situation.—Peter is himself a guest in this house, but he now introduces others, who are also lodged. The circumstance that he invites them as guests, before he journeys with them, is already a result of the revelation which had been granted to him.

DOCTRINAL AND ETHICAL.

1. The revelation which Peter received in a vision, while he was in an ecstatic state, refers to missions among heathens. It was not specially intended to announce the abrogation of the Levitical laws of purification in favor of Judæo-Christians; this view is contradicted by the whole historical connection in which the narrative stands, and by the nature of the causes and their results which it describes. Its immediate purpose was to remove positively and forever, by virtue of a divine decision, all scruples from the mind of Peter (comp. ver. 20, μηδὲν διακρινόμενος), which might prevent him from establishing direct communications with Gentiles with a view to the preaching of the Gospel. For the conversion of Cornelius, which was at hand, by no means constituted the exclusive object of this communication, which was rather intended to establish a certain *principle*. The apostles could never have doubted, in view of the prophecies of the Old Testament, and the express commands and promises of Jesus, that pagans would be converted and enter into the kingdom of Christ, and, indeed, Peter himself already intimates the conversion of the Gentiles, in his address, ch. ii. 39, and sub-

sequently, ch. iii. 25, 26. But of the fact that heathens could be *directly* admitted into the church of Christ, the apostles had, as far as it appears, at this time no conception. They supposed, on the contrary, as we cannot doubt, that Gentiles could become Christians only on the condition that they previously united with the people of Israel, that is, that they would become incorporated with the people of God by circumcision, and thus subject themselves to the Levitical laws and the entire Mosaic system. It was precisely this prejudice which needed a refutation, and which also received it by means of a divine revelation. The main import of this vision was, accordingly, no other than the following: 'What God hath cleansed, *that* call not thou common.' (ver. 15). The many animals which Peter was permitted to see in the vision, were unquestionably lowered down from heaven, and yet only that which is clean and good can descend from heaven. We have here a symbol of those pagans whom God himself has cleansed by the operations of his grace, and placed in an acceptable state. The truth communicated by the vision refers primarily to the souls of pagans: this evidently appears, partly, from the language of Peter in ver. 28 ff.,—partly, from the concluding verses of the present chapter (according to which the Holy Ghost was poured out upon the Gentiles in the house of Cornelius, and their baptism occurred only after this act of God had been performed)—partly, from the course of argument adopted by Peter in ch. xi. 15–17—and, partly, from a later reference of the same apostle to this fact in ch. xv. 8 ff. (where Peter declares that God bore witness in favor of these heathen persons by giving them the Holy Ghost, without making any difference whatever between them and Israelites, inasmuch as he purified their hearts by faith, *καϑαρίσας*, comp. with *ἃ ὁ ϑεὸς ἐκαϑάρισε*, of x. 15.). But the vision, nevertheless, referred, at the same time, to the Levitical laws respecting meats and purification, although only in so far as it was necessary for the purpose of removing the scruples of conscience of devout Judæo-Christians with regard to social intercourse with devout heathens, and to the partaking of their food. The divine communication purported only, as it is obvious, that, for the sake of those persons whom God had cleansed, their articles of food should not be regarded as unclean, but it did not declare that, with respect to the people of Israel themselves, and even with respect to converted Israelites, the Mosaic laws in general, referring to meats, should at once be abolished. But in any case in which God himself, the Holy One, has interposed with a cleansing influence, and declared that any object is well pleasing to him, man is not allowed to regard such object as still unclean and profane, or believe it to be a duty to avoid it altogether, and, for God's sake, withdraw from it.

2. The *Spirit*, ver. 19, 20, furnished the apostle with the interpretation of the mysterious appearance, by applying it practically to the men sent by Cornelius, who at that moment arrived with their message. The Spirit spoke to Peter, as previously to Philip (viii. 29), by an internal revelation and impulse. But when the Spirit says: 'I have sent these men,' he speaks not in *His* name, but in the name of God, who had, by his angel, commanded Cornelius to send messengers to Joppa.

HOMILETICAL AND PRACTICAL.

VER. 1. **There was a certain man in Cesarea.**—The subject hitherto had been the founding of the Church in Judea, Galilee and Samaria, which was accomplished at first amid the baptism of fire of the Holy Ghost, and then amid the bloody baptism of martyrdom. This Church had enjoyed peace during a certain period, and now the second part of the great work assigned to it—the conversion of the Gentiles—was to begin. (K. H. Rieger).—Peter, who had first preached 'the word of reconciliation' [2 Cor. v. 19] to Israel, on the morning of the day of Pentecost, is now appointed by the Lord to proclaim salvation in Christ to the first fruits of the Gentiles in the house of Cornelius. (Leonh. and Sp.).—**A centurion.**—The common saying does not always apply: *Nulla fides pietasque viris, qui castra sequuntur.* The military profession in itself, and the fear of God, are not antagonistic, since the former is not against the rules established by Christ, but rather maintains internal peace, and protects against external aggression. But how little the soldiers of our day, in general, resemble the centurion! He was devout, and feared God, but they are often ungodly and unbelieving. He gave alms, but they often rob and plunder; he prayed always, but they utter such curses that heaven and earth might tremble. (Starke).—Cornelius, a Roman by birth and education, had, nevertheless, no heart for the gods of Rome; he was one of the children of Japheth, who, in the conquered tents of Shem, are themselves conquered by the God of Shem. (Besser).—A heathen, a Roman, a soldier, a centurion—all barriers, apparently, against divine grace, but it penetrated through them all.

VER. 2. **A devout man, and one that feared God with all his house.**—A house receives its greatest ornament, when the head and all the members of the family alike know and fear God, and when the former diligently instructs and encourages the latter. Gen. xviii. 19. (Starke).—**Gave much alms - - - praying to God.**—There may have possibly been some dependence on works here; still, this man honestly endeavored to depart from unrighteousness, to serve God actively according to the measure of his knowledge (alms), and to make progress in the attainment of salvation (prayer). It would be wrong to reject the works of such people unconditionally, and put them on the same level with coarse pharisaic minds. We should indeed admonish them not to be satisfied with the mere effort to cease to do evil and learn to do well, since it is only by grace that God forgives sin and bestows salvation, but we should also take care that we do not reject the right use of the law, in as far as it is our schoolmaster to bring us to Christ [Gal. iii. 24], and still constitutes a rule of life even for believers. [From Ap. Past.].

VER. 3. **About the ninth hour of the day, an angel of God.**—It was the hour of evening prayer. Hours of prayer are truly hours of grace, when the angels of God are most of all prompt in coming.

VER. 4. **Thy prayers and thine alms are come up.**—Nothing ascends to God as a sweet savour, except that which came from him, was wrought by him, and was done for his sake. Phil. ii. 13. (Quesnel).—*The acceptable sacrifices of the new covenant:* I. The prayer of faith; II. The alms of love.

VER. 5. **Send - - - to Joppa, and call for - - - Simon.**—Not the angels, but the ordinary ministers of the word are the agents by whom we are conducted to regeneration and to faith. The good angels do not despise God's ordinance and servants, but direct men to seek them, and adhere to them; he who turns others away from them is not a good angel and messenger. (Starke).—The circumstance that Cornelius is commanded to call Peter, and that Peter is thus required to go to him, shows the more clearly that Cornelius did not turn to Judaism, but that the kingdom of God was turning to the Gentiles. (Rieger).—Unto every one that hath shall be given, and he shall have abundance [Mt. xxv. 29]. We could wish that such would be the experience of many a respectable family of our own times, in which religion, but yet no vital Christianity is found, and wherein there dwell the fear of God and integrity, but not yet grace and peace in Christ Jesus.

VER. 6. **He lodgeth with - - - a tanner.**—The house of a tanner could adequately provide for Peter, but his present pretended successor [in Rome] would scarcely deem a palace sufficient. (Rieger).

VER. 7, 8. **Called two of his servants - - - declared all these things unto them - - - sent them.**—Cornelius owed it to his devout and affectionate mode of governing his household, that he was now not at a loss for persons whom he could trust on such an occasion. What a becoming confidential intercourse the fear of God can establish in a family! The greatest lord cannot secure the respect and love which the head of a family acquires, who devoutly rules his house. Even if this fact is not observed on ordinary occasions, it will be revealed in critical times. (Rieger).

VER. 9. **Peter went up upon the housetop to pray.**—When thou prayest, enter into thy closet [Mt. vi. 6]: I. That thou mayest not seek the praise of men; II. That thou mayest enjoy the blessing which solitude affords.—**About the sixth hour.**—It was the quiet, dreamy hour, of which the ancients said: "Pan sleeps." But the living God, who keepeth Israel, neither slumbers nor sleeps at this hour, but watches over his people, and listens to their prayer. And a faithful servant of God can be wakeful in spirit even at this hour, and watch unto prayer [1 Pet. iv. 7].—The sixth hour, the mid-day hour of prayer, not only of the Jews, but also of the primitive Christians.—*Fixed hours of prayer* may lead to an abuse, if we regard prayer *at any other time* as superfluous, and begin to observe those hours only as a matter of custom; but when they are wisely employed, they bring a rich blessing with them; they remind us, when the clock strikes, of the duty of prayer, which we are apt to forget, and the thought: 'Many are now praying with me,' adds to the fervor of the devotions of the individual.—*Prayer, the heavenly attendant of the Christian during the whole day:* I. In the morning; II. At noon; III. In the evening [Ps. lv. 17].

VER. 10. **He became very hungry.**—We enjoy the temporal gifts of God in a proper manner, only when we have previously, like Peter, in faith opened the mouth in prayer to God; while we thus partake of them, we taste and see that the Lord is good [Ps. xxxiv. 8]. Our God is, and ever remains, our best host. (Ap. Past.).—**While they made ready, he fell into a trance.**—The wants of the body must remain silent, when a revelation from heaven is given. Thus, about the same hour of noon, when the disciples brought food to Jesus, as he sat at Jacob's well, he said: "My meat is to do the will of him that sent me, etc." [John iv. 6, 8, 34], and Paul says: "I am instructed both to be full and to be hungry." Phil. iv. 12.

VER. 11–13. **And saw heaven opened.**—This vision was intended to teach the apostle that heathens also should be partakers of the grace of the gospel. The Lord had, it is true, commanded his apostles, already at his ascension, to go into all the world, and make disciples of all nations; but the old prejudice that the Jews enjoyed the preference, and that pagans could attain to baptism only through circumcision, and to Christianity only through Judaism, was so deeply rooted in the heart of Peter, that a special revelation was needed, in order to remove it. (From Ap. Past.).—**Kill, and eat.**—If we desire to "eat," that is, to enjoy the pleasures which our office affords, we must not refuse to "kill," that is, to endure those things that are burdensome to flesh and blood. First, work, then enjoyment; first, repentance, then grace. (From Ap. Past.).

VER. 14. **But Peter said, Not so, Lord.**—The same Peter who, on a previous occasion [John xiii. 6 ff.], would not consent that the Lord should wash his sinful servant's feet, cannot even now believe that He is able to cleanse that which was unclean according to Jewish principles. On both occasions, the same doubts appear respecting the condescension of divine love, and the all-sufficiency of divine grace.—The best persons are often so much attached to externals and to ceremonies, that they do not at once abandon them, even when they receive a divine command. (Starke).—Nevertheless, the Christian should watch over his heart, as the Jew watches over his mouth! Let nothing that is unclean, enter into it. (Quesnel).

VER. 15. **What God hath cleansed, that call not thou common.**—These words, I. Rebuke that *legal timidity*, which regards much as unclean in nature, in social life, in art and science, that God, nevertheless, designs to sanctify by his Spirit, and render useful in his kingdom. II. They rebuke that *pride*, and that *carnal delicateness*, which, either haughtily or effeminately, avoid all contact with sinners, and all condescension to the weak, who are, nevertheless, included in the mercy of God, and are also to be prepared for his kingdom.—What God hath cleansed, that call not thou common; but, again, call not that clean, which is common in the eyes of God!—Although the distinction which God had made, in the ceremonial law, between things clean and unclean, has been abolished, so that in the new covenant all things are pure to the pure [Tit. i. 15], the distinction which God has made in the moral law between things clean and unclean, nevertheless remains in force. We are not permitted to call light darkness, but, at the same time, we are not permitted to call darkness light. A pastor especially, should manifest a holy zeal against all that is unclean, whether it be found in himself or in others. Even the converted are to be thus addressed: 'Touch not any unclean thing; lay apart all filthiness [Jam. i. 21]; let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.' [2 Cor. vii. 1]. (Ap. Past.).

Ver. 16. **This was done thrice.**—What manifold means God must employ, before his servants fully understand him! So, too, the servants of Christ must persevere in teaching and exhorting, and not grow weary of the frequent repetition of the same truth. It is even yet necessary that the vision of Peter should continually be presented to us anew, for doctrine, for reproof, for comfort and exhortation.—*The sheet knit at the four corners*, or, 'God hath concluded all in unbelief, that he might have mercy upon all' [Rom. xi. 32].—All manner of beasts in Noah's ark, and all manner of beasts in the vessel descending from heaven—two majestic images of the universality of saving grace.—*What God hath cleansed, that call not thou common*—a royal manifesto of evangelical liberty and grace, directed, I. Against Jewish traditions; II. Against a Pharisaic pride of caste; III. Against the monkish flight from the world (contempt of marriage, etc.); IV. Against puritanical censoriousness.—*The vision of Peter on the housetop, a mirror for missions among the heathen*, showing, I. Their heavenly origin, ver. 11; II. Their vast field, ver. 12; III. The severe labor, ver. 13; IV. The doubts and difficulties attending them, ver. 14; V. The divine promise bestowed on them, ver. 15.

Ver. 17. **Now while Peter doubted in himself.**—We should neither accept nor reject any professed revelation of divine things, or inspiration, without due investigation. (Starke).—**Behold, the men - - - stood before the gate.**—The concurrence of internal suggestions and external events, often unfolds to us the will of God. (Rieger).

Ver. 18. **Called and asked**, etc.—So wisely does God direct and govern all things, that they call, who are themselves to be called; comp. Acts xvi. 9. (Starke).

Ver. 19, 20. **While Peter thought on the vision, the Spirit said unto him**, etc.—Light is given to him who is upright, and seeks God in simplicity of heart. (Quesn.).—**Doubting nothing.**—When the Spirit of God calls, we must promptly engage in labors from which our flesh and blood instinctively shrink. (Starke).

Ver. 21. **Behold, I am he whom ye seek.**—Thus speaks a faithful servant of Him, who himself says: 'If ye seek me with all the heart, I will be found of you.' [Jer. xxix. 13, 14].—And even if they are strangers, who call that servant, if their call is unwelcome, and if he is asked to go forth at night on a dangerous road, he does not delay, when the call is addressed to him in the name of the Lord.

Ver. 22. **They said, Cornelius the centurion, a just man**, etc.—The love with which these servants speak of their master, is an honorable testimony for them too, as well as for him.—**And to hear words of thee.**—Cornelius was to hear the *words* of Peter, not to see *miracles* wrought by him. The chief business of a pastor or teacher consists in preaching the *word*. (Ap. Past.).

Ver. 23. **Then called he them in.**—We ought to do good to them that have obtained like precious faith with us [2 Pet. i. 1]; and a bishop. especially, should be sober, of good behavior, and given to hospitality. 1 Tim. iii. 2. (Starke).

On the whole section.—*The best family government;* when it is, I. Founded on the fear of God (when the head of the family is an example for all its members); II. Administered in love (which frees every command from harshness, and every service from bitterness of feeling).—*The faithful head of a family;* he is, I. In the presence of God, a devout household priest; II. In the bosom of the family, an affectionate father; III. To those without, a generous host.—*The house that fears God, the abode of his blessing:* I. *Above* the house heaven is opened; prayers ascend, God's angels enter in; II. *In* the house dwell order and love; the same spirit in the old and the young, in those that rule, and those that obey; III. *From* the house a blessing proceeds; it confers temporal benefits, and affords an edifying example.—*The house of the pagan Cornelius, a model and a rebuke for many a Christian house.* I. In the former, the fear of God, and prayer—in the latter, life without God and prayer; II In the former, union and love among all the inmates—in the latter, coldness and indifference or strife and enmity; III. In the former, liberality and mercy—in the latter, avarice, or love of pleasure; IV. In the former, the Lord's angels of blessing, and the salvation of heaven—in the latter, a curse on the house, and temporal and eternal destruction.—*The messengers of Cornelius the centurion, standing at Peter's door*, or, Proud paganism humbly knocking at the gates of Christ's kingdom of grace: I. The great gulf which was to be passed—Roman pride, and Jewish prejudice; II. The heavenly power which opened the way—in the case of the centurion, the drawing of the Father to the Son [John vi. 44]; in the case of the apostle, the Spirit of truth who maketh free [John viii. 32; xvi. 13], and the constraining love of Christ [2 Cor. v. 14]; III. The happy meeting—the humble request of the messengers, and the kind reception given by Peter.—*The message sent from Cesarea to Joppa:* I. An evidence of the poverty of heathenism; II. An honorable testimonial for the Gospel; III. A glorious witness to the wonderful love and power of God, "who will have all men to be saved, etc." [1 Tim. ii. 4].—[*The religious character of Cornelius:* I. "A Centurion" (temporal occupations—their consistency with religion); II. A "devout man" (nature of devoutness—in the mind, heart, conscience, will, walk); III. "Feareth God" (fear of God—nature, origin, influence); IV. "With all his house" (family religion—how maintained); V. "Gave much alms to the people" (practical illustrations of a devout spirit—objects of benevolence); VI. "Praying to God always" (persevering prayer, the medium of communication with the source of life); VII. *What lacked he yet?* (Mt. xix. 20; Mark x. 21, "Jesus loved him"; Luke xviii. 22: "yet lackest thou one thing".) The subsequent narrative shows that the centurion yet lacked, externally, personal union with the church; internally, a knowledge of, and a living faith in, the crucified and exalted Redeemer.—TR.]

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§ III. *Peter accompanies the messengers to Cesarea, and, after being informed of the revelation which Cornelius had received, preaches the gospel of Jesus Christ in his house; and, as the Holy Ghost was immediately poured out upon the Gentile hearers, he at once directs that they should be baptized.*

CHAPTER X. 23b–48.

23b And [But] on the morrow [next day], Peter [he (*om.* Peter) arose and][1] went
away [forth] with them, and certain [of the] brethren from Joppa accompanied him.
24 *And the morrow [on the day] after they [he][2] entered into Cesarea. And Cornelius
waited for them, and had called together his kinsmen [relatives] and near [intimate]
25 friends. *And as Peter was coming in[3], Cornelius met him, and fell down at
26 his feet, and worshipped *him* [*om.* him]. *But Peter took [raised] him up, saying,
27 Stand up; I myself also am a man. *And as he talked with him [And amid friendly
28 converse], he went in, and found many that were [had] come together. *And he
[; and] said unto them, Ye know how that it is an unlawful thing [Ye know how unlawful
it is] for a man that is a Jew to keep company [to attach himself] or come [go]
unto one of another nation [unto a foreigner]; but God hath shewed me that I should
29 not call any man common or unclean. *Therefore [also, καὶ] came I *unto you* [*om.*
unto you] without gainsaying [objection], as soon as [when] I was sent for: I ask
30 therefore for what intent [on what account] ye have sent for me? *And Cornelius
said, Four days ago I was fasting[4] until this hour; and at the ninth hour I prayed in
my house, and, behold, a man stood before me in [a] bright clothing [garment],
31 *And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in
32 the sight of [are remembered before] God. *Send therefore to Joppa, and call hither
Simon, whose surname is Peter; he is lodged [lodges] in the house of *one* Simon a
tanner [of the tanner Simon] by the sea side [by the sea]: who, when he cometh,
33 shall [will] speak unto thee.[5] *Immediately therefore I sent to thee; and thou hast
well done that thou art [hast] come. Now therefore are we all here present before
34 God[6], to hear all things that are commanded thee of God [by the Lord][7]. *Then
Peter opened *his* mouth, and said, [:]
Of a truth [In truth] I perceive [comprehend] that God is no respecter of persons:
35 *But in every nation he that feareth him, and worketh righteousness, is accepted with
36 [acceptable to] him. *The word which[8] *God* [he] sent unto the children of Israel,
preaching peace by Jesus Christ: (he is Lord of all:) [*om. parenthetical marks.*]
37 *That word, *I say* [That] ye know, which was published [took place] throughout all
Judea, and began [beginning][9] from Galilee, after the baptism which John preached;
38 *How God anointed Jesus of Nazareth [Jesus of Nazareth, how God anointed him]
with the Holy Ghost and with power: who went about doing good, and healing all
39 that were oppressed of [overpowered by] the devil; for God was with him. *And we
are[10] witnesses of all things which he did both [*om.* both] in the land of the Jews, and
in Jerusalem; whom they slew and hanged on a tree [whom they also hanged
40 on the wood (cross) and slew]: *Him God raised up [on] the third day, and shewed
41 him openly [and made him manifest]; *Not to all the people, but unto witnesses
chosen before of God, *even* to us, who did eat and drink with him after he rose from
42 the dead. *And he commanded us to preach unto the people, and to testify that i
is he which [he himself who][11] was ordained of [appointed by] God *to be* the [a
43 Judge of quick [the living] and [the] dead. *To him [To this one] give all the pro-

phets witness, that through his name whosoever [every one who] believeth in him
shall receive remission of sins.
44 *While Peter yet spake these words, the Holy Ghost fell on all them which [all
45 who] heard the word [discourse]. *And they of the circumcision which believed
[And the believers who were of the circumcision] were astonished, [*here om.* were
astonished] as many as came with Peter, [were astonished,] because [*om.* because]
46 that on the Gentiles also was poured out the gift of the Holy Ghost. *For they
47 heard them speak with tongues, and magnify God. Then answered Peter, *Can any
man forbid [the] water, that these should not be baptized, which [who] have received the
48 Holy Ghost as well as we? *And he commanded them to be baptized in the name of
the Lord.[12] Then prayed [besought] they him to tarry certain [some] days.

EXEGETICAL AND CRITICAL.

Ver. 23*b*. On the morrow [next day, he (Peter) arose].—Peter waited until the next morning before he departed with the messengers of Cornelius, who, doubtless, needed some hours of repose. Six men, who belonged to the Christian congregation in Joppa, and whose precise number Luke afterwards states, in ch. xi. 12, voluntarily accompanied him; they were, possibly, encouraged by the apostle himself to do so. They accordingly constituted a small caravan of ten men. But they required more than one day in order to complete a journey of thirty Roman miles [see above, Exeg. ver. 9. *a.*—Tr.], and, consequently, did not reach Cesarea until the following day, that is, the fourth day (ver. 30) after the intimation which Cornelius had received from the angel.

Ver. 24. And Cornelius waited for them.—He could easily calculate that they would arrive on this day, and awaited, with deep interest and reverence, the appearance of the apostle with his own messengers (*αὐτούς*). He had, besides, in view of such a highly valued visit, which God had arranged, invited both his relatives and also certain intimate friends, all of whom, without doubt, entertained sentiments resembling his own, and were susceptible of religious impressions. The centurion could, therefore, truly say (ver. 33): 'We are present before God, whom we remember, and to whom we devoutly look up.'—

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[1] Ver. 23. The reading ὁ Πέτρος [*text. rec.*] after *ἀναστάς*, [before ἐξῆλθε], is but feebly supported [by E; without *ἀναστας*, by G. H. as in *text. rec.*]; the proper name was, without doubt, inserted here, merely because one of the ecclesiastical reading-lessons began at this place. [*ἀναστὰς*, omitted in *text. rec.*, is substituted by Lach. Tisch. and Alf. for ὁ Πέτ., in accordance with A. B. C. D. Vulg. and Cod. Sin.—*τῆς*, of *text. rec.* before Ἰόππης, is omitted by recent editors in accordance with A. B. C. D. E. G. Cod. Sin.—Tr.]

[2] Ver. 24. The singular *εἰςῆλθεν*, and the plural *εἰςῆλθον*, are, respectively, supported by authorities of very nearly the same weight [the former by B. D.; the latter by A. C. (—*θαν.* C.) E. G. H.]. The plural is more probably the later correction, as plural forms, *συνῆλθον* [ver. 23], and *αὐτούς* [ver. 24], preceded and followed this word; hence Lach. and Tisch. have very properly preferred the singular. [Alf. retains the plural of *text. rec.*—Καὶ, at the beginning of the verse, in G. H. and *text. rec.* is omitted by A. B. C. D. E., and by Lach. Tisch. and Alf.; all these, with Cod. Sin. and Vulg. (*autem*), read Τῇ δὲ ἐπ.—Tr.]

[3] Ver. 25. We have an example of the embellishments which, even in the ancient manuscripts, were already affixed to this narrative, in the following addition, found in *Codex Cantabrigiensis* [or, Bezæ, marked D.], of the sixth century, and also in the Syriac version in the margin:—*προσεγγίζοντος δέ τοῦ Πέτρου εἰς τὴν Καισάρειαν προδραμὼν εἷς τῶν δούλων διεσάφησεν παραγεγονέναι αὐτὸν· ὁ δὲ Κορνήλιος ἐκπηδήσας καὶ συναντήσας αὐτῷ πεσὼν πρὸς τοὺς πόδας προσεκύνησεν αὐτόν.* [Bornemann has adopted this apocryphal passage in place of the usual text. (Meyer).—*τοῦ* before *εἰςελθεῖν* is omitted by H. and in *text. rec.*, but is found in A. B. C. E. G., Cod. Sin. and some fathers, and is adopted by Lach. Tisch. and Alf.—Tr.]

[4] Ver. 30. Lachmann, in accordance with some MSS. [A (original). B. C. also Cod. Sin.] and versions [Vulg. etc.], omits *νηστεύων καὶ* [of *text. rec.*]; this reading is, however, sufficiently attested [A (corrected). D. E. H], and was probably omitted merely because *fasting* is not mentioned in ver. 2. [Retained by Tisch. and Alf.].—*ὥραν* after *ἐννάτην* is supported by only one MS. [H. Vulg.], and should be cancelled. [Omitted in A. B. C. D. and by Lach. Tisch. and Alf.—Cod. Sin. omits both *νηστεύων και*, and, *ὥραν*.—Tr.]

[5] Ver. 32. The words ὃς *παραγενόμενος λαλήσει σοι*, [of *text. rec.*] are wanting in A. B. [and Cod. Sin.], in some minuscules, and versions [Vulg.], but are sufficiently attested [by C. D. E. G. H.], and were omitted only because they do not occur in the parallel verse 6. [Omitted by Lach., but retained by Tisch. and Alf.—Tr.]

[6] Ver. 33. a. The reading *ἐνώπιόν σου*, in place of *τοῦ θεοῦ*, is certainly supported too feebly by the authorities [D. Syr Vulg.], to authorize us to concur with Griesbach [and Bornemann] in preferring it, particularly as *σου* seemed better suited to the circumstances, and is therefore the easier reading. [*τοῦ θεοῦ* of *text rec.* with Cod. Sin. etc. is retained by Lach. Tisch. and Alf., with whom de Wette and Meyer concur.—Tr.]

[7] Ver 33. b. *ἀπό* is better supported than *ὑπό* [of *text. rec.* with G. H.]; the latter seemed to be rather recommended by grammatical principles [comp. *Winer*, Gram. N. T. § 47, 5. b. and foot notes.—*ἀπό*, in A. C. D. and adopted by Lach. Tisch. and Alf.—Cod. Sin. orig.: *ὑπο*, corrected: *ἀπο*].—*κυρίου* [at the end of the verse] is far more strongly attested than *θεοῦ*. [The former in A. B. C. E. Cod. Sin. Vulg. and by Lach. and Tisch.; the latter (*text. rec.*) in D. G. H. Syr. and by Alf.; Cod. Sin. reads *ὑπό* (corrected *ἀπό*) *τοῦ κυρίου*.—Tr.]

[8] Ver. 36. Lachmann, who follows the authority of A. B., and some versions [Vulg. etc.], omits *ὅν* after *λόγον*, but the word is decisively attested, and was probably omitted only in order to simplify the construction of the sentence. [*ὅν* in C. D. E. G. H. Cod. Sin. (orig.) and by Tisch. and Alf.—See Exeg. note below.—Tr.]

[9] Ver. 37. *ἀρξάμενον* [of *text. rec.* from B (e sil). G.] is sustained by fewer MSS. than *ἀρξάμενος*, it is true [the latter occurring in A. C. D. E. H. and Cod. Sin.], but it is, nevertheless, the genuine reading [so Alf.]; the nominative [preferred by Lachm.] does not suit the construction. [Comp. Luke xxiv. 47, where *text. rec.* and Lach., following A. C (corrected). F. K. M. U. Δ., read *ἀρξάμενον*, but Alf. and Tisch., following B. C (original). L. N. X., read—*νοι*, while D. exhibits—*νων*; see Winer: Gr. N. T. § 32. 7.—*γὰρ* is appended to *ἀρξ.* by A. D. Vulg. (*enim*) and some fathers, but is not found in Cod Sin.—Tr.]

[10] Ver. 39. *ἐσμὲν* after *ἡμεῖς*, is, without doubt, spurious. [Found in G. H., but omitted in A. B. C. D. E. Cod. Sin. and by recent editors.—*καὶ* before *ἀνεῖλον* is omitted in *text. rec.*, but is inserted by Lach. Tisch. and Alf. from A. B. C. D. E. G. H. and Cod. Sin.—Tr.]

[11] Ver. 42. The authorities, as far as the number is concerned [B. C. D. E. G.] support *οὗτος* [after ὅτι], instead of *αὐτός* [of *text. rec.*, and which occurs in A. H. Cod. Sin. many fathers, and is adopted by Alf.]; the former has, accordingly, been preferred by Lach., but as it is regularly exhibited in the context, copyists supposed that it should be employed here also.

[12] Ver. 48. *τοῦ κυρίου* [of *text. rec.*] is, without doubt, the original reading [adopted by Alf. from G. H.]; some manuscripts append, Ἰησοῦ Χριστοῦ, or exhibit this name without *τοῦ κυρ.* [as A. B. E. adopted by Lach. The Cod. Sin. reads: *προσεταξε δε αυτοις* (dative) *εν τω ονομ. Ιησ. Χρ. βαπτισθηναι.*—Tr.]

When, therefore, Peter and his nine travelling companions arrived, they found not only the entire household (ver. 2) of Cornelius, but also many relatives and friends assembled, who already formed quite a numerous household congregation.

Ver. 25, 26. **And as Peter was coming in**, namely, into the house of Cornelius (*ἐγένετο τοῦ εἰςελθεῖν*; this phrase is analogous to the Hebrew, but unprecedented in this form.). [For *τοῦ* see note 3 above, appended to the text. "Τοῦ is critically sustained, but cannot be compared with the *usus loquendi* mentioned by Gesenius (*Lehrgeb.* p. 786 f.), as the phraseology would in that case be: *ἐγέν. ὁ Πετ. τοῦ εἰςελθεῖν.* We have here a case in which the use of the infin. with *τοῦ* is carried beyond all bounds, etc. Bornem. declares the whole clause to be spurious, etc." (Winer: *Gram. N. T.* § 44. 4. ult. 6th ed., p. 293.). "We cannot admit of any comparison with the Hebrew וַיְהִי לָבוֹא ('the sun was on the point of setting,' *Rödiger's Gesenius*, § 132. 3. Obs. 1.), Gen. xv. 12, (Ges. *Lehrg.* p. 787), as here וַיְהִי does not stand absolutely, but is attended by its nominative, and as, moreover, the Sept. never imitates this and similar phrases by employing *ἐγένετο τοῦ*, etc." (Meyer, *ad loc.*).—Tr.]. The master of the house went forward and met Peter, showing him the utmost respect, and even offering worship, in the proper sense, by prostrating himself; this act was, strictly speaking, equivalent to that of divine adoration. (The term employed is *προςεκύνησεν*, but the object itself, namely, *αὐτόν*, is not mentioned, from monotheistic delicacy.). ["Non addit Lucas, *eum*. Euphemia." (Bengel.).—Tr.]. The spurious addition to ver. 25 (see above, note 3, appended to the text) is remarkable; according to this statement, Cornelius does not await the apostle in his own dwelling, and meet him there, but, on being informed by a servant that Peter is approaching the city, he leaves his house and meets him on the way. Such a statement frees the narrator from any embarrassment which he might be supposed to feel in saying, in direct terms, *προςεκύνησεν αὐτόν*.—The Roman regards Peter as an ambassador of God, and does not hesitate to pay him divine honor, which act may have been facilitated by the pagan practice of deifying men. But Peter, who did not for one moment tolerate such idolatrous honors, directed him to arise, and raised him up, since he, too, (*κἀγὼ αὐτός*) was, like Cornelius, simply a human being.

Ver. 27. **And as he talked with him, he** (Peter) **went in**, that is, into the apartment in which those whom Cornelius had invited, were assembled.—The same word (*εἰςελθεῖν, εἰςῆλθε*) occurs both in ver. 25 and here, without any specification; in the former case it refers to Peter's entrance into the house, in the latter, to his entrance into a certain apartment. The apostle here found a large number of persons assembled (*πολλούς*)—a large field white already to harvest [John iv. 35].

Ver. 28, 29. **Ye know**, etc.—Peter at once addresses, in general terms, the persons whom he finds assembled, and, while he speaks very frankly of his appearance in the house of a pagan, desires them to state the reason for which they had called him. He does not question Cornelius in particular, but addresses all who are present, and seemingly assumes that all entertained the same sentiments, and that the centurion had sent for him in the name of all. He premises that they are doubtless aware that a Jew ought not to enter into such relations with a foreigner (in a spirit of forbearance employing the word *ἀλλοφύλῳ* rather than the term *heathen*), as to become intimately connected with him (*κολλᾶσθαι*), to come to him, or to enter his house. *'Αθέμιτον* is *nefas, not allowed;* the forms *ἀθέμιστος* and *ἀθέμιτος* are used interchangeably even in classical Greek.—The Mosaic law does not contain a direct and literal prohibition of this kind, nor does it agree in spirit with such a principle. But rabbinical Judaism did unquestionably carry the principle of separation to such an extreme, as to decree: *Prohibitum est Judæo solum esse cum Ethnico, itinerari cum Ethnico*, etc. Lightfoot: *Horæ Hebr. ad Matth.* xviii. 17. And we have an evidence of this in the fact that, in the age of Jesus, the Jews believed that they became Levitically unclean by entering the house of a heathen; see John xviii. 28. There were, no doubt, exceptions to this rule, but Peter is speaking of the custom and the established rule. He declares however, at the same time that God had **shewed** him (*ἔδειξεν* denoting the symbolical but distinct vision) that he was not at liberty to call any man common or unclean, or treat him as such, and avoid him (*ἄνθρωπον* being used with an emphasis indicating and establishing the principle of *universality* [as the antithesis of *particularism*, or a particular regard for the chosen people.—Tr.]). In obedience to the divine directions—he adds—he had offered no objections, but had come at once, as soon as the call had reached him. He now desires to receive a more precise statement than the messengers had given him (ver. 22), of the motive of his hearers when they sent the invitation. [*Κοινός, ceremonially unclean, defiled;* comp. Mark vii. 2, and the verb, Mark vii. 15, and Mt. xv. 11.—Tr.]

Ver. 30–33. **Four days ago I was fasting.**—Cornelius first gives a detailed account of the instructions which he had received from the angel, and then requests Peter to communicate to him and his assembled friends, all that he, as a messenger of God, had been commissioned to say, ver. 30–33. The language: *ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας*, has been differently interpreted, both with respect to the *terminus a quo* and to the *terminus ad quem.* (*a.*) *'Από τετ. ἡμ.* cannot mean: *on the fourth day previously*, that is, four days before the appearance of the angel (de Wette, Neander), for, in that case, the day itself, which had become so important, would not be specified at all. The sense can only be the following: *quarto abhinc die, four days ago*, reckoned back from to-day; an analogous mode of expression, referring to measures of distance, occurs in John xi. 18; xxi. 8; Rev. xiv. 20. This is the interpretation which Chrysostom had already given to the passage, and it has since been generally adopted. (*b*). The *terminus ad quem:* *μέχρι ταύτης τῆς ὥρας*, does not mean: *until to-day* *and the present hour* (Bengel), for Cornelius does not intend to relate any circumstances that occurred between the appearance of the angel and the arrival of Peter, but refers exclusively to *that* day and its great event—the appearance of the angel; and, indeed, if the former had been the sense, ἡμὴν [which cannot possibly reach to the *present time* (Alf.)] would not have been employed.—But Cornelius describes not only the time in which the angel appeared to him, but also the condition and state of preparation in which he was, precisely at *that* time. He was fasting and praying—he says—when, about the ninth hour [the same hour of the day as the one in which he was then addressing Peter, ταύτης] an angel, clothed with a bright garment, suddenly stood before him, and delivered the message that God had heard his prayer, and graciously remembered his alms [here, unlike ver. 4. each noun has its proper verb. (Alf.).—Tr.]. Cornelius adds that the angel had instructed him to send to Joppa for Peter, who would *speak* to him, that is, instruct him, in the name of God; he concludes with the remark that all were now present, looking up to God, and ready to listen devoutly to all that Peter should say to them in accordance with the divine command.

Ver. 34.—**Then Peter opened his mouth**; these words [as in viii. 35] inform us, with great solemnity, that the following address contains important truths. The address itself, consists of three parts: 1. The introduction, ver. 34, 35, stating that all men, without regard to national distinctions, may alike be received into the kingdom of God, provided that they fear Him, and do that which is right; 2. A brief exhibition of the life and work of Jesus, extending to the judgment, ver. 36–42; 3. The assurance, supported by the prophetic word, that through Christ, every one who believes in him, shall receive remission of sins, ver. 43.

Ver. 35.—**Of a truth I perceive** [In truth, I comprehend].—Ἐπ' ἀληθείας; truth is the foundation, [ἐπί, Winer, *Gram.* § 47. 5. g.—Tr.] so that Peter's knowledge rests on the truth, and, indeed *is* truth. Καταλαμβάνω, *act.* means, at times, *to convict*, since he who convicts the guilty person, as it were *obstrictum tenet;* καταλαμβάνομαι, *pass.*, means: *I am convicted, convinced*, intellectually overpowered by the force of the facts and testimony, *i. e.*, I recognize and comprehend that God does not act with partiality, in choosing men for his kingdom. See below, Doctr. and Eth. No. 2.

Ver. 36–38. **The word.**—The construction, in these three verses, in which Peter assumes that the principal facts in the life of Jesus, are not entirely unknown to his hearers, is somewhat loose. There are three successive introductory clauses [accusatives], to every one of which ὑμεῖς οἴδατε belong, as the governing words. The object which the hearers already **know** in general, is specified in a threefold manner: (*a*) as the **word** of a certain message from God, τὸν λόγον etc. ver. 36; (*b*) as an historical *event*, τὸ γενόμενον ῥῆμα etc. ver. 37; (*c*) as the *personality* of Jesus of Nazareth, Ἰησοῦν τὸν etc. ver. 38. [This is the view of Meyer, who says: "οὗτος - - κύριος is parenthetical. For Peter has already ὑμεῖς οἴδατε in his mind, when he says τὸν λόγον, but he interrupts himself by introducing the words: οὗτος - - κύριος. He then resumes the thought of ver. 36, and amplifies it, but now at once introduces ὑμεῖς οἴδατε, and then connects his further remarks, by saying Ἰησοῦν τ. ἀ. Ναζ., which words are in apposition."—Tr.]. We have here undeniably a climax. Peter presupposes that although his hearers are pagans, they could not be entirely unacquainted with the history of Jesus, in view of their residence in Cesarea, and of their religious sentiments and susceptibilities. Hence, as he assumes, they must have had a certain amount of knowledge respecting this history, in three respects: (*a*) as a word, which concerned the Israelites; (*b*) as an event in the country in which they themselves resided; (*c*) lastly, as the appearance of the divine personality of Jesus of Nazareth. With regard to grammatical points, there is no reason for connecting τὸν λόγον of ver. 36 in the same construction with ver. 34 ff., and making it dependent on καταλαμβάνομαι, as Tischendorf does, who places a comma after ἐστί in ver. 35, which is also done by de Wette, Baumgarten, Lange [and Alford, while Knapp, Lachman and Stier place a full stop there, in accordance with Meyer.—Tr.]. This construction [τ. λόγ. dependent on καταλ.] cannot possibly be adopted, without offering violence to the whole, whereas the construction, according to which λόγον, ῥῆμα, Ἰησοῦν, depend on οἴδατε, although exhibiting an accumulation and pressure of clauses, nevertheless corresponds fully to the highly excited emotions and sentiments, which, at the moment, control the soul of the speaker. In this manner we explain the intermediate clause ["parenthesis," Winer, § 62. 3. ult.; § 63. 2. d.—Tr.]: οὗτος ἐστι πάντων κύριος; when Peter mentions the name of Jesus for the first time in the presence of these hearers, he feels himself constrained to testify that He is a Lord over all (πάντων, not *neuter*, but *masculine*), namely, over Gentiles as well as Jews; he is especially led to add these words, as he said that the glad tidings [εὐαγγ.] of **peace** (salvation), proclaimed through Jesus, had been sent by God to the Israelites. He does not wish that the Gentiles should suppose that they were less favored, and therefore declares that the Prophet through whom God proclaimed this message of peace, was, at the same time a Lord over *all* men. He proceeds, in ver. 38, to speak of Jesus personally, as mentioned above, and describes both his terrestrial origin (ὁ ἀπὸ Ναζ.), and also his celestial endowment with the Holy Ghost and power (ἔχρισεν etc. being intended to explain the name Χριστός in ver. 36), in consequence of which he performed healing and redeeming works; the concluding words of ver 38, describe his intimate union and fellowship with God.—Καταδυναστεύω is: *potentia mea opprimo, tyrannidem exerceo in aliquem.*

Ver. 39–41. **And we are witnesses.**—In ver. 39 ff., Peter speaks of the death and resurrection of Jesus, of his commands which were addressed to the apostles, and of his future return to judgment. The word καί between ὃν and ἀνεῖλον [see above, note 10, appended to the text], can scarcely be supposed to indicate the other persecutions to which Jesus had been exposed, and which were followed by his crucifixion

(Meyer), but is probably introduced merely for the reason that an additional leading fact in the history is next stated—his death on the cross, followed by his resurrection. [De Wette and Winer (*Gram.* § 66. 3. ult.) assign to it the force of *etiam* or *adeo.*—Tr.]. The words *μάρτυσι*, etc. [ver. 41] imply that the witness concerning Jesus referred preëminently to his resurrection, and it is precisely to this point that the intermediate clause: *οἵτινες συνεφάγομεν*, etc. alludes. This latter clause is not, with Bengel, to be extended to the three years of the public ministry of Jesus, but is to be restricted to the forty days which intervened between his resurrection and ascension; for the circumstance that the disciples **did eat and drink** with the Risen One [Lu. xxiv: 41–43; John xxi. 12–15], qualified them to bear witness from personal knowledge, concerning the actual, corporeal life of the Saviour after his resurrection. The choice of the apostles or witnesses [*προ* in *προκεχειρ.*, referring to their early appointment as future witnesses of the resurrection (Meyer)], is here ascribed by Peter to the Lord, inasmuch as the call which they received through Jesus, was a choice made by God himself.

Ver. 42, 43. **And he commanded us.**—The nominative of *παρήγγειλεν* seems to be *Jesus*, rather than *God*. The last commission which the risen Redeemer gave to the apostles, required them, 1. to proclaim to the people of Israel (*ὁ λαός*, the Jewish people) and, 2. to testify (namely, to all men, without the restriction appended to *κηρῦξαι*), that he was himself appointed [*ὁρίζω* here, *to appoint, name;* Wahl, *ad verb.*—Tr.] by God, as the Judge of the living and the dead. The latter phrase, again, involves the conception of universality, referring to all mankind, and to all ages of the world. But the most distinct statement of the truth that there is salvation in Christ *for all*, occurs in ver. 43, at the close of the address; '*Every one* [*πάντα τὸν π.*] who believes in him, will receive the forgiveness of sins.' Peter declares that such is the unanimous testimony of all the prophets, evidently assuming that Cornelius and his friends were not, at that time, unacquainted with the predictions of the prophets of Israel.

Ver. 44–46. **While Peter yet spake these words**, and before he had concluded his discourse, the Holy Ghost fell on all his hearers. Ἐπέπεσεν does not necessarily denote a visible descent (*modo conspicuo*, as Bengel explains it), but merely the sudden manifestation of a higher power, the influence of which proceeded from above. That the *operations* of the Holy Ghost were perceptible (not, indeed, visible, but, certainly, audible), appears from ver. 46: these pagans could be *heard*, as they spake with tongues and highly extolled God. Their utterances *consisted* of humble, hearty, and inspired praises and thanks, which they offered to God for his grace. The *manner* in which they spake, is described as a *γλώσσαις λαλεῖν*. It should be here carefully noticed that *ἑτέραις* is *not* appended, as in ch. ii. ver. 4, comp. with ver. 6, 8, 11: we must, on the contrary, assume, that the meaning of the narrator is the following:—These hearers spake with tongues after the manner of the Corinthian Christians [see above, notes on ch. ii. 9–11.—Tr.], that is, they spake in an elevated, devotional frame of mind, and employed language which deviated from the intelligible mode of expression adopted in common life. The observation of this fact made (ver. 45) an extraordinary impression on the Judæo-Christians (*οἱ ἐκ περιτομῆς πιστοί*) who had accompanied Peter; *ἐξέστησαν*, they were almost deprived of all self-possession—so great was their wonder when they saw that the gift of the Holy Ghost was poured out also on the Gentiles. It is obvious that their thoughts did not dwell on the persons before them, considered as individuals, but rather on their general character as heathens, and that they deduced from a concrete fact the general principle that the heathens (*τὰ ἔθνη, def. article*) could receive the Holy Ghost.

Ver. 47, 48. **Can any man forbid** [the, *τὸ*] **water**, etc.?—Peter at once makes the practical application:—If these men have received the Holy Ghost as well as we, that is, believers belonging to Israel (*καθὼς καὶ ἡμεῖς*), who then can refuse the water, so that they shall not be baptized?—The peculiar form of expression occurring in the question, sounds as if a conscious and energetic will were ascribed to the baptismal water, somewhat in the following sense: —If no one was able to hinder the Spirit from coming upon these people, then no one can keep back the water which purposes to flow upon them unto baptism. Or, in other words:—Every scruple respecting the baptism of these heathens, is practically removed by their baptism with the Spirit. [This is the only instance in which the outpouring of the Spirit *preceded* Baptism; it was intended to remove all hesitation on the part of the Judæo-Christians who attended Peter, respecting the reception of the pagans, and the propriety of immediately administering baptism to them.—Bengel very correctly says: *Non dicit: Jam habent Spiritum, ergo aqua carere possunt.* (Meyer).—Tr.]. Peter accordingly gives directions that they should be baptized in the name of Jesus Christ. He did not himself administer the rite, but assigned the duty to some one of the Christians who had come with him.—Luke relates, at the close, that Cornelius and his friends besought the apostle to remain for some time with them, and we may assume that this request was not denied [particularly, as he is charged in ch. xi. 3, with having sat at the table with them. (Meyer).—Tr.]. During this prolonged visit, further instructions respecting the Christian faith and life, were, without doubt, imparted to the new converts.

DOCTRINAL AND ETHICAL.

1. The honorable reception which Cornelius gave to the apostle, expressed alike his deep humility, and the high degree of esteem with which he regarded Peter as a true ambassador of God. Still, a certain element was betrayed in that reception which was not genuine and healthy—it was the delusion that Peter was, nevertheless, more than a human being. Here already lay concealed the germ of the worship of the saints—a worship offered to human beings, which belongs to God alone, which derogates from the honor that is due exclusively to the triune God, and which, with respect to the way of salvation,

leads Christendom astray. It is, moreover, remarkable that in this case, which is the first in which more than the honor due to a man, is offered to a servant of God, it is precisely a heathen who performs the act. The whole system, indeed, of the worship of the saints, as it was gradually developed in the ancient church, is essentially of heathen origin, and is a relapse into heathenism. Peter declines to receive such excessive honors, raises up the kneeling man, and plainly declares, that he, the worshipped one, was, like the worshipper, only a human being; and thus, in accordance with the maxim: *Principiis obsta,* he at once resisted, when the first evil symptoms appeared, and protested against an error, which at a later period, assumed a most serious character. Thus we have here already, in the earliest period of the history of the apostles, a solemn warning against that paganizing worship of the saints, which confounds that which is divine, with that which is human.

2. It is well known that the introductory words, in the discourse of Peter, ver. 34, 35, have often been so interpreted, as to teach that all religions are of equal value, that faith, as contradistinguished from morality, is not indispensable, and that, with respect to the salvation of the soul, all that is specifically Christian, is of no importance. But the attempt to find a palliation of indifference on the subject of religion in this passage, betrays, as even de Wette judges, "very great exegetical frivolity"; both the words themselves, and also the whole connection of the discourse, as well as of the narrative of which they form a part, decidedly pronounce against such an interpretation. For the main point in the whole transaction is nothing less than the *conversion* of Cornelius, or the admission of himself, his household, and his friends, into the church of Christ. But their admission encounters a very serious difficulty; it is, namely, by no means clear that these persons, who are pagans, can, without further ceremony, and yet with a good conscience, and in a manner that could be acceptable before God, be received into the Christian Church. Is it not, rather, necessary that they should previously be incorporated by circumcision with the people of Israel? The removal of this difficulty by a divine interposition, constitutes the central point, the specific significance, of the whole occurrence. If the language in ver. 34, 35, meant that a heathen, a Jew, and a Christian, were altogether alike in the eyes of God, and that any one of them could as easily be saved as another, provided that he was honorable and upright in his conduct, then Peter should have simply allowed Cornelius to remain what he was—a heathen—without leading him to Christ. Hence, the interpretation to which we adverted above, is at variance alike with the context of ver. 34, 35, and with the whole narrative, of which these verses constitute an integral portion.—If we, next, consider the *terms* which are employed in ver. 34, 35, we find a negative, and then a positive proposition before us. The *negative* is the following: God does not regard the person (*οὐ προςωπολήπτης ὁ θεός*), that is, his judgment of a man is not influenced by any accidental external qualities or circumstances, but is decided by the internal, essential, moral, personal character of the individual. As the judge ought to be influenced, not by wealth or poverty, the station, power, and connections of the respective parties before him, but by justice and moral facts, so, too, as Peter here says, God does not regard the external relations of persons, their external advantages or disadvantages. Now all this seems, at first view, to be of little significance, and to involve a trivial truth, which every sensible Israelite must have already known; and, in general, Peter had long since been well acquainted with it. But we, too, know many a truth, which nevertheless becomes clear to the mind only at a later period, under peculiar circumstances, and through the illumination of the Spirit of God; it then appears to us in a new and very bright light, especially when it receives an application with which we had not been previously acquainted. Such was now the case of Peter, when the leadings and revelations of God fully convinced him, that He made no difference between Jews and Gentiles with respect to His grace in Christ and the admission into his kingdom; so that the circumstance that an individual belonged to the people of God was only of an external nature. That circumcision without the fear of God, did not profit an Israelite, the prophets had already frequently and emphatically declared. But that, on the other hand, the *want* of circumcision and of subjection to the Mosaic law, did no injury to the Pagan, and was no hinderance to his acquisition of full citizenship in the church of Christ, was an application of a well-known truth which nevertheless took even Peter by surprise. And the knowledge which he now acquired, in addition, concerning sin and grace, and the old and new covenants, made this an ever memorable period in his history.—Further, the *positive* proposition is the following: In every nation he who fears God and practises righteousness, is acceptable to Him. The words ἐν παντὶ ἔθνει already make a special application of the previous negative proposition, the terms of which were somewhat more general; we now have a reference to the question of nationality, or to the distinction between Israel and heathen nations. It is here important to form a correct view as well of the subject as of the predicate of the proposition. The *subject* is: Every one that fears God, and practises righteousness, of whatever nation he may be. Two moral qualifications are here specified, and no process of interpretation is honestly conducted, by which the one is actually absorbed by the other, as when, for instance, the devout sentiments which constitute the fear of God, are identified with integrity in our conduct towards our neighbor. The indifferentistic mode of interpretation is inclined to adopt the latter view. [*Indifferentism* is variously defined, but, in all its forms, it is represented as being a want of earnestness in appreciating doctrinal truth; see Lange's article on the subject in HERZOG: *Real-Encyk.* VI. 657 ff.—TR.]. Peter says, on the one hand, that where the fear of God and righteous conduct are found, no national advantages are requisite, but, on the other hand, he presupposes that such a disposition constitutes absolutely the indispensable condition on which the favor of God depends. Hence he alone can reach the great end in view—*i. e.* acceptance with God—who has

attained this moral qualification, whether the way to it had been direct or circuitous, provided that it led through repentance and conversion (*μετάνοια*). This great end is expressed in the *predicate: δεκτὸς αὐτῷ ἐστιν*, literally, *acceptabilis Deo est*, that is, he is in such a state that God can, and will accept and receive him, namely, into His kingdom, so that he may be saved. The whole context clearly shows that admission into the pale of Christianity is here meant. Even if, however, we do not take *δεκτός* exclusively in the sense of *acceptable*, but rather in that of *acceptus, gratus*, in which sense it certainly occurs elsewhere in the New Testament (Lu. iv. 19, 24; 2 Cor. vi. 2; Phil. iv. 18), we can, in that case, too, judging from the apostle's whole mode of thought and feeling, connect with the word only the conception of God's good pleasure *in Christ.* Accordingly, Peter ascribes to every one who fears God and is righteous, of whatever nation he may be, only the capability of being saved *through* Christ, but not the fitness to be saved *without* Christ. Bengel has very justly called attention to the parallel case in ch. xv. 14; at the apostolic council, James, when referring to the present occurrence, and, perhaps, also to the present passage, uses the following language concerning God: *λαβεῖν ἐξ ἐθνῶν λαὸν ἐπὶ τῷ ὀνόματι αὐτοῦ scil.* Ἰησοῦ; his term, *λαβεῖν*, corresponds to *δεκτός*, *i. e.*, Peter's term. The great point here is the reception of the Gentiles among the people of God through Christ—a reception that conforms to the divine will. And, in view, of all the facts, Bengel has expressed himself very happily: *Non indifferentismus religionum, sed indifferentia nationum hic asseritur.*

3. The testimony of Peter in this missionary discourse respecting the *Person* of Christ is less detailed than that which refers to His *Work;* still, it is sufficiently comprehensive. He indicates, on the one hand, the human nature of Jesus Christ, by applying to him the name: **Jesus of Nazareth**; for the Redeemer's origin and human descent are designated by the term. He says of Jesus, on the other hand, *ὁ θεός ἦν μετ' αὐτοῦ*, ver. 38. This is language, it is true, which might possibly be employed in reference to a prophet and servant of God [ch. vii. 9; ch. xviii. 10], and does not necessarily predicate any thing of Jesus that is altogether peculiar; still, the expression *may* be used in a sense which assigns a preëminent position to him.—**God was with him**, namely, not merely temporarily, but permanently; not merely externally, but internally. Bengel thinks that the apostle spoke *parcius, pro auditorum captu, de majestate Christi.* At least a certain divine majesty of Christ, (particularly in his state of exaltation), towering above all that is human, is indirectly revealed in Peter's remarks on the Work of Christ. He is *πάντων κύριος*, ver. 36, and is appointed by God to be the Judge of the living and the dead—both a position and an office which presuppose the Deity of Christ.

4. Peter describes the *Work of Christ* with great fulness, and in a very instructive manner. He assigns the first place to the *prophetic* office of Jesus. God has—he says—proclaimed peace through Jesus Christ; thus the welcome message of peace, that is, the word or the doctrine of Christ, is prominently presented, ver. 36; but he mentions, at the same time. the acts of Jesus, or the benefits which he conferred in healing the sick and demoniacs. The act was in harmony with the word; the latter announced peace and salvation, the former (comp. *ὧν ἐποίησεν*, ver. 39) procured salvation and peace. Jesus—he says—was an eminent prophet in deeds and words; his doctrine proclaimed saving truth, and wherever he personally appeared, in the whole country, he furnished effectual aid, restoring the sick to health, and freeing those who groaned under the tyranny of Satan by which they were held captive. The act imparts new efficacy to the word, insomuch that if Christ would cease today actually to bestow reconciliation, salvation, peace and liberty on souls that are bound, his word of the Gospel would no longer be received in faith.—The *sacerdotal office* of Christ is indicated in ver. 43: every one who believes in him, receives the remission of sins through his name. Peter does not, it is true, explain the mode by which this result is produced. But it must be remembered that he here appears simply in the character of a missionary herald, and does not intend to explain the grounds of an acknowledged truth, or exhibit its connection with others. But the remission of sins through his name, that is, through his Person, when it is acknowledged and confessed, unmistakably presupposes that He is personally the medium through whom divine grace and forgiveness are obtained, or, in other words, he is the author of this reconciliation.—Finally, the *kingly office* of Christ is set forth partly in ver. 36: *πάντων κύριος*, partly in ver. 42: *κριτὴς ζώντων καὶ νεκρῶν.* He is highly exalted above all, as the Lord of all men, Jews and Gentiles, and all are therefore bound to honor and obey him. Thus Christ possesses a kingdom which he governs, and this kingdom embraces all mankind. It is the crown of this glory that He is appointed to be the Judge of the world; as he is the Judge even of the dead, his kingly power extends to the lower world, and comprehends alike the generations of those who died long ago, and of those who shall yet be born.

5. The article of faith to which the whole discourse ultimately refers, is stated in ver. 43:—Every one receives the remission of sins through Jesus Christ, who believes in him. The feature of universality by which the whole discourse is distinguished, strikingly re-appears in the word *πάντα.* This concluding sentence conveys a threefold truth—it refers to the human race, to the Mediator, and to the way of salvation. It bears witness indirectly that *all* men are sinners, since it offers forgiveness to all, and thus declares that all need forgiveness. It distinctly announces, in the next place, that Jesus Christ is the only Mediator and Reconciler, and that no one can obtain forgiveness and the grace of God except through Him. It shows clearly and unmistakably, in the last place, that faith in Christ, or a confiding acceptance of the Redeemer, is the direct, and, indeed, the only way to forgiveness or to salvation in general, of which forgiveness is the central point. Thus the whole Christian system of faith lies in this one sentence *in nuce.*

6. The most important and significant fact in the whole narrative was undoubtedly *the outpour-*

ing of the Holy Ghost on the hearers. It was the direct and positive evidence of God himself that these persons were acceptable to him, and that they belonged to Christ. The gift of the Holy Ghost is, according to the ACTS OF THE APOSTLES, the highest blessing that can be obtained in the kingdom of Christ. Inferior gifts cannot be denied to him on whom this exalted blessing, which, from the nature of the case, God alone can give, has been bestowed. But it now appears that God has given his Holy Spirit to these people, although they are yet heathens, and thereby He has cleansed and sanctified them. What God has cleansed, *that* no man is permitted to regard as unclean, and treat as profane. Hence, even the strictest Israelite is now required to consider these Gentiles as clean, and as consecrated to God.—*Baptism* is the consecrating rite by which an individual is admitted into the Church of Christ and to the grace of God, through the water and the Spirit. As baptism with water, does not suffice without the gift of the Holy Ghost, so, too, the baptism with the Spirit ought not to remain alone, that is, without being associated with baptism with water. [See above EXEG. notes on ver. 47, 48.—TR.]. The gift of the Spirit usually follows baptism with water, in the order of time (comp. ch. ii. 38)—sometimes, after a comparitively long interval, and as the result of special prayer combined with the imposition of hands (ch. viii. 15–17). In this case, the Holy Spirit, who manifests his influence where he listeth (John iii. 8), comes upon the hearers, even before they are baptized; but no man is now at liberty to offer opposition to the water of baptism, for, otherwise, he would "be found to fight against God" (ϑεομάχος, comp. ch. v. 39).—This outpouring of the Spirit on pagan hearers, is, accordingly, an unmistakable divine declaration, that it is not necessary that pagans should first be incorporated with the people of Israel through circumcision and the adoption of the law, before they could, with propriety, be received into the Messianic church of Jesus.

HOMILETICAL AND PRACTICAL.

VER. 23*b*. **Certain brethren from Joppa accompanied him.**—A pastor acts judiciously, (particularly in cases in which weak minds might entertain scruples), when he allows his course of action, of the agreement of which with the word of God he is convinced, to be open to the inspection of all. (Ap. Past.).

VER. 24. **And had called together his kinsmen and near friends.**—The desire that others should share in our spiritual gifts, is the great characteristic of love and friendship. (Starke).—We impoverish ourselves when we share our earthly goods with others; but the more liberally we impart our spiritual riches to them in love, the more abundantly we ourselves become endowed with them. (Quesnel).—It is very proper to exhort awakened souls not to permit even their nearest friends and connections to withdraw them from the kingdom of God; nevertheless, their intercourse with the latter should not only not be entirely discontinued, but rather be employed as the means of extending the kingdom of Christ. (Ap. Past.).—We are often only too reserved towards one another in spiritual things, and would often find others more accessible than we had supposed them to be (Rieger).

VER. 25, 26. **Cornelius—fell down at his feet—But Peter took—saying, Stand up, I myself also am a man.**—It was when Peter made the confession: 'I am a sinful man,' that he was received into the service of Jesus, and was appointed to be a fisher of men [Lu. v. 8, 10; Mt. iv. 19]. And now, when such a successful draught in the house of Cornelius awaited him, he again recalls the fact to mind, and tells others too, that he is also a man. (Rieger).—Cornelius offered too much honour to a living, bodily and distinctly seen saint; but who is it that worships doubtful, fictitious and painted saints? (Starke).—The man who permits others to kiss his foot, is neither Peter's true successor, nor has he Peter's humble mind. (id.).—We can see in this instance how soon awakened souls can go too far, when they place too much confidence in those who are merely God's instruments, and pay them too much honor. Such a reception gives a true servant of God pain, and not pleasure; he gladly decreases, in order that Christ may increase [John iii. 30]. (Ap. Past.).—*The language of Peter: 'I myself also am a man,' a rebuke of every tendency in the church to deify men:* I. In the Roman Catholic church, when worship is offered (*a*) to the saints in heaven; (*b*) to the pretended successor of Peter on earth. II. In the evangelical church, (*a*) when ministers entertain exaggerated views of the office, or indulge in vanity and self-applause; (*b*) when reformers or favorite preachers and pastors are regarded with an idolatrous feeling—a conversion of the congregation to men, and not to the living God.

VER. 28. **God hath shewed me.**—This conviction of Peter that he appeared before them, not in his own name, but in the name and by the command of God, greatly strengthened him, and freed him from any scruples of conscience which he might have entertained when he disregarded Jewish traditions and Jewish customs. (Leonh. and Sp.).—**I should not call any man common or unclean.**—*The excellency of the faith that a divine spark of life exists in every human soul:* I. Its firm foundation: (*a*) the creation of man (in the image of God—all, the descendants of one human pair); (*b*) redemption (God will have all men to be saved, [1 Tim. ii. 4]—Christ sent the apostles to all nations); (*c*) experience (in the heathen world—in pastoral ministrations among criminals, etc.); II. Its blessed influences: (*a*) in forming Christian views of the world and studying history in general; (*b*) in maintaining a Christian intercourse with others in common life; (*c*) in discharging the duties of the Christian ministry.

VER. 29. **Therefore came I - - - without gainsaying.**—This is the holy silence of faith, when, without resisting God, we willingly undertake to do all that he commands. (Calvin).—**I ask, therefore,** etc.—As the physician questions his patient, in order that he may adopt the proper mode of treatment, so the teacher questions his hearers respecting the state of their souls, in order that he may ascertain their spiritual wants Do they need instruction in doctrine, or counsel, or consolation, or admonitions? (Starke).—Fidelity to the duties of our office demands that, in our spiritual labors, we should not consume time with unprofitable conversation, but, at the earliest moment, take up the subject which is of most importance. (Quesn.).—People are often, at the present day, entirely too delicate, and imagine that the pastor should know their spiritual wants, and offer appropriate instructions and consolations, without asking any direct questions; but the partial suppression of the facts, or the stifling of the truth, often prevents the suitable remedy from being employed. (Rieger).

Ver. 30. **Cornelius said, - - I was fasting until this hour.**—A modest account of our conduct, when the latter has been correct, is not inconsistent with humility, but may be often necessary in vindicating ourselves, or may tend to edify others. (From Starke).—In the house of Cornelius, fasting, prayer, and alms, were not dead works of the law, but fruits meet for repentance, ripening in the depths of an humble soul that loved God, and longed for an assurance of his grace. (Leonh. and Sp.).—On this account St. Luke first of all mentions the fact, to the praise of Cornelius, that he had been devout, and had feared God (ver. 2), and, only afterwards, adds that he had been like a good tree which brings forth good fruit; but such fruit was well-pleasing to God, on account of his faith; hence, the angel, too, praises Cornelius for his faith, and when he directs him to send to Joppa, and call Peter, he conducts him from faith in that Christ who was to come, to faith in Christ, who had already come. (Luther).—**In bright clothing.**—The angels bear with them, when they appear, the signs and livery of their purity and sincerity. (Quesnel).—The bright clothing of the angels may remind a teacher, who is likewise called an angel of God in the Holy Scriptures [Mark i. 2; Lu. vii. 27, Elijah, John, etc.; Rev. i. 20; xiv. 6], that it is preëminently his duty to wash his robes, and make them white in the blood of the Lamb. [Rev. vii. 14]. (Ap. Past.).

Ver. 31. **Thy prayer is heard**, etc.—The prayers and alms of Cornelius had come up before God, ver. 4. How few are the prayers and the alms to which such grace is granted! They proceed, in the majority of cases, from a carnal and worldly heart; hence they go the way of all flesh, and remain on earth. But the prayer of faith has wings, with which it soars up to God, and the alms of love ascend to heaven as a sacrifice that is well pleasing to God. (From Leonh. and Sp.).—No prayer ascends to heaven, without bringing an angel down with it. (J. Arndt).—*On the connection between the prayers and alms of Cornelius, and his call to the Gospel:* I. What was the character of his prayers and alms? II. How was his call connected with them? (Schleiermacher).

Ver. 32. **Send therefore - and call hither**, etc.—The angel directs him to the ordinary minister of the word, for even the tongues of angels cannot, from experience, preach the word concerning the remission of sins (ver. 43), as Peter can. (Stier).—Cornelius is not sent to Peter, but the latter comes to him, for the purpose of intimating that the Gospel was to be sent to the nations in their own habitations. (Bengel).

Ver. 33. **Thou hast well done that thou art come**—*a noble welcome given to a pastor on assuming his office:* I. If it was the Lord who sent him, ver. 28 ff.; II. If the congregation that receives him, is one which earnestly seeks after salvation, ver. 33.—**We are all here present before God.**—This direct and open declaration of Cornelius is wisely and appropriately introduced in public prayers of the church, which precede the sermon. (Rieger).—We could wish that these words were inscribed on every church door, or on every pulpit, so that men might properly consider the purpose for which they should enter the church. (Bogatzky).—*To whom is the attendance at public worship, a source of blessings?* I. To those who had prepared their hearts at home, in prayer, ver. 30; II. To those who come with hearts that earnestly seek after salvation; III. To those who hear and keep [Lu. xi. 28] the preacher's word as God's word. (Leonh. and Sp.)—*The congregation in the house of Cornelius, an image of a congregation with which God is well pleased:* I. It is numerous: "We are all here"; II. Devout: "present before God"; III. Desirous of learning: "to hear all things"; IV. Obedient: "that are commanded thee (and us through thee) of God."

Ver. 34. **Then Peter opened his mouth.**—The opened hearts of hearers, open the mouth of the pastor. (Starke).—This address of Peter, when he opens his mouth, rolls onward like a mighty stream, which, as it were, buries the remembrance of Cornelius and his virtues in the holy stillness of an unfathomable sea. The names of Cornelius and every other individual—the name, the glory and the honor of every man, are extinguished; one solitary name shines forth in this sermon—it is the name of the Lord Jesus Christ. In place of the works of Cornelius or of all other men, the works and deeds of God in Christ alone are mentioned. All human righteousness disappears as in a deep sea, but that sea is the infinite love of God. (Harless).—**Of a truth I perceive**, etc.—Let no teacher suppose himself to be so fully acquainted with all that relates to his office, that he needs no increase of such knowledge. It is one thing to know any truth theoretically and in general (as Peter had undoubtedly long before known that God is no respecter of persons), but it is another thing, as Peter here says, to experience that truth in real life or practically, and in its application to a particular case. Thus, the apostle had not previously known that Gentiles could enter into the kingdom of God without circumcision. (From Ap. Past.).—**God is no respecter of persons.**—I. A terrible saying for all the ungodly among the great of the earth; II. A soothing saying for all the devout among the lowly. (Starke).

Ver. 35. **In every nation he that feareth him, and worketh righteousness, is accepted with him.**—These words are often misapplied by those who allege that it matters not what a man believes, if he only fears God, and does that which is right, avoids sin, and leads a correct life. The apostle does not, however, here authorize any indifference on the subject of religion (*Indifferentism* [see above, Doctr and Eth. No. 2.—Tr.]), but proclaims the universal love of God to all nations, in consequence of which he will have all men to be saved; but then, they must [as Paul adds, 1 Tim. ii. 4] all come unto the knowledge of the truth, [and to repentance 2 Pet. iii. 9]. He does not say that the man, whose natural feelings prompt him to fear God, to adopt some measures for his salvation, to avoid gross sins, and to lead a correct life externally, is already *acceptable to God*, and in a state of grace (for he can attain to this only in Christ, Eph. i. 6); but he says that such a man is so situated that he may be brought to God by the word concerning Christ, and be *accepted by the Lord*, without circumcision.—If Cornelius had already been accepted by God in the state in which he was [before or at the time of Peter's advent], he would have needed neither an angel nor Peter, neither the Gospel nor the Saviour, neither baptism nor the Holy Ghost. (From Ap. Past.).—Not all religions, but all nations are here placed on the same level. (Bengel).—Peter means to say: 'I now comprehend that there is no sectarianism in God, and that he does not intend to save the Jews only, or another particular nation, and condemn all others, as I had hitherto so erroneously supposed that He would do.' He does not ask: 'Hast thou a certificate? To what congregation hast thou belonged?' He who hungers and thirsts after righteousness, and seeks it in faith, and whose faith worketh by love, is acceptable to God; that is, he has grace, (for he would otherwise be incapable of doing all this), he is a candidate who applies to the true religion and church, he is not far from the kingdom of God, and to him God will reveal His Son. Faith in the Son of God is, therefore, the only religion which can save. But when we say this, we open the door, not to freethinkers, but to the hungry alone. (Gossner).—*Who is accepted with God?* I. He who fears Him in humble repentance; II. He who trusts in Him in child-like faith; III. He who does that which is right, in a truly Christian spirit of gratitude and love. (Leonh. and Sp.).—*The saying of Peter: In every nation - - - with him:* I. It is neither a charter granted to the infidelity of the world, nor a repudiation of the zeal of faith existing in the church; II. It is, however, an invitation addressed to all who seek salvation, and a warrant for missionary labors among all nations.

Ver. 36, 37. **Ye know**, etc.—It was not necessary in the house of Cornelius that Peter should begin with the elementary principles which Paul afterwards announced to other pagans who were prompted to "feel after God," by the evidences of his goodness which the rain from heaven and fruitful seasons afforded [Acts xiv. 17; xvii. 27]. (Rieger).—Even when we know any truth, it is still necessary that the preaching of the word should remind us anew of it, give us additional assurances, and present distinct and intelligible explanations. (Starke).—*Peace, by Jesus Christ.—To preach Christ, is, to preach peace:* I. The substance and purpose, when Christ is preached: (*a*) peace between God and men, and thus (*b*) peace among men (Jews and Gentiles reconciled); II. The means employed: (*a*) the messengers are messengers of peace (Peter, addressing the Roman centurion); (*b*) the weapons are those of peace (the Gospel, as contradistinguished from the the law, which condemns). (See a similar theme: *To preach Christ, is, to preach of peace*, discussed in another way, and in his own manner, by Schleiermacher.).—*He is Lord of all.—The abundant consolation furnished by our faith, that Jesus, as the Prince of peace, is also the Lord of all:* I. His sceptre is a sceptre of peace—hence, we approach him without fear! II. His sceptre is an almighty sceptre—hence, we have no fears for him, or his subjects!—*Peace by Jesus Christ, who is Lord of all!* This is the most appropriate salutation of a messenger of the faith, who enters the heathen world. Thus his entrance is, I. Friendly, for he comes in the name of a Prince of peace; it is, II. Bold, for he comes in the name of an almighty Lord.—**Began from Galilee.**—The preaching of peace by the Prince of peace, unquestionably referred primarily to the children of Israel; hence it began in Galilee, and extended throughout all Judea. But the peace which He proclaimed and secured Himself by his death on the cross, was intended for all the nations of the earth, and was also to be a bond of union among them. (Leonh. and Sp.).—How wonderful the progress, and how glorious the victories of the Gospel had already been, by the power of God, since that apparently insignificant beginning in Galilee! Even when the Church shall hereafter rule over the whole world, she never should, and never will, forget this "beginning from Galilee," or her lowly origin, her feeble childhood, the form of a servant which she received at her birth.

Ver. 38. **How God anointed**, etc.—The miracles which the Saviour wrought during his ministry, were publicly known in the whole country, but the beginning, the annointing with the Holy Ghost at His baptism, attracted no attention, and was, indeed, not generally made known. (Stier).—**Who went about doing good**—a very beautiful description of the labors of Jesus. Let pastors exhibit this image to those unhappy souls, who regard Jesus rather as an angry Judge, than as a Benefactor and Saviour; and let them thus teach those souls to place confidence in Him. And how greatly the thought can comfort and encourage a witness of Jesus, that he has such a master as Jesus is, who has already so wonderfully demonstrated his power and his love! What power, then, does Satan possess, which a faithful teacher should dread? (Ap. Past.)

Ver. 39. **And we are witnesses of all things**, etc.—Faithful pastors are still the witnesses of all that Jesus both did and suffered, even if they have not seen his actions with the eyes of the body. (Ap. Past.).—**Whom they slew and hanged on a tree.**—It was through the shame of the cross of Christ that Satan was overcome, and through this the Gentiles were to be converted. Hence Peter does not hesitate to acknowledge before those Gentiles that Jesus had been hanged on a cross. It would be foolish to wish to conceal in our day from unbelieving nations, all that may seem to be contemptible and laborious in the Christian religion. Are we wiser than the apostles and Jesus? (Starke).—Welcome, O Cross, thou sign of the living God, thou sign of the highest triumph! Welcome, O glorious, precious tree! Thou shinest with a greater brightness than that of all the stars, with greater splendor than that of the sun, on those who survey thee with the eyes of faith and love. Once wast thou accursed, and thy name was infamous; but thou art now established in glory on the thrones of kings. Who has taken away thy shame, and raised thee to such honor? No other than Jesus Christ, the Son of the living God. When the sinful earth cast him off, he was raised up on thee; thou didst receive him, and bear the precious burden of his body; and thus thou wast made the altar on which the spotless lamb was offered, that reconciled earth and heaven. (Eckbert).

VER. 41. **Not to all the people, but - - - to us.**—Jesus observes a wise distinction when he reveals himself. The world does not see him in his state of exaltation, because it is not willing to recognize him in his humiliation; he reveals himself to those who love him. (Starke).—*The gracious manifestations of Christ in his exaltation, the privilege of believers.—The secret and consecrated hours of believing souls, in their intercourse with their glorified Master. Procul este profani!* Such was the language used at the heathen mysteries; it is also applicable to the sacred mysteries of Christianity.

VER. 36–43, (combined). *The preaching of the apostles:* I. The substance of its testimony—the life, sufferings, and resurrection of Christ; II. The authority by which it is supported—the command of Christ, and the call of all men unto salvation; III. Its object—the salvation of believers through the peace of Christ. (Leonh. and Sp.).—*How does Jesus Christ bestow peace,* (ver. 36)? I. As our Prophet (ver. 37–39); II. As our Highpriest (ver. 39, 43); and, III. As our King (ver. 40–42).

VER. 44. **While Peter yet spake these words, the Holy Ghost fell on all.**—This is the Pentecost of the Gentiles. (Quesn.).—It is a blessed and cheering sight, when the servants of God can perceive that the word takes hold of their hearers, and that, through it, the Holy Spirit powerfully influences their hearts. (Ap. Past.).—The word concerning the grace of God in Christ, is, properly speaking, the word through which the Holy Spirit enters the hearts of men with his gifts. The preaching of the law, is only a preparatory measure. The pastor who preaches the law with great fulness and assiduity, may, it is true, train his hearers to observe order externally, and maintain a legal propriety of conduct, but he will not infuse spiritual life into their souls. (ib.).—God often anticipates the services of the church (baptism), as he does in this case (by communicating the Spirit), in order to teach us that he possesses sovereign authority, and is not bound by external forms. (Quesnel).

VER. 45, 46. **And they of the circumcision,** etc.—We should never yield to a feeling of dissatisfaction, when God bestows his gracious gifts on others, but rather rejoice in their happiness, and praise the Lord for it. (Starke).—The works of God in his church, are even yet great and wonderful, and a right view of them will always afford the purest enjoyment. (Ap. Past.).

VER. 47. **Can any man forbid water?**—The church should never refuse to recognize him to whom God has given the certificate of his Spirit.

VER. 48. **And he commanded them to be baptized.**—Although God may adopt extraordinary means in accomplishing his designs, the Church is, nevertheless, bound to observe the order which he has prescribed. (Quesnel).—We are never at liberty to despise the ordinary means of grace. (Starke).

ON THE WHOLE SECTION.—*The greatness of the love of God in Christ to men:* manifested herein, that it, I. Regards no man as common and unclean; II. Seeks out even wanderers, when they inquire after the way; III. Takes compassion on all those who are inclined to hear all things that are commanded us of God in Christ [ver. 33]. (Harless).—*Full salvation, first of all revealed in Christ;* it is only through him that men, I. Acquire a correct knowledge of the Deity; II. Obtain right views of the human race; III. Discover the true way of life; IV. Receive full satisfaction of the soul. (Leonh. and Sp.).—*Peter's visit to the house of Cornelius, an example of that mode of paying pastoral visits, on which the divine blessing rests:* I. The preparations for such visits—on the part of the family, an earnest desire after salvation; on the part of the pastor, a holy impulse of the Spirit; II. The topics of conversation—candid avowal by the members of the family, respectively, of their spiritual state; decisive testimony borne by the pastor respecting Christ and His salvation; III. The results—the hearers re-animated and strengthened by the Holy Spirit; the pastor rejoicing in the Lord that souls are saved, and that his kingdom comes in power.—*Peter's journey to Cesarea, a mirror for missions among heathens:* showing, I. The divine commission which authorizes them, ver. 1–23; II. The joyful tidings which they communicate, ver. 24–43; III. The blessed results which they produce, ver. 44–48.—[*Peter and Cornelius:* I. The alienation of feeling previously existing (the wretched condition of the world without a Saviour); II. Their providential meeting (the religious duties of each individual); III. The bond of union between them (the benign influence of true religion); IV. Their meeting in eternity (the results of the missionary labors of the church, revealed in heaven).—TR.]

C.—THE OBJECTIONS OF PREJUDICED JUDÆO-CHRISTIANS TO THE FELLOWSHIP WITH GENTILES, WHICH HAD BEEN COMMENCED, ARE SUCCESSFULLY ANSWERED BY PETER, WHO APPEALS TO THE OBVIOUS INTERPOSITION OF THE LORD IN THE WHOLE TRANSACTION; HENCE, THOSE WHO HAD OBJECTED, ARE NOT ONLY SATISFIED, BUT ALSO OFFER THANKS TO GOD FOR THE CONVERSION OF THE GENTILES.

Chapter XI. 1–18.

1 And [But] the apostles and [the] brethren that were in [throughout] Judea heard
2 that the Gentiles had also [also had] received the word of God. *And when [But
when][1] Peter was come [went] up to Jerusalem, they that were of the circumcision
3 contended [disputed] with him, *Saying, Thou wentest in to men uncircumcised
4 [men having the foreskin], and didst eat with them. *But Peter rehearsed *the matter*
from the beginning [But Peter began], and expounded *it* by [set forth in] order unto
5 them, saying, *I was in the city of Joppa praying: and in a trance I saw a vision,
A certain vessel descend, as it had been [as] a great sheet [large linen cloth], let down
6 from heaven by four corners [at four ends]; and it came even to me: *Upon the
which when I had fastened mine eyes [And when I gazed into it], I considered [observed], and saw [the] fourfooted beasts of the earth, and [the] wild beasts, and [the]
7 creeping things, and fowls [the birds] of the air [of heaven]. *And [But] I heard[2]
8 a voice saying unto me, Arise, Peter; slay and eat. *But I said, Not so, [By no
means, O] Lord; for nothing common or unclean hath at any time [for that which is
9 common or unclean hath never yet][3] entered into my mouth. *But the [a] voice
answered me [*om.* me][4] again [a second time] from heaven, What God hath cleansed,
10 *that* call thou not common. *And this was done three times: and all were drawn up
11 again into heaven. *And, behold, immediately there were three men already come
unto [three men stood before] the house where I was, sent from Cesarea unto me.
12 *And [But] the Spirit bade me go with them, nothing doubting [*om.* nothing doubting][5]. Moreover these six brethren accompanied me [But there went with me these
13 six brethren], and we entered into the man's house: *And he shewed [announced
to] us how he had seen an [the, τὸν] angel [standing] in his house, which stood and
[who] said unto him, Send men [*om.* men][6] to Joppa, and call for Simon, whose sur-
14 name is Peter; *Who shall tell [will say unto] thee words, whereby [through which]
15 thou and all thy house shall [will] be saved. *And as I began [But when I had begun]
16 to speak, the Holy Ghost fell on them, as on us at the beginning. *Then remembered I the word of the[7] Lord, how that he said, John indeed [*om.* indeed] baptized
17 with water; but ye shall [will] be baptized with the Holy Ghost. *Forasmuch then
as [If, then, εἰ οὖν] God gave them the like gift as *he did* unto us, who [when we]
believed on the Lord Jesus Christ, what was I, that I could [how, then, was I able
18 to][8] withstand God? *When they heard these things, they held their peace [were
quieted], and glorified[9] God, saying, Then hath God also to the Gentiles granted repentance [change of mind] unto life.

[1] Ver. 2. ὅτε δέ is better sustained by manuscripts [A. B. E. Cod. Sin., followed by Lach. Tisch. and Alf.], and ancient versions [Vulg. etc.] than καὶ ὅτε [of *text. rec.* with G. H.—Tr.]

[2] Ver. 7. [καὶ omitted before φωνῆς in *text. rec.* with G. H., is found in A. B. E. Cod. Sin., Vulg. etc. and adopted by Lach., Tisch., and Alf.; D. reads καὶ ἤκουσα.—Tr.]

[3] Ver. 8. πᾶν before κοινόν [of *text. rec.*] is very feebly supported [by G. H.]; it was doubtless introduced into some MSS. from ch. x. 14. [Omitted in A. B. D. E., Cod. Sin. Vulg. etc. and by later editors.—Tr.]

[4] Ver. 9. μοι [of *text. rec.*] before φωνή is wanting in good authorities [A. B. Cod. Sin. Vulg. etc., but is found in E. G. H.; πρὸς μέ in D.]; it was probably interpolated in order to correspond to ver. 7 [or to ch. x. 15, (Alf.); omitted by Lach. Tisch. and Alf.—Tr.]

[5] Ver. 12. The words μηδὲν διακρινόμενον [of *text. rec.* with E. G. H. Vulg. etc.], are cancelled by Tischendorf as spurious, because they are wanting even in that MS. which has, in this section, inserted the largest number of glosses in the text, viz. Cantabrig. (D); other manuscripts read διακρίνοντα, or διακρίναντα [the latter is the reading of A. B., and is adopted by Lach., and favored by de Wette], or διακρινόμενος [minuscules]. Cod. Sin. and one uncial MS. of the second rank, *i. e.* Cod. Basileensis (E) read διακρίνοντα [but a later hand altered the reading of Cod. Sin. to —ναντα.—Tr.]. The great diversity in the readings makes it probable that both words were a later addition derived from ch. x. 20. [The words are omitted in D. Syr. etc. and by Alf.—Tr.]

[6] Ver. 13. ἄνδρας [of *text. rec.* with E. G. H.] after Ἰόππην, is wanting in important manuscripts [A. B. D. Cod. Sin.], and in most of the ancient versions [Syr. Vulg.]; it was interpolated here from ch. x. 5. [Omitted by recent editors.—For τε after ἀπήγ. of *text. rec.* with E. G. H., and retained by Alf., δὲ is substituted from A. B. D. (also Cod. Sin.) by Lach. Tisch. and Bornem. with whom Meyer concurs.—Tr.]

[7] Ver. 16. [Some editors (Griesb., Knapp, Lach.) who are now sustained by Cod. Sin., insert τοῦ before κυρίου, from A.

EXEGETICAL AND CRITICAL.

Ver. 1, 2. And the apostles - - heard.—The conversion and baptism of Cornelius created a sensation in the church of Christ. Even before Peter returned to Jerusalem (ver. 2), the apostles and the Christians in Judea, (*κατὰ τὴν Ἰουδαίαν*, throughout Judea, residing in different parts of the province), obtained information that the Gentiles also had accepted the word of God. The manner in which the fact itself is stated, shows, in the first place, that it had made a favorable impression on the apostles and the great majority of Christians in Judea, and had gratified them; for it unquestionably promoted the honor of God when Gentiles also, and, therefore, not Israelites exclusively, received the Gospel. In the second place, the expression *τὰ ἔθνη* implies that the event was regarded as involving an important principle, and as being decisive in its nature; for these believers considered the act of individual Gentiles as bearing a representative character, since it showed that Paganism, viewed as a whole, was capable of receiving the word of God.

Ver. 3. Thou wentest - - didst eat with them.—All the believers, however, did not receive such impressions, or else doubts may have gradually arisen in the minds of many, which altered their original favorable view of the case. This circumstance manifested itself when Peter returned to Jerusalem; those who were *ἐκ περιτομῆς*, ver. 2, censured him.—Who are these persons? The expression resembles the one which occurs in ch. x. 45: *οἱ ἐκ περιτομῆς πιστοί*, except that the latter is less likely to attract attention, since Peter and his Judæo-Christian attendants from Joppa are there surrounded by heathens, *i. e.*, by uncircumcised men. But here in Jerusalem, on the contrary, there was certainly at that time, not one man among all the Christians, who was not an Israelite, and, consequently, circumcised. If, therefore, in the midst of the Judæo-Christian congregation, *οἱ ἐκ περιτομῆς* are specially brought forward, this term cannot be intended to state the objective, religious and national fact that they were circumcised Jews, but can refer only to subjective [personal] views and sentiments. Those only of the Judæo-Christians are, accordingly, described by it, who assigned a peculiar value to circumcision, and, without doubt, to the observance of the Mosaic law in general. With this explanation the statement in the present verse agrees. These persons *διεκρίνοντο πρὸς αὐτόν*, that is, they *disputed, contended with* Peter (*διακρίνομαι, secernor*, pugna decerno, dimico); they declared it to be a ground of reproach to him, that he had entered the house of uncircumcised men, and eaten at the same table with them. Here *ἀκροβυστία* and *περιτομή* are, accordingly, antithetical terms. These strict men of the circumcision did not reproach Peter for having preached the Gospel to heathens and baptized them; such a course, indeed, they could not easily pronounce to be wrong, especially in view of the command of Jesus to preach the Gospel to all nations. But they could not reconcile it with their lofty conceptions of a strictly legal course of action, and of the dignity of an Israelite, that Peter should have commenced such a familiar intercourse, and such a close fellowship with pagans, entered a pagan house, and sat as a guest at the table of an uncircumcised man. If these opponents of Peter reflected further, they must have at last arrived at the conclusion that those pagans who hear the word of Christ and believe it, should necessarily be first circumcised and fully incorporated with the people of Israel, before a Christian, that is, a Judæo-Christian, could hold intercourse with them without restraint, and maintain a fraternal fellowship with them. And this was undoubtedly the Judaizing principle, in the proper sense of the term.

Ver. 4–11. But Peter - - - from the beginning [But Peter began.].—The word *ἀρξάμενος* is not intended merely to describe the general fact that Peter **began** to speak, but also implies that his narrative took a wide range, and embraced the *earliest* circumstances connected with the event. The term *καθεξῆς* denotes that the apostle furnished a detailed and regular statement of all the facts, in the order in which they successively occurred. It is precisely the intimate manner in which the several incidents in the narrative are here interwoven with each other, that produces conviction, and silences every doubt. The true purport and meaning of the revelation which God granted to Peter in the vision (ver. 5–10), are unfolded by the arrival of the messengers from Cesarea (ver. 11), which coincided in time with the vision, as well as by the simultaneous command of the Spirit (ver. 12) that he should accompany them. And when the apostle enters the house of Cornelius, he learns that the latter had also received a divine command, and had been directed to send to Joppa, in order to hear the saving word from Peter's own mouth. As soon, moreover, as the Gospel is proclaimed to Cornelius and his friends, (ver. 15), the outpouring of the Holy Ghost occurs, and thus the several circumstances are all intimately connected with one another—each particular illustrates, explains, and confirms the rest, and the whole not only produces an harmonious impression on the mind, but also testifies incontrovertibly; "It is the will of God!" And, as the

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D. E.—Tisch. and Alf., with *text. rec.*, in accordance with G. H., fathers, etc. omit the word; comp. 1 Pet. i. 25, and see Winer: *Gram. N. T.* § 19 1, under *κύριος*.—Tr.]

[8] Ver. 17. *δέ* [of *text. rec.*] after *ἐγώ* is indeed wanting in A. B. D [and Cod. Sin.], and some minuscules, as well as in several versions [Syr. Vulg. and some fathers]; hence Lachmann has cancelled it. But it is attested by E. G. H., as well as some versions, and would scarcely have been inserted, if it had been originally omitted, as it seemed to be superfluous. ["*δε* was simply dropped, because it was not understood; here it occurs, as it often does in the apodosis after *ἐπεί* (in the classics), in order to give prominence to the antithesis (*εἰ οὖν ὁ θεος—ἐγὼ δὲ*). Herm. Viger. p. 783, annot. 401. Lipsiæ. 1834." (de Wette).—Retained by Alf. and Meyer.—Tr.]

[9] Ver. 18. *ἐδόξαζον* [*text. rec.* with A. E., and retained by Tischend. and Alf.] is far better supported than *ἐδόξασαν*, which Lachmann has preferred [and which is found in B. and Cod. Sin.], but which was adopted only for the sake of uniformity [to correspond to the aor. *ἡσύχασαν*; de Wette, who refers to Lu. viii. 23 prefers the imperfect tense, as that of continued action; see above, Exeg. on viii. 15–17 ult.—Ἄραγε, of *text. rec.* and E. G. H. is preferred by Alf. to *ἄρα* of A. B. D. and Cod. Sin.; the latter form is adopted by Lachm. and Tisch.—Tr.]

event exercised such great influence on the enlargement and regular development of the church of Christ, Luke here repeats, in the words of the apostle, the principal features of the narrative which he had himself given in the previous chapter.

Ver. 12–14. **And the Spirit bade me go, etc.**—The word *οὗτοι* which is appended to *οἱ ἐξ ἀδελφοί*, ver. 12, shows that the Christians of Joppa, who had accompanied Peter to Cesarea, subsequently went with him to Jerusalem; this could have the more easily occurred, if, as it is probable, Peter at once proceeded to that city, without returning to Joppa. It is, besides, quite possible that Peter anticipated that some individuals in Jerusalem would remonstrate against the course of action which he had pursued, and hence desired the presence of these brethren as witnesses of the divine guidance in the whole transaction.

Ver. 15. **And as I began.**—The language: *ἐν τῷ ἄρξασθαί με λαλεῖν*, implies that Peter had not yet concluded, but intended to continue his discourse, when he was interrupted by the unexpected occurrence to which he here refers. ['Αρξα. is not pleonastic, as some have supposed, but is equivalent to: 'I had scarcely spoken a few words, when, etc.' Winer: *Gr. N. T.* § 65. 7. d.—Tr.]. When he mentions here the communication of the Spirit, he purposely lays a stress specially on its identity with the original communication of the Spirit to the Christians: *ὥσπερ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ*, namely, in the beginning of the outpouring of the Holy Ghost [" on the day of Pentecost." (Meyer).—Tr.].—When he afterwards says, ver. 17: *τὴν ἴσην δωρεὰν—ὡς καὶ ἡμῖν πιστεύσασιν*, etc., the participle *πιστ.* refers to *ἡμῖν*, which stands nearest to it, and neither to the more remote *αὐτοῖς* (Kuinoel), nor to both pronouns at the same time. For, as Bengel has ingeniously observed, this clause is intended to set forth that faith in Jesus was the condition on which alone the Christians had, at the beginning, received the gift of the Holy Ghost. The sense is: 'Not because we were Israelites, nor because we had obtained circumcision, but because we believed in Jesus as the Lord and Messiah, God has granted to us the gift of the Spirit, and indeed as a *δωρεά*, as a free gift of grace, to which we had no rightful claim, and which God did not owe to us.'

Ver. 16. **Then remembered I - - - he said.**—When Peter refers to the words of Jesus, which are recorded both in Luke iii. 16 [Luke xxiv. 49], and in Acts i. 5, the sense is not merely, that Peter had lived to witness the extension to pagans also of the gift which had been promised more immediately to the apostles (Meyer); the apostle rather speaks emphatically of the relation existing between baptism with water and baptism with the Spirit in the following sense: 'When the Lord promised us *His* baptism, it was the baptism with the Spirit;' now if He has granted to pagans the same baptism with the Holy Ghost, which we ourselves had previously received, baptism with water could not, in that case, be denied to them, for such a denial would have, very erroneously, represented the latter as being more important and more holy than the baptism with the Spirit.

Ver. 17, 18. *a.* **As God gave them**, etc. [**the like gift - - - us, who believed**; see above, on ver. 15.—Tr.].—The question in the apodosis (ver. 17): *ἐγὼ δὲ τίς ἤμην δυνατός κωλῦσα. τὸν θεόν*, contains an inference corresponding to the foregoing [*εἰ οὖν* etc. is the protasis.—Tr.]. The particle *δέ* [see note 8 above, appended to the text.—Tr.] in the conditional clause, gives prominence to a certain antithesis, which is a double one in the present case, in which two interrogative clauses are combined. [Winer: *Gr N. T.* § 66. 5. (3).—Tr.]. Peter asks: 'Who, on the other hand, was I?' and, 'Was I, then, able to hinder God?' The former question contrasts God with man, the latter, God's almighty will and action with man's feeble powers. In each respect it was impossible to hinder God, that is, when he decreed to save these pagans, and to incorporate them with the kingdom of Christ, as well as those who were Jews by birth [*"κωλ. τ. ϑ. i. e., to hinder God*, by hindering the baptism (x. 47), which his will contemplated when he communicated the Spirit." (de Wette). —Tr.]

b. It hence appears that Peter did not restrict himself to the special objection which was made to his course in accepting the hospitality of pagans, and sitting at the table with them; he also took, as the basis of his vindication of himself, the gracious purpose of God respecting the Gentiles, in so far as that purpose was unmistakably revealed in the acts of God. If he could exhibit the subject distinctly and convincingly, from this point of view, his defence of himself for entering into social relations with pagans, would be perfectly successful. And such was really the case, according to ver. 18. For, those who had entertained scruples, were not only satisfied (*ἡσύχασαν*), after hearing this address, and tacitly withdrew all that they had said in reproach of Peter, but also enthusiastically proclaimed the praises of God (*ἐδόξαζον* etc.), who had granted so great a gift as a change of mind to heathens also, with a view to life or to salvation. The change of tense in *ἡσύχασαν* and *ἐδόξαζον* [see note 9 above, appended to the text.—Tr.], informs us that Peter's opponents were at once satisfied, but that the thanks and praises which they gave to God, were enduring.

DOCTRINAL AND ETHICAL.

1. The circumstance is not concealed from us, that a difference of opinion existed among the members of the primitive church respecting the procedure of Peter in the case of Cornelius, insomuch that even reproaches were addressed to the apostle on account of his conduct. A feeling of dissatisfaction manifested itself, like that which is mentioned in ch. vi. 1; in the latter case, it was entertained by one part of the church against the other, but it is here an apostle with whom a part of the church is dissatisfied. Sacred History does not purpose to exhibit the believers in an ideal light, which would require that such facts should be veiled, but presents the whole case in accordance with the truth. Even the apostolic church was not distinguished by such unity of sentiment, that no difference of opinion could arise and cloud it. And even if this dis-

satisfaction with Peter's course, and these complaints originally proceeded from a "zeal of God" [Rom. x. 2], it is, at the same time, perfectly clear that this zeal was "not according to knowledge," and that moral defects also exercised an influence. Nevertheless, all is reported with the utmost candor, not merely for the sake of historical truth, but also in order that we might derive a warning from it, and understand that he that thinketh he standeth, should take heed lest he fall! (1 Cor. x. 12).

2. The deportment of the apostle Peter, when he heard these reproaches, was truly evangelical, and in accordance with the mind of Jesus, and was not hierarchical in its character. Far from retiring behind the protection of his apostolical authority and power, or leaning for support on any alleged primacy—far from claiming to be infallible in deciding a question of principle, or declining to furnish explanations and to justify himself, he allowed his opponents to express themselves unreservedly and fully. His defence, which was made with the utmost calmness and gentleness, was so constructed that the facts themselves spoke aloud, insomuch that even his opponents voluntarily confessed that they were vanquished. It was only in this way that the discussion could really result *in majorem Dei gloriam* (ἐδόξαζον τὸν θεόν, ver. 18); and it produced this result far more successfully than if the principle had been tenaciously held, that the apostle was *a priori* necessarily right, or, that, in view of the contracted judgment of the laity, he was by no means bound to explain his conduct.

HOMILETICAL AND PRACTICAL.

VER. 1. **The apostles and brethren - - - heard.**—The sweet savour of Christ [2 Cor. ii. 15] is sometimes widely diffused by a single family. (Quesn.).—It will ever be an honor to this upright man (Peter), that he dared to be the first who, in company with others, guided poor heathens to Christ by means of the Gospel. If, then, it should even be the case that nothing at all is said about any one of us, except that we had not labored in vain to save sinners through the Gospel—that here a sinner had been awakened, or there a thirsting soul sought the grace of God—that here a soul had found peace, or there another obeyed the Gospel—and, that we had faithfully guided all,—this would be an abiding praise before God. (Ap. Past.).—*Cesarea and Antioch, the joy of Jerusalem.* This is the theme of the present chapter. The Lord subdued the carnal thoughts of the believers who were of the circumcision, so that they were quieted; they now not only praised God for all that had occurred in Cesarea, but also stretched forth fraternal hands to Antioch, so that all might be accomplished in that city, which the tokens in Cesarea had indicated. Before Luke exhibits to us the progress of the Gospel from Antioch even to the end of the earth, he directs our attention to the unity of the Spirit, which marked the relations between Antioch and Jerusalem; but Cesarea was the bond of peace which the Lord had, in a wonderful manner, established between these two cities. (Besser).

VER. 2, 3. **But when Peter was come up - - - they - - - contended with him,** etc.—How often wisdom still has to justify herself on account both of her children, and of her manner of gathering them, in answer to many a censure and many an objection which men pronounce! Who can perform any work so skilfully, as to be liable to no objection? But it is often well that such opposition counterbalances the joy with which success might inspire us, as we thus the more surely remain in that humble and calm frame of mind, which Peter here exhibits. (Rieger).—The church in Jerusalem did not recognize Peter as a pope, since she here calls him to account. (Starke).—The discussion of religious subjects, it is true, can seldom take place, without being, to a certain extent, a source of offence; still, it is often attended with the advantage that the truth is thus more fully brought to light. (id.).—We learn from this contention, 1. That even among God's saints no one has been free from blemishes and folly; and although we cannot compare the large rents in the walls of our modern Zion with the inconsiderable crevices that may be discovered in the primitive church, nevertheless, the church has at all times been, and always will continue to be, a lazar-house, in which the sick and the infirm are restored by Jesus, the faithful Physician. Let no one, then, despond, who is required to fulfil the duties of his office among the dead and the living, the healthy and the sick. 2. But, on the other hand, we ought not to ascribe the faults of the saints to a malicious spirit. There are some, who, when they speak of the devout, strain at gnats, while, at other times, they can even swallow camels. There are others who look at the failings of the apostles through a magnifying glass, and charge them with having misunderstood the mind of their Master, with having caused his plan to fail, etc., because they cannot establish their own system of faith, except on the ruins of the apostolic doctrine. There are even individuals who attempt to palliate their own transgressions, by appealing to the faults and sins of believers in the primitive church. It is necessary to explain to all such persons the distinction between faults and weaknesses, on the one hand, and unfaithfulness and unholiness of feeling, on the other—to show them that the faults of believers are not presented as models, but recorded as warnings—and to exhort them to repent, and do the first works [Rev. ii. 5]. Pastors, especially, are bound to guard against indulging a contentious spirit, and to remember the word of Paul: "If any man seem to be contentious, [let him know that (*Germ. version*)] we have no such custom." [1 Cor. xi. 16]. 3. When we have truly known and experienced the universal love of God, we can form a more correct judgment respecting many occurrences which are connected with the kingdom of God, although they may take place beyond the pale of our own creed, and we will be preserved from yielding to an undue zeal against other religions. It will give us pleasure when, here or there, another soul is won, even if we might object in part to the manner in which that soul was approached. 4. They were of the circumcision, or believers among the Jews, who took offence at the baptism of the Gentiles [see EXEG. note on ver. 3.—Tr.]. Their attachment to the traditions of the fathers, and their erroneous views of certain passages of the Scriptures, led them to regard the observance of the Mosaic law as necessary. A remnant of the Jewish leaven still fermented in them, and, through them, in the primitive church. We here find a striking illustration of the force of old and deep-rooted prejudices, even in the case of converted men. The tendency to rely on works, as if they were meritorious, is not entirely extirpated, even when its gross forms cease to appear after conversion. (Ap. Past.).—*The infirmities of believers:* they are to be regarded, I. Not as facts which bear witness against the faith, but as evidences of human imperfection, over which faith has not yet fully prevailed; II. Not as palliations of our own sins, but as facts which warn him who stands, to take heed lest he fall.—*The divisions in the primitive Church*—exhibited to Christendom, for the purpose of, I. Humbling men, by exposing the power of the enemy, who never fails to sow tares among the wheat; II. Comforting men, by demonstrating that nothing new or strange occurs in the experience of the church, when rents and divisions take place in our day; III. Instructing men, by showing how such divisions may be healed, through the power of evangelical truth and love.

Ver. 4–17. [See above, Hom. etc. on ch. x. 9–23.]. Observe here a beautiful illustration of humility, as furnished by a religious teacher. Peter gives an account of his conduct with modesty, in full accordance with his own exhortation (1 Pet. iii. 15, 16), in a very different manner from the bishops of Rome, who will not consent to be judged by any one. Ps. xii. 4. (Starke).—Here he was truly *Peter;* like a *rock* that cannot be moved, he retained all his firmness when the brethren assailed him, and neither permitted himself to doubt the truth of his convictions, nor lost his calmness and gentleness. How would *we* have sustained ourselves in such a trial—we, who are often so sensitive and impatient when sincere friends kindly admonish us, or, after we have ascertained the will of God, begin to waver, when we hear the opinions of men? (From Ap. Past.).—The testimony of the six brethren of Joppa, who had accompanied Peter, was now of great advantage to him. Hence, it is well, if we desire to obviate all doubts, to act with openness, and to secure the testimony of men of acknowledged veracity. (Rieger).—The defence of the apostle is, in its whole character, calm, natural and convincing. He relates all the circumstances of the case with precision, and specially dwells on those which justified his conduct, *e. g.*, his own prejudice at the beginning, the heavenly vision, etc. This mode of demonstrating his innocence, by a plain statement of the facts themselves, corresponds precisely to the spirit of Christianity, which demands that truth and uprightness should constitute the basis of all our actions. (From Ap. Past.).—*The apostle Peter's vindication, in the presence of the Christians, of his conduct in baptizing heathens:* I. That he vindicates himself; II. The manner in which he does it. (Schleiermacher).

Ver. 18. **When they heard these things, they held their peace.**—The strong should bear with the infirmities of the weak, but the latter should also be willing to receive the admonitions of the former. (Starke).—To err is human, but to adhere resolutely to an error of which we are convinced is devilish. How much injury has been inflicted on the church of God by that obstinacy which continues to defend erroneous views, because they have been once adopted! (Ap. Past.)—*The objections of human short-sightedness against the wonderful ways of divine wisdom:* they must end, I. In self-abasement and silence, II. In joyful praise of God.

On the whole section.—*Peter's defence of his conduct before the brethren, a model of a fraternal vindication:* I. By its evangelical gentleness and humility; II. By its apostolical firmness and candor.—*The best witnesses of a servant of God, when he is assailed and misjudged:* I. The commission of God, of which he is conscious; II. The eyes of men, in whose presence he labored; III. The peace of mind with which he can justify himself; IV. The fruits of his labors, to which he may point.—*Then hath God also to the Gentiles granted repentance unto life:* let us here observe, I. The greatness of divine mercy; II. The blessings which follow man's repentance.—*The reception of the first heathen family into the Christian brotherhood:* I. A glorious triumph of divine wisdom and mercy; II. A noble proof of Christian humility and charity; III. A. powerful impulse to that love which seeks the salvation of men.

SECTION IV.

THE ESTABLISHMENT OF A GENTILE-CHRISTIAN CONGREGATION IN ANTIOCH. ITS COMMUNION IN FAITH AND LOVE WITH JERUSALEM. SAUL AND THE ANTIOCHIAN CONGREGATION.

Chapter XI. 19–30.

A.—THE FOUNDING OF THE CHURCH IN ANTIOCH, THROUGH THE AGENCY OF HELLENISTS.

Chapter XI. 19–21.

19 Now they which [who] were scattered abroad upon [since] the persecution [affliction] that arose [had arisen] about Stephen[1] travelled as far as Phenice, and Cyprus
20 and Antioch, preaching the word to none but unto the Jews only. *And [But] some of them were men of Cyprus and Cyrene, which, when they were come to[2] Antioch, [who came to Antioch, and] spake unto the Grecians [Greeks][3], preaching [the Gos-
21 pel concerning] the Lord Jesus. *And the hand of the Lord was with them: and a great number [that][4] believed, and [*om.* and] turned unto the Lord.

EXEGETICAL AND CRITICAL.

Ver. 19. *a.* **Now they which were scattered abroad.**—Luke here resumes his account of the Christians who had become fugitives in consequence of the hostility of which Stephen, and, immediately afterwards, the Church in general, had been the objects. Ἀπὸ τῆς θλίψεως, *away from* the affliction, or, *since* that event [*on account of*, (de Wette); *in consequence of* (Winer, § 47. b. ult.)—Tr.]. This θλίψις is, as Luke specially states, the one γενομένη ἐπὶ Στεφάνῳ, which occurred on account of Stephen, or, with the origin of which he was connected. (Ἐπί, indicating the motive.)

b. The question here arises: What is the connection between this narrative, ver. 19–21, and the foregoing? That a certain pragmatic connection [that of *cause* and *effect*.—Tr.] *does* exist, is indicated by οὖν, and the point to be determined is: *What* is that connection? Now, at first view, the obvious answer would seem to be, that the preaching of the Gospel to the Antiochian Gentiles, ver. 20, is intended to be described as a result of the conversion of the Gentile, Cornelius. This is the opinion of Kuinoel, and a similar view is entertained by Schneckenburger (*Zweck. d. Apgsch.* p. 176), and Lange (*Gesch. d. Kirche.* II. 143.). The interpretation is sustained by assuming that the example of Peter authorized and encouraged similar efforts and attempts to preach the Gospel to heathens. But, on the one hand, the narrative which now follows, stands in no connection whatever with the conversion of Cornelius; it would, indeed, be necessary, in order to establish such a connection, to assume by a forced interpretation, that the contents of ver. 19 constitute a parenthesis, and to connect ἐλάλουν πρὸς τ. Ἑλλ. in ver. 20, immediately with οὖν [at the beginning of ver. 19.]. And, on the other hand, it distinctly appears from ver. 19, that Luke intends to connect the statements in that verse and in those which succeed, with his account of the persecution of which Stephen was the victim. Luke, in fact, here resumes the thread of discourse which he had dropped at ch. viii. 4 [see above], and employs precisely the same words which occurred in that passage: *οἱ μὲν οὖν διασπαρέντες διῆλθον.* The historian, no doubt, connects this event—the original founding of the church at Antioch—with the conversion of Cornelius, since it is, in its essential features, of the same nature; it is, namely, an extension of the church of Christ beyond the boundaries of Judaism. But, at the same time, he by no means places the two events in an immediate causal or pragmatical connection. Hence, the position which the following narrative of the founding of the church in Antioch occupies, furnishes no grounds for assigning the first conversion of pagans in Antioch to a later period than that of Cornelius. The pragmatic connection of the conversion of pagans in Antioch with the persecution described in ch. viii. 1 ff., implies, on the contrary, that the former may have occurred even *previously* to the occurrence at Cesarea. For those who were scattered after the death of Stephen, probably continued their journey without delay, until they severally found places in which they could abide in security, and labor without hinderance—some of them, in particular, arriving at Antioch And here it cannot reasonably be supposed that a period, embracing even several years, elapsed before any one of their number proclaimed the word concerning Jesus Christ to individual heathens. But it is known with certainty, on the other hand, from the history of the life of the apostle Paul, that a period of at least three years intervened between the death of Stephen (which was followed afterwards by the conversion of Saul), and Paul's residence in Tarsus [ix. 30; xi. 25, 26], during which the Antiochian congregation already existed.

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[1] Ver. 19. The reading ἐπὶ Στεφάνῳ [of *text. rec.*], is better attested, as well by MSS. [B [e sil]. G. H.], as by ancient versions and fathers, than ἐπὶ Στεφάνου [of A. E., and adopted by Lachm.]; this latter was undoubtedly introduced by those who viewed ἐπί [here] as a preposition of time [as the Vulg. which represents the Greek genitive in the version *sub Stephano*. (See Winer: *Gram. N. T.* § 48. c: "ἐπί is here equivalent to *on account of*, or, *against*, with the dative.") D. reads ἀπὸ τοῦ Στεφανοῦ. The dative is adopted by Tisch. and Lach. and is sanctioned by Cod. Sin.—Tr.]

[2] Ver. 20. a. ἐλθόντες is decisively sustained [by A. B. D. E. G. Cod. Sin., and adopted by Lach., Tisch. and Alf.], rather than the compound εἰςελθ. of *text. rec.*, which is supported by only *one* manuscript. [H.].—[After ἐλάλουν Lach. and Alf. insert καὶ from A. B. and Vulg. *et*; it is also found in Cod. Sin. But it is omitted in *text. rec.*, and by Tisch. in accordance with D. E. G. H., and is regarded by de Wette as an interpolation.—Tr.]

[3] Ver. 20. b. The two conflicting readings are Ἕλληνας and Ἑλληνιστάς. The latter [of *text. rec.*] is still sustained numerically by the authorities, rather than the former, viz., by B [e sil]. E. G. H., and nearly all the minuscules, and by several fathers. But, on the other hand, Ἕλληνας is found in A. and D. (in the original text of the latter [but altered by a later hand to—νιστας (Tisch.)]). It also occurs, as it has recently appeared, in Cod. Sin., and is adopted by Eusebius, and by Chrysostom, Theophylact and Oecumenius, in their *commentaries*. [But the text of the original writer of Cod. Sin reads thus: ελαλ. και πρ. τ. εὐαγγελιστας, and a later hand altered the last word to ἑλληνας. Tisch. and Alf. add that Chrys. Theop. and Oec., in their *text*, as distinguised from their *comm.* read—νιστάς.—Tr.]. Internal reasons decide unconditionally in favor of Ἕλληνας, for this reading alone constitutes an antithesis to Ἰουδαίοις of ver. 19, inasmuch as the preaching of the Gospel to the Hellenists [who were also *Jews* by birth; see above, ch. vi. 1 b.] would not in the least degree, have been a novel and remarkable event. Hence, the reading Ἕλληνας was preferred already by Grotius, Usher, and Bengel, and was inserted in the text by Griesbach, Lachmann and Tischendorf [and by Alf., with whom de Wette and Meyer fully concur. Tischendorf says that the Vulg. does not seem to distinguish between the two words. The Engl. version renders ἑλληνιστής in the three passages in which it occurs in the *text. rec.* by *Grecians* (Acts vi. 1; ix. 29; xi. 20). Ἕλλην (sing. and plur.) occurs in the *text. rec.* twenty-six times; it is rendered, in the Engl. vers. of the N. T. six times *Gentile*, *Gentiles*, and twenty times, *Greek*, *Greeks*.—Tr.]

[4] Ver. 21. The article ὁ is wanting before πιστεύσας, it is true, in most of the uncial MSS. [D. E. G. H. and *text. rec.*], and is found only in A. and B. [and also in Cod. Sin.]; but as it would scarcely have been inserted, if it had not been originally employed, it may be regarded as genuine. It has, hence, been inserted in the text by Lach. and Tisch. [and by Alf.]

c. **Travelled as far as Phenice, and Cyprus, and Antioch.**—[*Φοινίκη*, Lat. *Phoenice*, (a more correct form than the usual *Phoenicia*) is the ancient Græco-Roman name of a narrow strip of land on the Syro-Palestinian coast of the Mediterranean, more than 130 miles in length, extending from Cape Carmel on the south to the island of Aradus near the coast, or the mouth of the river Eleutherus, and including the cities of Tyre, Sidon, Berytus, etc. (Herzog: *Real-Encyk.* XI. 610.—For **Antioch**, see below, on ver. 20, 21.—Tr.]. We are informed in this verse, that the Christians who fled from Jerusalem after the death of Stephen, and who, according to ch. viii. 1, were scattered abroad throughout the regions of Judea and Samaria, had, in some instances, passed beyond the northern and north-western boundaries of Palestine, and entered the territory of Phenice; others proceeded to the neighboring island of Cyprus, or retired to Antioch, the capital of Syria. They labored as missionaries wherever they came, and probably prepared the way for the establishment of the Christian congregation in Tyre, which is mentioned below, ch. xxi. 7. However, they were accustomed to address none but Jews, which fact indeed is implied in ch. viii. 4; the only exception was that of Philip, who preached in Samaria [viii. 5], and was afterwards specially directed by God to approach the officer of the court, who belonged to Meroë [see above, ch. viii. 27, 28. b.—Tr.]

Ver. 20 21. **And some of them,** etc.—New and important statements are here made. Some of these Christians whom the persecution had dispersed, and whose flight converted them into missionaries, were natives of the island of Cyprus; others of the number originally came from the African province of Cyrene. They were, consequently, Judæo-Christians who were natives of Hellenic regions, that is, they were Hellenists. When these men arrived at the large city of Antioch (in which, undoubtedly many Jews also resided), and proclaimed Jesus as the Lord, they addressed themselves also to the Hellenes, that is, to heathens. See note 3 above, appended to the text, (on ver. 20. b.).—Antioch, situated on the river Orontes, and somewhat less than 20 miles distant from the Mediterranean [and its port, Seleucia], had been built by Seleucus Nicator, the founder of the kingdom of the Seleucidæ, and received its name from that of his father Antiochus. It was one of the many Hellenic [Greek] colonies, which owed their existence to the Macedonian conquests in the East. The Greek language and culture consequently predominated in Antioch, which rapidly rose to the rank of the first city of the East, although the mass of the original inhabitants consisted of natives of Syria.—Thus it occurred that Israelites who found homes in heathen countries in which Greek culture prevailed (Hellenists), were the agents through whom the Gospel was proclaimed to heathens of *Greek culture.* They labored, moreover, with great success, for we are told, in ver. 21, that a great number of heathens received the word in faith, and were converted to Christ. This was the work of the Lord, for His **hand**—his mighty, spiritual influence—accompanied the labors of these zealous Christians. [Comp. Lu. i. 66; Acts iv. 30; "*potentia spiritualis, per evangelium se exserens.*" (Bengel).—Tr.]

DOCTRINAL AND ETHICAL.

1. The kingly *power* of Christ, to whom indeed *all* power in heaven and in earth is given, and the wonderful and adorable *wisdom* of his government, are gloriously revealed in the fact that the persecution which led to the death of Stephen, and compelled many Christians to flee from Jerusalem, was converted into the means for extending His kingdom. When men thought evil, God meant it unto good [Gen. l. 20]; an occurrence which seemed even to the disciples of Jesus to be dangerous and pernicious, was ultimately demonstrated to be truly beneficial, through the guidance of the Lord. When the Christians were compelled to flee from one city, they retired, according to the Redeemer's directions, to another, and found, at length, a quiet and secure place of abode. If the primitive church, which had previously occupied such an isolated and exclusive position, was scattered, it was precisely that event which caused the Gospel to be carried to other places. The kingdom of Jesus Christ is the kingdom of the *Crucified* One, and the cross is its peculiar mark. No believer can advance in the path of holiness without bearing the cross, and not only the internal, but also the external growth of the church of Christ, often proceeds with most success, precisely under the cross

On this occasion, the cross, or persecution, promoted the extension of the Gospel not merely beyond the city of Jerusalem, namely in Judea and Samaria, but also beyond the limits of the Holy Land, and, indeed, far beyond the boundaries which separated Israel from the heathen world.

2. Those whom the persecution had dispersed, **spake** the word, **preaching** the Gospel concerning Jesus, wherever they came. They proclaimed that Gospel even though they were not apostles, nor held any other office in the church.—They knew in whom they believed; they were anointed with the Holy Ghost, and "out of the abundance of the heart, the mouth speaketh." [Matth. xii. 34]. Thus they involuntarily became travelling preachers, and even missionaries among heathens, since some of them preached Jesus to the Greeks in Antioch. And that they did not act presumptuously in adopting this course, was demonstrated by the blessed results: the hand of the Lord was with them ver. 21, and many heathens were converted through their word. The Lord of the Church Himself, accordingly, sanctioned and legitimized these extra-official labors. The great principle itself, which was involved in the conversion of Gentiles, was sanctified by God in the case of Cornelius and the apostle Peter; but the first successful movement in this work of converting heathens—the first establishment of the congregation of Antioch, the metropolis of Gentile-Christianity,—was effected, not by Peter, nor by any other apostle, but by ordinary Christians and church-members.

HOMILETICAL AND PRACTICAL.

See below, ver. 27–30.

B.—THE CHURCH IN JERUSALEM SENDS BARNABAS TO ANTIOCH; HE ENCOURAGES THE MEMBERS OF THE RECENTLY FORMED CONGREGATION, AND CONDUCTS SAUL TO THEM.

CHAPTER XI. 22–26.

22 Then [But] tidings of these things [concerning them (*see* EXEG. *note*)] came unto
the ears of the church which was in Jerusalem: and they sent forth Barnabas, that
23 he should go [travel][1] as far as Antioch. *Who, when he came [arrived], and had
seen [and saw] the grace[2] of God, was glad [rejoiced], and exhorted them [*om.* them]
all, that with purpose [determination] of [the] heart they would cleave [should ad-
24 here] unto the Lord. *For he was a good man, and full of the Holy Ghost and of
25 faith: and much people [a considerable multitude] was added unto the Lord. *Then
26 departed Barnabas [But he went forth][3] to Tarsus, for to seek Saul: *And when he
had found him, he brought him unto Antioch. And it came to pass, that a whole
year they[4] assembled themselves [came together] with the church [in the congregation][5],
and taught much people. And [taught a considerable multitude, and (τε) that (χρημ.
also depending on ἐγένετο)] the disciples were called Christians first in Antioch.

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[1] Ver. 22. It is true that διελθεῖν is wanting in A. B. [and also Cod. Sin.], as well as in several versions [Syr. Vulg. etc.], and it is cancelled by Lachmann. It is, however, sufficiently attested [by D. E. G. H., and retained by Alf.], and could have more easily been omitted as superfluous, than have been interpolated, if it had originally been wanting. [See WINER, *Gr. N. T.* § 65. 4. ult. where the presence of the word is justified and explained.—TR.]

[2] Ver. 23. [τὴν after τὴν χάριν is omitted in the *text. rec.*, with D. E., but Lachm. and Alf. insert it from A. B. It is found also in Cod. Sin. Alford takes it emphatically in the following sense: "the grace which (evidently) was that of God."—TR.]

[3] Ver. 25. The readings ὁ Βαρνάβας and αὐτόν [the latter both before and after ἤγαγεν], are alike spurious; the former [is found in E. G. H., Vulg. etc., but is omitted in Cod. Sin., and by Alf., and, besides,] is wanting in A. B. and D., even though the latter MS. (Cantabrig.) has inserted in the text an unnecessary amplification of this verse. [It is adopted by Bornemann, and is as follows: ἀκούσας δὲ, ὅτι Σαῦλός ἐστὶν εἰς Θαρσόν (corrected by a later hand to Ταρσόν) ἐξῆλθεν ἀναζητῶν αὐτὸν · καὶ ὡς συντυχὼν παρεκάλεσεν αὐτὸν ἐλθεῖν εἰς Ἀντιόχειαν.—αὐτὸν *before* ἤγαγεν, is found in G. H., but is omitted in A. B. E. Cod. Sin., and by Lach., Tisch. and Alf.—αὐτὸν *after* ἤγαγεν is found in E. G. H., but is omitted in A. B. Cod. Sin., and by Lach., Tisch. and Alf.—TR.]

[4] Ver. 26. a. The word αὐτοῖς [after Ἐγένετο δὲ], which in reference to the last member of the verse [χρηματίσαι, like the preceding infinitives, depending on ἐγένετο; WINER: *Gr. N. T.* § 44. 3], is obviously the more difficult reading, is, nevertheless, sustained by three important MSS. [A. B. E., and now also Cod. Sin.], and a number of minuscules. Hence, Tisch. and Lach. [as also Born. and Alf.] have very properly preferred it to the reading αὐτούς [of *text. rec.* from G. H. Meyer says, in opposition to these editors: "The accus. is necessary, as χρημ. which follows afterwards, does not suit this dative." But Luke may have chosen the dat. on account of ἐγένετο which immediately precedes, (comp. xx. 16; xxii. 17) and retained this construction, although he appended the last member of the verse. See WIN. *Gr. Gr.* §§ 60–67.—TR.].—It is more doubtful whether καί before ἐνιαυτὸν [omitted in *text. rec.*, and by E. G. H.] and which Lach. and Tisch. [and Alf.] have inserted from A. B. etc., is genuine; it rather appears to be a later addition, designed to be emphatic. [It is found in Cod. Sin. Meyer regards it as genuine, and as corresponding to καὶ before διδ., equivalent to *both—and also.*—TR.]

[5] Ver. 26. b. [The Engl. version offers in the margin the strictly literal rendering (Wiclif; Rheims): *in the church* (ἐν τ. ἐ.) instead of *with the church* (Geneva) in its text. See EXEG. notes below, ver. 23–26. b.—TR.]

EXEGETICAL AND CRITICAL.

VER. 22. **Then tidings of these things** [concerning them].—The tidings referred to the *men* [not "things" Engl. vers.], who voluntarily labored in Antioch as missionaries among the Gentiles; for *αὐτῶν* in ver. 22, like *αὐτῶν* in ver. 21, must necessarily be understood as referring to the Hellenists who are described in ver. 20, as performing the part of evangelists. Public report [*ὁ λόγος, fama,* as in Mark i. 45 (Meyer).—TR.] brought the information concerning their operations among the pagans, and the results of their preaching in Antioch, to the congregation in Jerusalem. The members of the latter gave evidence of their interest in this matter, and in the congregation in Antioch, (which had been but recently formed, and which consisted mainly of converted heathens), by sending Barnabas to them. This mission was the more appropriate and kind, as Barnabas himself was also a native of the island of Cyprus (iv. 36), from which some of those Christians came, who had spread the Gospel in Antioch. A certain connection between these men and Barnabas, accordingly, already existed, inasmuch as he was not only a Hellenist, but, in particular, a native of Cyprus.

VER. 23–26. *a.* Barnabas was commissioned by the primitive congregation to examine the state of affairs in Antioch, and then to adopt such active measures as the circumstances should require. When he arrived, he saw such decisive evidences of the grace of God, which had attended the labors of the evangelists, and controlled the newly converted heathens, that he could only heartily rejoice. He found no occasion to censure any thing whatever, or even to remedy any defect, and therefore all that remained for him to do, was, solely, to exhort all the members of the congregation to persevere, and to remain faithful to the Redeemer. He urged them to adhere *τῇ προθέσει τῆς καρδίας*, with the determination of the heart, to the Lord, *i. e.*, to adopt it as an established principle, and carry it into effect, that they would adhere to Christ. This *παρακαλεῖν* of Barnabas reminds us of the circumstance mentioned by Luke, ACTS, ch. iv. 36, that he had been surnamed: "Son of prophetic discourse, or exhortation" [see EXEG. note on iv. 36, 37.—TR.], on account of the special gift which he had received. We may hence assume, that the exhortations which he addressed to the Antiochian Christians, were discourses preëminently marked by depth and power of thought, and by earnestness of manner. There is another allusion to the same general point, in Luke's remark that Barnabas had a kind heart and disposition, and was full of the Holy Ghost and of faith. The predicate *ἀγαθός* designated not only moral worth in general, but also, in a special sense, kindness, or, affectionate sentiments. All this most fully agrees with the statement that he rejoiced so heartily (*ἐχάρη*, ver. 23), when he ascertained the spiritual state of the recent converts.

b. **Who, when he came,** etc.—The mission of Barnabas produced a twofold result: on the one hand, the number of converts was considerably increased (ver. 24) through his labors in the congregation of Antioch; on the other, it was of the highest importance, and exerted a widely extended influence, in reference not only to this congregation, but also to the entire church of Christ, that Barnabas brought Saul in connection with the congregation of Antioch, ver. 25 f. Saul did not himself originally conceive the thought, independently of others, of proceeding to Antioch, but it was Barnabas who induced him to adopt this course. It was, according to ch. ix. 27, Barnabas himself, who had, at an earlier period, introduced Saul to the apostles in Jerusalem, and placed him in connection with the primitive congregation of that city. The same man now brought Saul to Antioch, and established an organic communication between him and this congregation of Gentile-Christians, the future history of which promised to be so rich in events, and which converted Antioch into the metropolis of Gentile-Christianity. Barnabas was acquainted with all the circumstances connected with the conversion of Paul, and hence he had, doubtless, also been informed of the declaration of the exalted Redeemer that He had chosen Saul to bear His name before Gentile nations and kings, ch. ix. 15; comp. xxii. 21; xxvi. 16 ff. It is therefore possible that while Barnabas was laboring in this Gentile congregation, which had been so recently called into existence, and yet had already become so large, the image of that man who was chosen for such lofty purposes, and, specially, for the conversion of heathens, may have, not without the illumination of the Holy Ghost ("full of the Holy Ghost," ver. 24), presented itself to his mind. It was soon clear to him that Saul was precisely suited for *that* field of labor, even as the latter was suited for him, so that he would be the right man in the right place. He accordingly proceeded at once to Tarsus in Cilicia, which was not far distant, for the purpose of seeking Saul in his native city, to which he had retired in order to escape the hostile movements of the Hellenists at Jerusalem, (ch. ix. 30). Here he had disappeared for a season from the view, not only of his enemies, but also of his Christian brethren, like one who had left no trace behind; it became necessary to seek him out (*ἀναζητῆσαι*), and, as it were, to discover him anew (*εὑρὼν*). Barnabas induced him by his earnest requests and representations to accompany him when he himself returned to Antioch. And now Saul enters upon that field of action on which his peculiar labors were destined to unfold themselves in their whole breadth and depth. He labored at first in connection with Barnabas during an entire year, within the limits of the Antiochian congregation: they assembled "in the congregation," that is, they labored in the assemblies for public worship; [*ἐν τῇ ἐκκλησίᾳ*, they attended at the meetings of the congregation, (de Wette); *they came together in the church*, the public assembly, *i. e.*, for the purpose of worship. (Hackett).—TR.].—To understand the word *συναχθῆναι*, with Meyer (2d ed.) as denoting the hospitable reception with which the two men met, is not in harmony with the context, as the language of Luke refers alike to Paul and Barnabas, whereas the latter already had his home, as it were, in Antioch; *συνάγειν*, moreover, occurs in such a sense only when the words *εἰς οἰκίαν* are connected with it, or when the connection indicates it unequivocally in some other manner. [In the last (3d ed. 1861) edition of his commentary, Meyer abandons the interpretation mentioned above, and now says: "*συναχθῆναι* does not denote a *hospitable reception* (Matth. xxv. 35), which does not suit the case of Barnabas; the sense is: they were *brought together*, that is, *united* in the congregation, after having previously lived and labored apart from each other."—Tr.].—The two men **taught much people**, which fact indicates the wide extent of their operations; their labors, however, are not to be viewed precisely as those of missionaries, but rather as those of teachers (*διδάσκειν*), who guided the converts in acquiring a knowledge of the truth, and conducted them onward in the Christian life and walk. It should, besides, be noticed that this *διδάσκειν*, in the proper sense of the word, is here, for the first time, mentioned in connection with Paul, (although Barnabas is also undoubtedly included), whereas in iv. 2, 18; v. 25, 28, 42; comp. ii. 42, it is represented as exclusively the act of the apostles.

c. That the name of "*Christians*" originated in Antioch, is a fact, for the knowledge of which we are indebted to Luke. It may seem to be one of very little importance, and is, indeed, mentioned incidentally, and in quite an unpretending manner. Still, it is a fact of some weight, and is so regarded by Luke, however unpretending his manner of stating it may be. For the connection in which it occurs, shows that he viewed it as an evidence of the blessing which attended the labors of Saul and Barnabas in Antioch. [The Christians styled themselves *οἱ μαθηταί, οἱ ἅγιοι, οἱ πιστοί*, or *οἱ πιστεύοντες, οἱ ἀδελφοί, οἱ τῆς ὁδοῦ* (Alf.) while the names *Γαλιλαῖοι* (Acts ii. 7), *Ναζωραῖοι* (Acts xxiv. 5), etc., were applied to them by the Jews. (Kuin.)—Tr.]. The original introduction of the name of **Christians**, constitutes, indeed, in a certain sense, an era. It has long since, and with great truth, been said, that the Christians did not originally apply this name to themselves; for throughout the whole New Testament it is employed by those who were not Christians. (Acts xxvi. 28; 1 Pet. iv. 16). Neither could the Jews have introduced it, since they would never have applied the Messianic name, which they held to be sacred, to a hated sect; it would have, according to their views, been desecrated by such a use. No other explanation is possible, except that the name proceeded from the *pagans*, and this view is sustained by the form of the word, which, in every respect, resembles the names of political parties, such as *Herodians* [Mt. xxii. 16], *Cæsarians, Pompeians*. ["That it has a Latin form (like Mariani, Vitelliani, etc.), is no decided proof of a Latin origin: Latin forms had become naturalized among the Greeks, etc". (Alf.).—Tr.]. To pagans, who were not acquainted with the historical and dogmatical or religious signification of *ὁ χριστός* as an appellative, it seemed to be a *proper* name, and thus they formed a party name from it. Ewald, who goes still further, conjectures that the name proceeded from the Roman government in Antioch, the residence of the proconsul of Syria; but it is not probable that the Roman authorities, at this early period, already noticed the Christians officially, as a body of men distinct from the Jews. [*Χρηματίσαι*, 1. aor. inf. act., "nominati sunt; *χρηματίζειν* Atticis erat *res agere*, apud recentiores, *res ita agere, ut nomen inde adipiscaris*, hinc significatione intransitiva, *dici, nominari, audire*, id. quod *ὀνομάζεσθαι, καλεῖσθαι*, etc". (Kuinoel). Comp. Rom. vii. 3—Tr.].—Now if the name was furnished by pagans, this circumstance itself demonstrates that the development of the church of Christ had advanced to another grade, which was new in its essential features. Although the pagans often came in contact with Christians, they had not hitherto distinguished them from the Jews, nor recognized them as a separate and independent class of men. But they now made this distinction, and, first of all, in Antioch, and thus two points are established:—first, large numbers of pagans must have been converted in this city; for as Antioch contained a large Jewish population also, it is apparent, that if the great mass of the Christian congregation had consisted of converted Israelites, the Christians, as a whole, would have continued to be identified with the Jews. Secondly, the specific or peculiar features of Christianity, now came prominently into view, in so far as Christ was the centre of the faith, the love, and the hope of the Church (*Χριστιανοί*). The introduction of this name is, therefore, historically important, as an evidence that, at this point, the church of Christ is entering the sphere of General History, and that the Judæo-Christians are becoming commingled with Gentile-Christians as one body. See my [the author's] work, entitled: *Apostol. u. nachapost. Zeitalter*, 2d ed. p. 372 f. [Lechler there remarks, in addition to the thoughts expressed above, that the name *Christians* embraced all the members, irrespectively of their Jewish or Gentile birth, since Luke here says *τοὺς μαθητὰς*, and that it appears from Gal. ii. 12, 13, that previously to the arrival of certain men at Antioch, the Judæo-Christians had not been deterred by any Levitical laws from associating with their Gentile-Christian brethren on equal terms, etc., etc.—Tr.].—The supposition that the name of *Christians* had been originally employed as a term of ridicule, which, after the example of Wetstein, Baumgarten still entertains, has nothing to sustain it, except the circumstance that the people of Antioch were notorious for their wit and satirical language. [For the authorities by which this fact is proved, see Kuinoel, *ad loc.*, and Conyb. and Howson: *Life*, etc. *of St. Paul*, I. 130, and n. 4. London. 1854.—Tr.]

DOCTRINAL AND ETHICAL.

1. The apostles here recede in a remarkable manner from our view. When Philip had labored among the Samaritans, the *apostles* who were at Jerusalem, heard that Samaria had received the word of God, ch. viii. 14, and they sent thither Peter and John, two of their own number. But in the present passage the tidings of the conversion of Gentiles in Antioch, "came unto the ears of the *church*," and it is the church that sends Barnabas to this city. Hence, it is not the college of the apostles, but the church, that grants the commission, and the messenger himself is not an apostle, but a member of the church It can

not, indeed, be doubted in the least degree, that the church at Jerusalem, including, and not excluding the apostles, is meant, so that the apostles coöperate when Barnabas was commissioned. Nevertheless, even according to this view, it is a striking circumstance that the apostles, whose position was so prominent in ch. viii. 14, here retire, as it were, among the congregation, and act only *in conjunction with* the latter. Even when it is fairly taken into account, that at the former period the great majority of the members of the church in Jerusalem had been scattered abroad, in consequence of the persecution mentioned in viii. 1, and that those who remained in the city were principally the apostles, (whereas, at the present time, a numerous congregation may have again gathered around them), it is still a very significant circumstance that the *messenger* was a man who did not belong to the circle of the apostles. This course of the apostles in thus retiring from their former prominent position, must, necessarily, have a certain reference to the specific nature of the event that is here brought to view. Baumgarten (I. 267) very correctly here recognizes an instance of the self-control of the apostles. It was not egotism nor sensitiveness which caused them to retire; the church rather acted with an intelligent understanding of the Lord's plan of salvation, and was governed by a spirit of love, which, with great delicacy and wisdom, anticipated and provided for the wants of the newly formed Gentile congregation, by sending to Antioch precisely Barnabas, the Hellenist who came from the island of Cyprus.

2. The choice of Barnabas as the representative sent by the primitive congregation to the Gentile-Christians in Antioch, was a very happy one, and fully in accordance with the mind of the Lord, who guides his church. Barnabas at once perceived the grace of God which had here manifested itself, and rejoiced; his part consisted simply in exhorting all to persevere and remain faithful to Christ. As God is, according to ch. x. 34, οὐ προςωπολήπτης, so, too, this disciple, who was enlightened by the Holy Ghost, did not regard the person either in the case of those who had preached here, or in that of the recent converts, who were pagans, but he directed his attention to the grace of God, the power and operation of which he most plainly saw. Now where the grace of God in Christ is distinctly revealed, a child of God will always rejoice and feel at home, even if any thing unusual or strange should be found in the persons, and in their manners and ways.

3. That Jesus Christ is the personal centre of Christianity, is strikingly manifested in this history of the planting of the church in Antioch. The Hellenistic travelling preachers "preached the Lord Jesus," ver. 20; a great number believed, and turned unto the Lord, ver. 21; Barnabas exhorted the new converts to cleave unto the Lord with purpose of heart, ver. 23; and much people was added unto the Lord, ver. 24. A vital Christianity is a vital and personal relation of the individual to the living and personal Christ. Without faith in the living Christ, without a vital union with Him in spirit and character, Christianity becomes a mere form and mask. The circumstance, moreover, that the *Christians* received this distinctive name first of all in Antioch, shows that the believers in this city were devoted to Christ personally in a preëminent degree; for otherwise this name would not have occurred to the pagans who introduced it, so naturally and vividly, as to be currently applied by them to the members of the church. It is striking that the believers derived their name, not from "Jesus," but from "Christ." That Jesus of Nazareth is THE *Christ* [Mt. xxvi. 63; John i. 20], the Anointed of God, the King and Lord of His redeemed, was the article of faith which so abundantly filled the heart, that the mouth emphatically proclaimed it, insomuch that strangers bestowed on them, not the name "Jesuits," but that of "Christians."

HOMILETICAL AND PRACTICAL.

See below, (ver. 27–30.)

C.—THE ANTIOCHIAN CONGREGATION GIVES PROOF OF ITS FRATERNAL UNION WITH THE CHRISTIANS IN JUDEA, BY AFFORDING RELIEF TO THE LATTER DURING A FAMINE.

CHAPTER XI. 27–30.

27, 28 And [But] in these days came prophets from Jerusalem unto Antioch. *And
there stood up one of them named Agabus, and signified by the Spirit that there
should [would] be [a] great[1] dearth [famine] throughout all the [over the whole
inhabited] world: which [also][2] came to pass in the days of [under] Claudius
29 Cesar. [*om.* Cesar][3]. *Then [But among] the disciples, every man according to
his ability, determined to send relief[4] [send somewhat for aid] unto the brethren
30 which [who] dwelt in Judea: *Which also they did, and sent it to the elders by
the hands [hand, χειρὸς] of Barnabas and Saul.

EXEGETICAL AND CRITICAL.

Ver. 27, 28.—**And in these days**, that is, during the protracted visit of Barnabas and Saul to the congregation in Antioch, as teachers of the Christian religion, certain prophets came from Jerusalem to Antioch. One of these arose (*ἀναστάς*), on a certain occasion, at a meeting held for public worship, and foretold, by the illumination of the Holy Ghost, that a severe famine would soon afflict the whole known world. [**Prophets**, here equivalent to *inspired teachers*, to whom frequent reference is made in THE ACTS and in the Epistles of Paul. The usual form of their inspiration was not so much that of foretelling future events, as that of an exalted and superhuman teaching, or the utterance of their own conscious intelligence, informed by the Holy Spirit. (See below, DOCTR. etc. No. 1.) This inspiration was, however, occasionally, as here, and ch. xxi. 10 (the only two passages in which Agabus is mentioned), made the vehicle of prophecy, properly so called. (de Wette; Meyer; Alf.)—TR.]. That an actual prediction of an event strictly belonging to the future, is here meant, appears both from the clause: *διὰ τοῦ πνεύματος*, and also from the terms *ἐσήμανε - - μέλλειν ἔσεσθαι*. [In classic Greek *μέλλειν* is usually combined with the inf. fut., and but seldom with the inf. pres., and still more rarely with the inf. aor.; in the N. T., it is usually combined with the inf. pres., (always in the Gospels), sometimes with the inf. aor., and not so often with the inf. fut., as here. (WINER: *Gram. N. T.* § 44. 7. ult.).—TR.]. The latter terms [*ἐσήμανε*, etc.] imply a mode of expression by means of signs and images, and lead to the conjecture, (as on a later occasion, ch. xxi. 10, 11), that Agabus indicated the approach of the famine by some symbolical action. It is inconsistent with the text to imagine that the famine had actually commenced (Eichhorn), or, that, at least, some tokens of its approach were already perceptible. Besides, the concluding words of ver. 28, *ἥτις καὶ ἐγένετο* etc., plainly show that the declaration of Agabus had preceded it in the order of time, and had been fully verified by events which occurred at a subsequent period. We have here the first determination of time, with reference to another well known historical date, which occurs in THE ACTS. Claudius, the successor of Caligula, occupied the throne thirteen entire years, A. D. 41–54, and, during his reign, the Roman empire was more than once visited by famine. Such was, specially, the case in Palestine, when Cuspius Fadus and Tiberius Alexander (Jos. *Antiq.* xx. 2. 5; 5. 2) were procurators, about A. D. 45, and 46; it was then that king Izates of Adiabene, and his mother Helena, furnished the inhabitants of Jerusalem with grain, which, by their orders, had been purchased in Egypt. Now, as the famine here mentioned by Luke, certainly occurred during the reign of Claudius, it cannot have been earlier than the year 41; and as it is probably identical with the one mentioned by Josephus, it can scarcely have preceded the year 45. [It is usually assigned to the year 44, the fourth of the reign of Claudius. "As Lardner suggests, it may have begun about the close of A. D. 44, and lasted three or four years." (Hackett).—TR.]. Although, therefore, we are not acquainted with the details of the event to which the prophecy of Agabus refers, we may regard the latter as having been strictly fulfilled, since not only Palestine, but even Italy and other provinces of the Roman empire were afflicted at that period by failures of the crops, and by famine.—(TAC *Ann.* 12. 43).

Ver. 29, 30, *a.* **Then the disciples.**—It does not distinctly appear from ver. 29, whether the Christians of Antioch sent relief to the congregations in Judea immediately after Agabus had uttered the prophecy, or whether they waited till tidings subsequently reached them that the famine had actually occurred in that country. The latter is by far the more probable supposition, first, because that prophecy referred to the whole world, and it was only the actual fulfilment which demonstrated that a severe famine afflicted precisely the province of Judea (comp. Jos. *Antiq.* xx. 5, 2, *τὸν μέγαν λιμὸν κατὰ τὴν Ἰουδαίαν γενέσθαι*); and, secondly, because Luke distinctly implies in the following chapter, ver. 1 and 25, that Barnabas and Saul did not carry these contributions to Jerusalem, until Herod had already made that city his royal residence, or towards the close of his reign, about A. D. 44. The disciples in Antioch now resolved to render an office of love, and to send aid (*εἰς διακονίαν*), according to the means which they individually possessed (*ηὐπορεῖτο*), to the Christians who resided in Judea, and with whom, as brethren (*ἀδελφοῖς*), they were conscious of being united in the most intimate manner. The resolution which they had adopted, they carried into effect, by sending Barnabas and Saul to the elders, as the bearers of their kind gifts. Even as the synagogues in pagan lands, and also proselytes like king Izates (see the foregoing note), aided the Palestinian Jews by their gifts in seasons of distress, so too the Gentile-Christians regarded it as a duty to afford relief to their brethren, the Judæo-Christians, who could not expect to receive any portion of those contributions which were furnished by the diaspora of Israel [Jews residing in Gentile countries].

b. The **elders** are abruptly mentioned in ver. 30, without any statement of the mode in which they came into office. We may, however, conjecture that a procedure was adopted in this respect which resembled the one described in ch. vi. 1–6, when the Seven were

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[1] Ver. 28. a. The readings *μεγάλην* and *ἥτις* [of A. B. Cod. Sin. minuscules and fathers, and adopted by Lach. Tisch. and Born.—TR.] are sustained by a greater number of ancient MSS. than the masc. *μέγαν—ὅστις*. [The latter, in *text. rec.* from G. H. are retained by Alf.—D. originally had the masc., which a later hand changed into the feminine; E. reads *μέγαν—ἥτις*. Winer (*Gr.* § 8. 2. ult. and § 59. 4. b. ult.) regards the fem. of the Doric and later Greek usage, as unquestionably the correct reading in this passage.—TR.]

[2] Ver. 28. b. [*Καὶ* after *ὅστις* in *text. rec.*, is found in E. G. H. and retained by Alf., but is omitted in A. B. D. Cod. Sin Vulg., Engl. vers., and by Lach.—TR.]

[3] Ver. 28. c. *Καίσαρος* after *Κλαυδίου* [of *text. rec.*, from E. G. H.] is wanting in important authorities [A. B. D. Cod. Sin. Vulg. etc.], and must be regarded as an interpolated explanation. [Omitted by Lach. Tisch. and Alf.—TR.]

chosen in Jerusalem. The congregations which were formed beyond the limits of the city of Jerusalem, undoubtedly needed, at the earliest period, a certain organization and rules of government, as distinct societies; and even in the Holy City itself, the Christians may have become conscious of the need of rulers and guides, in order that the apostles might be at liberty to devote themselves entirely to their special vocation. It cannot here be necessary to furnish the evidence in detail, that in the apostolic age, *no* essential distinction existed between πρεσβύτεροι and ἐπίσκοποι. [The omission by Luke of an account of the institution of the "Presbyterate or Eldership" while that of the "Apostleship and the Diaconate" is given in the history, is thus explained by J. A. Alexander:—"The office of Presbyter or Elder was the only permanent, essential office of the Jewish church, and as such was retained under the new organization, without any formal institution, and therefore without any distinct mention in the history, such as we find afterwards in reference to the organization of the Gentile churches, where the office had no previous existence, and must therefore be created by the act of ordination; see below, ch. xiv. 23." (Com. on Acts, *ad loc.*).—Alford here combines the following from de Wette and Meyer: "The πρεσβύτεροι are in the N. T. identical with ἐπίσκοποι; see Acts xx. 17, 28; Titus i. 5, 7; 1 Pet. v. 1, 2. So Theodoret on Phil. i. 1: ἐπισκόπους τοὺς πρεσβυτέρους καλεῖ· ἀμφότερα γὰρ εἶχον κατ᾽ ἐκεῖνον τὸν καιρὸν τὰ ὀνόματα. The title ἐπίσκοπος, as applied to one person superior to the πρεσβύτεροι, and answering to our "bishop," appears to have been unknown in the apostolic times." Hackett (Com. ch. xiv. 23) remarks:—"The *elders*, or *presbyters*, in the official sense of the term, were those appointed in the first churches to watch over their general discipline and welfare. With reference to that duty, they were called, also, ἐπίσκοποι, *i. e.*, superintendents or bishops. The *first* was their Jewish appellation,
nsferred to them perhaps from the similar
we h officers in the synagogues; the second
called ei foreign appellation, since the Greeks
are called to designate such relations among
nities. HeIn accordance with this distinction,
one in Paul's al rule to be this: those who are
ch. xx. 28.—Tpeaking of Jewish communities,
Barnabas and in speaking of Gentile commu-
Jerusalem; it is, latter term is the prevailing
also commissioned s." See also EXEG. note on
Christian congregaLuke does not here state that
received, in the nam were sent to the elders in
gifts sent from Antioe, possible that they were
ferred them to the de visit the elders of other
donations to individs in Judea. These elders
seems to occur here, f their congregations, the
stance that Paul hims and then probably trans-
this journey, which wons, who distributed such
lief of the Judæo-Chrls.—A certain difficulty
by the famine, but alcasioned by the circum-
clude it in Gal. ch. i. a not only never mentions
disposed to enumerate undertaken for the re-
to Jerusalem after histians who were afflicted
seems positively to ex-
d ii., where he appears
l the visits made by him
conversion (Meyer; Neander). De Wette conjectures, as an explanation of the apparent discrepancy, that Paul possibly reached Judea, without proceeding to Jerusalem, and that Barnabas alone, perhaps, travelled as far as the city; but, under all the circumstances, *Jerusalem*, where the mother church existed, would be the ultimate destination of those who travelled from Syria to the elders of the Jewish congregations. And the supposition that this Pauline journey to Jerusalem is irreconcilable with Gal. ii. 1, cannot be entertained, unless we assume that in this epistolary passage the apostle intended to present a continuous and absolutely complete enumeration of all his journeys to Jerusalem; but the connection in which that passage occurs, by no means furnishes satisfactory evidence that he entertained such a purpose.

DOCTRINAL AND ETHICAL.

1. *Christian prophets* appear for the first time in this passage, ver. 27 f. The foretelling of future events was not the exclusive, nor even the predominating characteristic of the prophets of the Old Covenant; the same remark applies to those of the New. The former were heralds of God, whom He enlightened and inspired: such, too, were the latter. The peculiar service which these men of God performed, both under the Old and under the New Covenant, did not consist in furnishing detailed instructions, intended to guide men to a right understanding of the truth (διδάσκειν, διδάσκαλοι); it was, rather, their appropriate office so to unfold the counsel and will of God, as to influence and direct alike the conscience and the will. Indeed only *one*, according to ver. 28, of several prophets who came from Jerusalem to Antioch, pronounced a *prediction*, and yet they *all*, without doubt, labored as prophets; comp. ch. xiii. 1, προφῆται καὶ διδάσκαλοι. The distinction between the prophets of the old and of the new economy, consisted simply in the circumstance, that, in the case of the former, the Law, and in that of the latter, the work of redemption and reconciliation wrought by Christ, constituted respectively the given basis on which they stood, with regard to their knowledge and their views, and formed the respective sources whence proceeded the special illumination of the Spirit of God, by whom they spake. But even as the rebuking, admonitory, warning, and consolatory addresses of the prophets of the Old Testament, very easily introduced views of the future, particularly when they spoke prophetically of Him who was to come, so, too, the Holy Spirit who illuminated and inspired the prophets of the church of Christ, cast rays of light on the future, especially in reference to the second coming of Him, who once came, but who will hereafter effect the consummation of his kingdom. And we do not doubt that the prediction of Agabus concerning the famine which should afflict all the world, was uttered in connection with remarks referring to the second coming of Christ and to the judgment of the world, as well as to the signs which would precede the latter.

2. The contribution of the church in Antioch, intended for the relief of the congregations in Judea, which were suffering from the famine, is

one of the most beautiful flowers in the garden of the apostolical age. It reveals the intimate union in love which existed between the congregations that were founded on one and the same faith in the Redeemer, Jesus Christ. The true friend is recognized in seasons of distress; and thus the sincerity of the friendship and fraternal love (*ἀδελφοῖς*, ver. 29) of the Gentile-Christians, was demonstrated during a famine, when many persons died in Jerusalem for want of the necessaries of life (Jos. *Antiq.* xx. 2. 5). Their actions testified to their love, since each one contributed according to the extent of his means. The church in Jerusalem had manifested its interest in the converts in Syria, and had sent Barnabas to them, both as an associate in their joy (ver. 23), and as a teacher. It was to the latter, and through him, to the church in Jerusalem, that the Gentile-Christians owed the increase of their faith, their advancement in the Christian life, and, indeed, also the aid which they received from Saul; in short, the Antiochian Christians had been benefited by the active love of those of Jerusalem, primarily, in spiritual things. They now return love for love, but, primarily, by affording temporal aid to those whose lives were threatened by the severity of the famine. But amid this active interchange of kindly offices rendered by a disinterested and faithful love, there is revealed the power of Him, in whom alone the souls of men have become one; the Lord Jesus Christ, whose love prompted him to sacrifice himself in order to reconcile sinners, is the central principle of the life of the Church; by his own *διακονῆσαι* (Mt. xx. 28), he founded a *διακονία* in the world, which could have no existence without him.

HOMILETICAL AND PRACTICAL.

VER. 19. **Now they which were scattered - - - travelled as far,** etc.—Persecution does not deprive a true Christian of courage; "troubled on every side, yet not distressed, etc". 2 Cor. iv. 8 ff. (Starke).—Jerusalem had hitherto been the nursery in which the Spirit of God prepared the trees that were to be transplanted to other places and to bear abundant fruit unto the Lord. (Ap. Past.).—These Christians who were driven from Jerusalem, with all their commendable zeal, were still influenced by the infirmity of "preaching unto the Jews only;" nevertheless, they inflicted no serious injury on the good cause. Their conduct deserves, indeed, praise rather than blame, for, I. They comply with the command of Jesus (Lu. xxiv. 47); II. They exhibit the purity of their love to the brethren after the flesh, which was not affected even by the persecutions which they suffered from the latter. (ib.).

VER. 20. **And some of them were men of Cyprus and Cyrene,** etc.—God's care of his church is truly wonderful. Men from Cyrene had been qualified, as early as the day of Pentecost, to be witnesses of the truth, and they were better fitted to carry the Gospel to their countrymen than natives of Judea. The Lord can always find suitable laborers, when the harvest is at hand. (Ap. Past.).—These judicious laborers are not even mentioned by name, in order that all the honor may be given to God alone. Consent with a willing mind that thine own name should remain in obscurity for a season, but make it publicly known that the name of the Lord Jesus, is the only one whereby we must be saved (Acts iv. 12.). (Rieger).—Be silent, ye people who seek after gifts, I beseech you, and who deny that the Church has received a call to engage in missionary labors, unless she can send forth men who possess apostolical gifts! (Besser)

VER. 21. **And the hand of the Lord was with them.**—Hence they did not need an arm of flesh. It is easy to labor, when the hand of the Lord affords us aid. But how often we bind the hands of God, when we do not give ourselves to the ministry of the word with fidelity! (Ap. Past.).—**A great number - - - turned unto the Lord.**—It is the sole object of a faithful servant of Christ, to conduct souls to *Him*, so that they may belong to the Lord, and not to himself. (ibid.).

VER. 22. **And they sent forth Barnabas.**—When this second report of the blessing which God had granted to the Gentiles, reached the believers in Jerusalem, the latter received it in a different spirit. On the former occasion (ver. 1 ff.), Peter encountered a storm of reproaches for having associated with pagans; but now, in place of censuring him, they commission Barnabas to promote the work of the conversion of the Gentiles, which had become very interesting and important in their eyes. Thus the ways of the Lord gradually become intelligible to men. (Ap. Past.).—It was the purpose of the embassy sent from Jerusalem to Antioch, not to subject the latter to the control of the former church, nor to impose the same external form or constitution upon it, but rather to express the common joy of the believers that God had wrought a gracious work in Antioch, to communicate spiritual gifts, and to obviate any possible temptations by appropriate exhortations. (Rieger).

VER. 23. **Who, when he - - had seen the grace of God, was glad.**—His judgment of the work was formed, not according to the persons who had labored here, but according to the grace which had been revealed. He deals as a father with these beginners in grace, and does not treat them as step-children, although he had not begotten them himself by the word of truth. There are always instructors to be found, but there are not many fathers [1 Cor. iv. 15] who deal gently with beginners in religion; the latter render a service, the former may do an injury. (Ap. Past.).—**Exhorted them all, that with purpose of heart,** etc.—It is a good thing when the heart is set aright [Ps. lxxviii. 8].—*On the blessing of steadfastness:* I. It is good *to become* a Christian; II. It is still better *to be* a Christian; but, III. The Lord gives the highest praise on earth to him alone, who steadfastly *remains* a Christian, and continues the contest until it terminates in victory; IV. Christ will reward such on high with eternal crowns. (Adapted from the hymn of Schmolke: "*Nicht der Anfang, nur das Ende,* etc".].

VER. 24. **For he was a good man, and full of the Holy Ghost and of faith.**—Behold here *the qualities of a sound teacher:* he must be

I. A good man, upright and blameless, with respect to his walk: but this is not all, as even a pagan may gain such praise. He must be, II. Full of faith, rooted in Christ by faith: even this is not sufficient, as such should be the state of every Christian. The teacher must be, III. Full of the Holy Ghost; then only does he become a teacher in truth and reality, a shining light, a source of light and life.—**And much people was added unto the Lord.**—It is no wonder that such a blessing was imparted, for as the tree, so is the fruit. What a precious gift is a faithful bishop and teacher, a genuine Barnabas! Blessed is the church which possesses such shepherds, who are sound in the faith, holy in life, and endowed with the gifts of the Spirit. (Starke).

VER. 25. **Barnabas departed - - - for to seek Saul.**—Barnabas found the net so full in Antioch, that he sought a partner in Saul who might help him. Lu. v. 7. (Rieger).—Thus he furnishes new evidence of the purity of his sentiments. If he had been governed by selfish considerations, and had desired to acquire influence and power in Antioch, he would not have associated Paul with himself, whose labors, as he clearly foresaw, would be even more successful than his own. How rarely such a spirit is manifested by teachers in our day!—But it was first necessary to *seek* Saul, the distinguished servant of the Lord. While hirelings are busy, and obtrude themselves without a call, the upright man, who is conscious of the importance and responsibility of a teacher's office, withdraws from public view, and willingly abides in the wilderness, until he is called. (Ap. Past.).

VER. 26. **That a whole year they assembled themselves** [came together] **with the church** [in the congregation]. The congregation is here represented as having enjoyed a special blessing in being permitted to retain these teachers during an entire year. In our day, when congregations are provided with permanent pastors, and every individual can listen to the Gospel from youth to old age, and even on the death-bed, this privilege is but lightly esteemed by many. And yet, such regular and uninterrupted religious instruction was described, under the Old Covenant, as one of the blessings of the New; Isai. lxii. 6, 7. (Ap. Past.).—**And the disciples were called Christians first in Antioch.**—It is remarkable that the believers received their name, not from *Jesus*, the Saviour, but from him as *Christ*, the Anointed One. They are, namely, associated with him, not in the work of salvation, as fellow-saviours, but in the *anointing* which he received, deriving from Christ, the Head, their share of the gifts of the Spirit, which are intended for the general good. Hence John describes this anointing as a mark by which believers may be known: "Ye have an unction, etc.". 1 John ii. 20. (Ap. Past.).—This we ought to know, that Christ was born for us, and given to us, and that we Christians receive our name from him alone, as our only Ruler and Prince. For we have received all things from him, even as a man is called rich, on account of his riches, or as a woman, who possesses the goods of her husband, also retains his name. (Luther).—But if our name is a mere empty sound, we incur great guilt: *nomen inane, crimen immane.* (Ambrose).—O God, grant me grace that I may also *be* a true Christian, as well as bear the name, for he who merely receives the name, without the reality, can never enter into thy heavenly kingdom. (Hasslocher's hymn: "*Du sagst, ich bin ein Christ*, etc.").

VER. 27, 28. **And in these days came prophets**, etc. The gift of prophecy was not intended to afford the congregation a trivial entertainment for the hour; it furnished, in many cases, wholesome exercise for the faith and love of the members. (Rieger).—**One of them - - - signified by the Spirit that there should be great dearth.**—It is a great mercy of God that he does not suddenly, that is, unexpectedly, punish men, but forewarns them, so that they may escape. (Starke).

VER. 29. **Determined to send relief.**—True faith always manifests its power and efficiency by works of love, Gal. v. 6. (Starke).—When indications of the approach of afflictions appear, our first thoughts and efforts should not be solely devoted to the work of adopting precautionary measures in our own behalf, but should also refer to others, whose situation may be more exposed than our own. Cases often occur like that of the widow of Sarepta [Lu. iv. 26; Zarephath, 1 Kings xvii. 9 ff.], who was first of all directed to bestow her limited store on the prophet Elijah, but who was afterwards abundantly consoled by the provision which was made for her and her son. Such will be the experience of those in whose hearts faith and love abide. (Rieger).

VER. 30. **Which they also did.**—We must strike while the iron is hot; the good resolution must be carried into effect, before it cools.—**By the hands of Barnabas and Saul.**—Such was the ancient Christian order; pastors should also exercise a certain supervision over hospitals and almshouses, and ascertain whether the inmates are seasonably and judiciously relieved. Gal. ii. 10. (Starke).

ON THE WHOLE SECTION.—*Under what circumstances will the divine blessing accompany the efforts of men to extend the kingdom of God?* When the laborers, I. Manifest undaunted courage, in opposition to the world, ver. 19; II. Are docile, and give heed to the intimations of divine Providence, ver. 22; III. Maintain a spirit of brotherly love, ver. 23–26.—*The blessings which are connected with the afflictions of the Church of the Lord:* the latter, I. Scatter abroad (ver. 19) those who are united, and thus lead to the extension of the kingdom (*e. g.* the Waldenses; the Salzburgers [see the article on the latter in HERZOG: *Real-Encyk.* XIII. 346–359, and Strobel's "Salzburgers—who immigrated to Georgia, &c."—TR.] etc.). II. They unite those who are scattered abroad, thus furnishing exercise both for faith and for love, ver. 30; (*e. g.* the Gustavus Adolphus Union).—VER. 27–30. *On that relief, afforded to the distressed, which proceeds from a consciousness of our Christian fellowship:* I. Its distinction from that relief which mere citizens afford; II. The increased power which it conveys to that fellowship from which it proceeds (Schleiermacher).—*The diversity of the gifts of Christians, the means of promoting the common welfare:* I. Those who are received as guests, impart the

Gospel in return, ver. 19–21; II. Those who abundantly possess the word, share with those who are only partially acquainted with it, ver. 22–28; III. Those who are blessed with temporal wealth, assist those who have nothing, ver. 29, 30. (Lisco).—*National afflictions, a source of blessings for the church*, ver. 28–30: I. They awaken prophetic voices; II. They teach men to give heed to the word; III. They produce works of love.—*Offices of love, and the blessings which attend them:* I. In spiritual things, ver. 22–24; II. In temporal things, ver. 28–30.—*Good deeds bear interest:* I. The good deeds proceeding from Jerusalem; II. The interest which Antioch returned.—*Barnabas in Antioch*, or, The pattern of a true minister of the word: I. He joyfully follows the leadings of the Lord, ver. 22; II. Examines the state of the church with sympathizing love, ver. 23; III. Leads a pure and holy life before men, ver. 24; IV. Coöperates, without envy, with his ministerial brethren, ver. 25, 26.—*The conduct of Barnabas and Saul, a model of harmonious official action:* I. The sacrifices which such action demands; II. The blessings which flow from it.—*Barnabas and Saul in Antioch*, or, *A blessed year* (ver. 26) *of pastoral labor:* I. The grateful soil; II. The agreeable labor; III. The abundant fruits.—*The sacred name:* "*Christians*", ver. 26: I. Its high honor: it designates (*a*) those who belong to Christ, and (*b*) are anointed with the Holy Ghost; II. The serious task which it imposes: it demands (*a*) an entire devotion to the service of Christ, and (*b*) the patient endurance of shame before the world.—*Is the Christian name a term of honor, or of reproach?* I. It is a term of honor, notwithstanding all the ridicule of the world, if we are all that it really imports; II. It is a term of reproach, notwithstanding all the honor which it may seem to confer, if we possess nothing more than the name—*The Christian name of the primitive church, viewed in the light of history:* it indicates, I. A fixed purpose to separate a certain people of the Lord from the world; II. A positive severance from the people of the old covenant, and the organization of a Church of the New Testament; III. An irrevocable union with the Lord, in his life, his sufferings, and his glory.—*The little flock of Nazarenes becomes a Christian people*, or, *The grain of mustard-seed becomes a tree* (Mt. xiii. 31, 32).—*Christ, all in all in his Church:* I. The great theme of preaching, ver. 20; II. The light and strength of believers, ver. 21, 23; III. The guide and master of all pastors, ver. 24, 25; IV. The name and watchword of the Church, ver. 26.—[Ver. 29, 30. *Contributions to benevolent purposes:* I. The duty to offer them; II. The spirit in which they are to be made; III. The principles which determine their amount ("every man - - ability"); IV. The wide influence which they exert.—Tr.]

SECTION V.

THE PERSECUTION OF THE CHURCH IN JERUSALEM BY HEROD, AND THE EXECUTION OF JAMES; PETER IS MIRACULOUSLY DELIVERED FROM PRISON, AND WITHDRAWS FROM JERUSALEM; THE PERSECUTION IS TERMINATED BY A JUDGMENT OF GOD, WHICH OVERTAKES THE PERSECUTOR.

Chapter XII.

1 Now [But] about that time Herod the king stretched forth *his* hands[1] to vex [maltreat]
2 certain [some] of the church. *And he killed [caused] James the brother of
3 John [to be executed] with the sword. *And because he saw [seeing that] it pleased
the Jews, he proceeded further to take [seize] Peter also. (Then were the[2] days of
4 unleavened bread). *And when he had apprehended him, he put *him* in prison, and
delivered *him* to four quaternions of [to four times four] soldiers to keep [guard] him;
5 intending after Easter [the Passover] to bring him forth to the people. *Peter therefore
was [Now Peter was indeed] kept in prison: but prayer was made without ceasing[3]
of the church unto God [but continued prayer was made to God by the church]
6 for[4] him. *And [But] when Herod would have brought [was about to bring] him
forth, the same [in that] night Peter was sleeping between two soldiers, bound with
7 two chains: and the keepers before the door kept [guarded] the prison. *And, behold,
the [an] angel of the Lord came upon [to] *him*, and a [*om. the article*] light
shined in the prison [chamber]: and he smote Peter on the side, and raised him up
[awakened him], saying, Arise up quickly. And his chains fell off from *his* hands
8 *And the angel said unto him, Gird thyself[5], and bind on thy sandals: and so [thus]
he did. And he saith unto him, Cast thy garment [cloak] about thee, and follow me.

9 *And he went out, and followed him[6]; and wist [knew] not that it was true which
10 was done by the angel; but thought he saw a vision. *When they were past [But
after they had passed through] the first and second ward [guard], they came unto the
iron gate that leadeth unto [into] the city; which opened to them of his [its] own
accord: and they went out, and passed on through one [along a] street; and forth-
11 with [suddenly] the angel departed from him. *And when Peter was come to him-
self, he said, Now I know of a surety [truly], that the Lord hath sent his angel, and
hath delivered me out of the hand of Herod, and *from* all the expectation of the peo-
12 ple of the Jews. *And when he had considered the thing [had become aware of
this], he came to the house of Mary the mother of John, whose surname was Mark;
13 where many were gathered together praying. *And as Peter [But when he][7] knocked
at the door of the gate, a damsel [maid-servant] came to hearken [listen][8], named
14 Rhoda [Rhode]. *And when she knew [recognized] Peter's voice, she opened not
the gate for gladness [joy], but ran in, and told how [announced that] Peter stood
15 before the gate. *And they said unto her, Thou art mad [Thou ravest]. But she
constantly [confidently] affirmed that it was even so [was so]. Then said they, It is
16 his angel. *But Peter continued knocking [remained standing, and knocked con-
tinually]: and when they had opened *the door*, and saw him, they [they saw him, and]
17 were astonished. *But he, beckoning unto them with the hand to hold their peace
[to be silent], declared [related] unto them how the Lord had brought him out of the
prison. And he said, Go shew [Announce] these things unto James, and to the
brethren. And he departed, and went into [And going out of the city, he departed
18 unto] another place. *Now [But] as soon as it was day, there was no small stir [com-
19 motion] among the soldiers, what was [had] become of Peter. *And [But] when
Herod had sought for him, and found him not, he examined the keepers [subjected
the keepers to a trial], and commanded that *they* should be put to death [executed].
20 And he went down from Judea to Cesarea, and *there* abode [tarried]. *And Herod
[He][9] was highly displeased with [exceedingly hostile towards][10] them of Tyre and
Sidon [the Tyrians and Sidonians]: but they came with one accord to him, and, having
made Blastus the king's chamberlain[11] their friend [having gained over B. etc.], de-
sired [sued for] peace; because their country was nourished [supplied with provisions]
21 by the king's *country*. *And [But] upon a set [on an appointed] day Herod, arrayed
in royal apparel [having put on a royal garment], sat upon his throne [seated himself
22 on the tribunal], and made an oration [address] unto them. *And [But] the people
gave a shout [cried out to him], *saying* [*om.* saying], It is the voice of a god [of
23 God], and not of a man.[12] *And [But] immediately the [an] angel of the Lord smote
him, because he gave not God the[13] glory: and he was eaten of [by] worms, and gave
up the ghost [worms, and in consequence thereof died].
24, 25 *But the word of God grew and multiplied. *And Barnabas and Saul returned
from Jerusalem, when they had fulfilled *their* ministry[14], and[15] took with them [also
taking with them] John, whose surname was Mark.

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[1] Ver 1. [For the words: *stretched forth his hands* (Cranmer), the English Bible offers in the margin the less exact word: *began.* "It should be: *laid hands on*, etc." (Alf.).—Tr.]

[2] Ver 3. The article *αἱ* [before ἡμέραι] is omitted in the *text. rec.* [with B (e sil). G. H, etc.], but is sufficiently attested [by A. D. E. It had been omitted by Tisch., but was subsequently adopted by him, as well as by Lach. and Alf.; but it is not found in Cod. Sin.—Tr.]

[3] Ver. 5. a. Lach. and Tisch. read ἐκτενής [but the former appears to have afterwards preferred ἐκτενῶς]; the earlier editions gave the preference to the adverb, but Tisch. has, in his most recent edition, restored the adjective, which is far better supported [by E. G. H.] than the adverb. [The adverb in A. originally, and in B.; it was substituted as better suited to γινομένη, according to Meyer and Alf.; the latter accordingly adopts the adj., but the adverb occurs in Cod. Sin.—Tr.] - - - [For the words: *prayer - - - ceasing* (Wiclif; Tynd.; Cranmer; Geneva), the margin of the Engl. Bible offers: *instant and earnest prayer was made.* In the latter, the words *instant and earnest* represent the single Greek word ἐκτενής, which, in the text, is rendered *without ceasing.* Wahl's definition of the adj. is: "*extensus*, metaph. *assiduus, ardens,*" and of the adverb: "*intense, impense.*" Robinson: "ἐκτενής, 'stretched out, strained'; trop. *intent, earnest, fervent.*—ἐκτενῶς, *intently, earnestly.*"—Tr.]

[4] Ver. 5. b. περί [adopted by Lach. and Tisch.] is preferable, both for external and internal reasons, to ὑπέρ; the latter, which is both more definite and more usual [with προσεύχεσθαι (Mey.)], seems to have been substituted by several copyists for περί. [περί, in A. B. D., and Cod. Sin.; ὑπέρ (of *text. rec.*, and adopted by Alf., who regards περί as a correction from viii. 15), in E. G. H.—Tr.]

[5] Ver. 8. The simple verb ζῶσαι [of A. B. D. and Cod. Sin.], is, at least, as well supported as the compound περίζωσαι [of *text. rec.* and E. G. H.], and is, *for that reason*, preferred by Lach. and Tisch. [and Alf.], since the compound verb could more easily have been substituted for the simple, than *vice versa.*

[6] Ver. 9. αὐτῷ after ἠκολούθει [of *text. rec.* and E. G. H.], is wanting in important MSS. [A. B. D. Cod. Sin.], and is, in accordance with the opinion of Lach. and Tisch., to be regarded as a later addition. [A later hand inserted αὐτῷ in Cod. Sin.—Tr.]

[7] Ver. 13 a. αὐτοῦ [before τὴν θ. instead of τ. Πετ. of *text rec.*] is sufficiently attested [by A. B. D. Cod. Sin.; Syr. Vulg

etc., and is adopted by recent editors]; τοῦ Πέτρου [of *text. rec.* from E. G. H.] was substituted for the pronoun, as a pericope [an ecclesiastical reading lesson] began at ver. 12.

[8] Ver. 13. b. [For *to hearken*, (Tynd.; Cranm.; Geneva) the margin offers the less appropriate paraphrastic version: *to ask who was there*; see Wahl, Robinson, etc., *ad v.* ὑπακούω.—Tr.]

[9] Ver. 20. a. [The *text. rec.* inserts before θυμομ. the words, ὁ Ἡρώδης, with E.; the article and name are omitted in A. B. D. Cod. Sin.; Syr. Vulg. etc., and by recent editors. The addition was made here, says Meyer, as a special section, (describing the death of Herod,) began at ver. 20.—Tr.]

[10] Ver. 20. b. [For the words: *was highly displeased*, the margin offers: *bare an hostile mind, intending war*; see the Exeg. note below.—Tr.]

[11] Ver. 20. c. [For *the king's chamberlain* (Wiclif; Tynd.; Cranmer; Geneva), the margin offers the more literal version: *that was over the king's bed-chamber*. (Rheims: *chief of the king's chamber*.)—Tr.]

[12] Ver. 22. [Cod. Sin. has here the peculiar reading: ανθρώπων, for which a later hand substituted ἀνθρώπου.—Tr.]

[13] Ver. 23. The article τήν before δόξαν, is wanting, it is true, in several ancient MSS. [D. E. G. H., but inserted in A. B. and Cod. Sin.]; but as the phrase δόξαν δοῦναι θεῷ is the established reading, without any variations of the MSS. in Lu. xvii. 18; John ix. 24; Rom. iv. 20, it may be conjectured that the article, which is found in A. B., and some other manuscripts, is the genuine reading; it has, therefore, been adopted by Tisch. [and Alf. but is omitted by Lach.].

[14] Ver. 25. a. [The margin substitutes *charge* for *ministry*. Lechler translates the word, διακονίαν, somewhat freely: *Liebesdienst*, *i. e.*, *office of love*; comp. Rom. xv. 31. It here designates the *administration* of the gifts which B. and S. had carried to Jerusalem.—Wiclif; Rheims; *ministry*; Tynd., Cranmer, Geneva: *office*.—Tr.]

[15] Ver. 25. b. καί after συμπαραλαβ. is wanting, indeed, in several manuscripts [A. B. D. (a prima manu); Cod. Sin.; Syr. Vulg. etc.], but is, probably, genuine, rather than spurious, as it could have more easily been dropped as superfluous, than have been added to the original text. [Such is also the opinion of Meyer. The word occurs in D. (as a later addition), E. G. H., and is adopted by *text. rec.*, but is omitted by Lach., Born. and Alf., and recently by Tisch.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 1. *a.* **About that time**, that is, when Barnabas and Saul were sent from Antioch to Jerusalem; it is, at least, evident from ver. 25, that Luke assigns their return to Antioch to a later period than that of the execution of James, and the arrest and miraculous deliverance of Peter.

b. **Herod the king**; he is Herod Agrippa I., the son of Aristobulus and Berenice, the grandson of Herod the Great, and the nephew of Herod Antipas. He was born about ten years before the Christian era, and was educated at Rome. After many adventures, some of which were by no means of an honorable character, he received as a gift from Caius Caligula, soon after the accession of the latter to the throne, the tetrarchy of Philip (Batanea, Trachonitis and Auranitis), which had been vacant for several years, and also the tetrarchy of Lysanias, together with the title of *king*. Soon afterwards he obtained also the tetrarchy of Herod Antipas (Galilee and Peræa), when the latter was banished by Caligula to Gaul. And, lastly, the emperor Claudius, soon after the commencement of his reign (A. D. 41), gave him, in addition, Samaria and Judea, so that, like his grandfather at an earlier period, he ruled over all Palestine; his annual revenues amounted, according to Josephus (*Antiq.* xix. 8. 2) to twelve millions of drachmæ. Comp. Ewald's *Gesch. d. Apost. Zeitalt.*, 1858, p. 288 ff; p. 313 ff. [History of the Apostolical Age].

c. After Judea had been granted to this prince, he usually resided in Jerusalem. The Christian congregation of that city was now exposed to his persecutions. He *laid on hands* with violence, or, in a hostile manner (ἐπέβαλε τὰς χεῖρας, not ἐπεχείρησε, (Kuinoel) [who so understands the original phrase, *i. e.*, in the sense of *cœpit, conatus est*]), so that he maltreated some of the members. Thus several of them were at first compelled to endure severe punishments, probably corporeal chastisements. He afterwards caused one of the apostles, James the elder, the brother of John, to be executed with the sword. [This James, the son of Zebedee, was probably *older* than the other apostle who bore the same name, James, the son of Alpheus, who is called "the less," that is, the *younger*, in Mark xv. 40; μικροῦ; the comparative, in very nearly the same manner, is employed in Rom. ix. 12.—Tr.]. It appears that when he perceived how well this course pleased the Jews, he continued to pursue it, and now arrested Peter. This circumstance occurred during the Passover week, when, according to the Mosaic law, unleavened bread was eaten. Hence the execution of James the elder probably occurred a short time before the passover week of the year 44, since Agrippa soon afterwards died (ver. 19 ff.). Without doubt, however, the procedure adopted in the case of Peter, as well as the punishment of certain members of the church, and the execution of James, originated in the consideration which was paid to the sentiments of the people and their most influential leaders. The increased imperial favor which Agrippa enjoyed, and the additions which were made to his power and his honors, had imparted new strength to the national feelings of the Jews, and new confidence to their hierarchical chiefs. And although Agrippa was a patron of heathen games, musical festivals, and gladiatorial contests, he, nevertheless, observed externally at least, the Mosaic institutions, and personally represented, as well as vigorously protected the Israelitic religion in its external relations. It may, hence, readily be conceived that a new impulse was given to the fanatical sensitiveness and the intolerant arrogance with which Israel treated the Christians, who were gradually recovering from the earlier persecutions. (Comp. Ewald, *loc cit.* p. 316 ff.). Agrippa yielded the more readily to this spirit of the times, in proportion as he perceived that he could secure the popular favor by adopting violent measures against the Christians, and promote his personal interests at their expense. He had, indeed, at a much earlier period, acquired the art, principally in Rome, of directing his course successfully amid the conflicts of hostile parties of every description, and of availing himself of events in such a manner, as to advance his own selfish interests.

Ver. 2. **And he killed James**, etc.—It is, under all circumstances, somewhat surprising that Luke mentions the execution of James so very briefly, employing only two words: ἀνεῖλε—μαχαίρᾳ. He had furnished all the details of the martyrdom of Stephen, who was, nevertheless, only one of the Seven. But when one of the Twelve, for the first time, meets with a bloody death, (and he, too, is the only apostle whose death is mentioned in The Acts,) the account is, nevertheless, given with such laconic brevity! Tradition supplies the circumstance which is here apparently wanting: viz., the accuser of James was converted while listening to the defence of the latter, and was then beheaded with him (*Clemens Alex.*, quoted by Eusebius, *Eccl. Hist.* II. 9.). But how is this singular brevity to be explained? Was it intentionally chosen, or unconsciously adopted? Attempts have been made to assign a particular motive to Luke; he had, for instance, in order to adhere to his plan of giving a history of the development of the church, omitted all notices of the death of an apostle (Lekebusch). But it would have been quite consistent with such a plan to have added a few words to those which he does employ. Baumgarten supposes that Luke's account corresponds precisely to the reality, since James suffered that bloody death in total silence (I. 282 ff.). But he himself (p. 284) describes the whole event with considerable fulness, and, if his description is correct, Luke would have approached still nearer to the reality, if he had also related the details. Meyer conjectures that certain considerations, not known to us, may have influenced Luke; he may, for instance, have intended to compose a third historical work, in addition to the Gospel and The Acts. But nothing that is positive can be ascertained on this point, and it is our most candid course to say at once that the reason does not appear.

Ver. 3, 4. **And because he saw**, etc.—After James had been slain, and Agrippa had observed how acceptable his course was in the eyes of the people, he at once caused Peter also to be apprehended. (*Προςέθετο συλλαβεῖν* is obviously a Hebraizing mode of expression [fully illustrated in Winer's *Gram. N. T.* § 54. 5; and see Schleusner's *Thes.* etc. *Vet. Test. ad v. προςτίθημι*, and Robinson's *Hebr. Lex. ad v.* יָסַף, No. 3.—Tr.]; it suggests the existence of an original Hebrew account of these transactions.). Agrippa apprehended or *held* Peter *fast* (*πιέζω, stricta manu tenere*), and put him in prison, delivering him to four quaternions of soldiers, that is, to four companies, (each company consisting of four men), which regularly relieved one another, according to the Roman usage [the night being divided into four watches, each continuing three hours.—Tr.]. The Jewish rule: *Non judicant die festo*, did not allow Peter's trial to take place, until after the expiration of the passover-week, which had already commenced, ver. 3. Agrippa, who was exceedingly fond of theatrical shows, intended to convert that trial into an exhibition for the amusement of the people. (*'Αναγεῖν* is applied to the act of conducting any one before the public on an elevated stage.)

Ver. 5. **Peter therefore was** [Now Peter was indeed], etc. This verse very graphically describes the contrast presented, on the one hand, by the unremitted watchfulness of Peter's guards, and, on the other, by the unceasing intercessions offered to God by the church in his behalf; it is introduced with eminent propriety between the account of his apprehension and that of his deliverance. Luke evidently intends to convey the thought that the rescue of the apostle from imprisonment and the danger of death, was the result of the prayers which were heard and accepted.

Ver. 6–11. *a.* **And when Herod.**—The time was the night which preceded the day on which Peter was to be exhibited to the people. He slept between two soldiers, to each of whom he was attached with a chain, although the Romans usually chained a prisoner only to *one* sentinel (Jos. *Antiq.* xviii. 6. 7.). [Meyer supposes that the additional precaution was adopted, as it had already been decided that Peter should be executed.—Tr.]. Two sentinels, accordingly, occupied the interior of the cell, and the prisoner was tied to them; the others stood before the door, and thus the four men composing the company were all on guard at the same time. Then an (not *the*) angel of the Lord suddenly stood at the side of the sleeper, and celestial light shone in the place (*οἴκημα* means the chamber or cell of the prison occupied by Peter, and not, as Meyer supposes, the entire prison.). ["*Οἴκημα*, in the special sense of *the place in which prisoners are kept, i. e. prison*, a delicate designation of the *δεσμωτήριον*, frequently employed, especially in Attic Greek; Dem. 789, 2; 890, 13; 1284, 2; Thuc. 4. 47. etc." (Meyer).—Tr.]. The angel awakens the sleeper by smiting him on the side, and the chains at once fall from the hands of the latter. The angel now commands him to resume, first of all, the articles of clothing which he had laid aside in order to sleep more comfortably—the girdle, sandals, and upper garment, and then directs him to follow. Thus Peter, walking behind the angel, first passes beyond the door of his prison-cell, without as yet being conscious that all that occurred was real, since it appeared to be a vision seen in a dream, ver. 9. Both passed through the first and second guard; and here the term *διελθεῖν* suggests that each station was occupied not merely by one man, but by several, so that it was possible to pass through or *between* them. [Hackett is also disposed to adopt this view, and Robinson, too, (*Lex. N. T.*) understands *φυλακή* to mean here, collectively, the persons, the *guards*, not a *watch-post*, or *station*. But this explanation would imply that at least one or two other quaternions were also on duty during the same watch. Meyer says: "Two soldiers of the *τετράδιον* which kept guard, were *in the interior* of the prison, chained to Peter, and two were stationed on the outside as guards (*φύλακες*), at a certain distance from each other, forming the *πρώτην φυλακὴν καὶ δευτέραν* of ver. 10." Alexander takes *φυλακή* in the sense of "ward, or subdivision of the prison, which," he adds, "is much more natural than to understand it of a first or second guard or watch."—Tr.]. They reached, at length, the iron gate, which conducted them from the precincts of the building into the city; after it had opened spontaneously to them (consequently, without being either unlocked or broken), they entered an open place, and continued to walk together along one street; but then the angel suddenly disappeared from the side of the apostle. *'Επέστη* in ver. 7 and *ἀπέστη* in ver. 10, are parallel terms; the verbs express the suddenness of the appearance and disappearance of the angel.

b. **And forthwith** [suddenly] **the angel departed from him.**—Hitherto it had seemed to Peter as if he were dreaming, ver. 9. But now, when he stood alone in the midst of the city, his consciousness first returned fully and distinctly (*γενόμενος ἐν ἑαυτῷ*, ver. 11,), and he said: 'Now I perceive in truth—and I am sure that I do not deceive myself—that the Lord has sent his angel, and delivered me from the power of Herod and the eager expectation of the Jews, which shall now not be fulfilled.' Hence Peter, as soon as he had fully recovered his consciousness, gladly and gratefully recognized alike the author and the design of his recent experience. It is the Lord, my God—said he—who has sent his angel to me, and *He* has delivered me from the power of Herod who sought my death, and from the expectation of the Jews.—The manner in which Peter views the whole occurrence, and which Luke, throughout the entire narrative, represents as alone correct, is precisely the opposite of that adopted by those interpreters, who explain the whole as a *natural* process. It has been, for instance, alleged that Peter had been freed from his chains by a flash of lightning (Hezel), or that the jailer himself, or others, at whose proceedings he connived, had liberated Peter, who did not himself understand the manner in which his escape was effected (Heinrichs). The event is indeed most graphically described, and exhibits no features that can embarrass any one who believes in the interposition of the living God in the real world, and who admits the actual existence and the operations of the angels. Hence, no sufficient reason is apparent which could induce those who admit the miraculous character of the historical facts, nevertheless to assert that legendary matter has been commingled with the pure historical elements. (Meyer). For ver. 9, *οὐκ ᾔδει - - ὅραμα βλέπειν*, is psychologically so true, that it furnishes no opportunity for transferring the whole appearance of the angel exclusively to the *inner* world of Peter, and converting it into a mere process of his soul.

Ver. 12–16. **And when he had considered** [had become aware of this.]. (*Συνιδών*, from *συνορᾶν* is not equivalent to *συνειδώς*, as Kuinoel appears to take it; the *usus loquendi* would rather authorize the interpretation: *considerare*, thus: *re apud se considerata, scil. quid agendum esset.*). Peter reached the house of a member of the church, a certain Mary, the mother of John, who was surnamed Mark; the latter went with Barnabas and Saul from Jerusalem to Antioch, ver. 25, and, according to tradition wrote the second Gospel. ["His mother Mary was perhaps the sister of Barnabas: see Col. iv. 10." (Alf.).—Tr.]. Many Christians were at the time assembled in that house, offering prayer to God, and the congregation had, indeed, according to ver. 5, been continually engaged in prayer in behalf of Peter, since his arrest. When Peter knocked at the door of the gate ["or rather of the *porch*, the front or street-door." (Alex.); see Exeg. note on x. 19–21.—Tr.], a maid-servant, Rhode, came forward from the interior, in order to listen (*ὑπακοῦσαι*, *i. e.*, to ask for the name of the person who knocked). When Peter mentioned his name, and she also recognized him by his voice, she forgot, in her extreme joy, to do the most obvious act, namely, to open the door, and hastily ran to the inner apartment in which the Christians were assembled, in order to bring the intelligence that Peter was standing before the door. It is a touching instance of the genuine fraternal equality existing between masters and servants in the primitive church, that this servant, who was doubtless also a Christian, was filled with such delight when Peter, whom she had believed to be a prisoner, appeared, that she omitted the simple act of opening the door, in her eagerness to make all the others partakers of her joy. It is easy to conceive that the assembled Christians began to fear that she had lost her senses, when she affirmed that Peter was standing before the house. But the meaning of their language is less clear, when they said: *ὁ ἄγγελος αὐτοῦ ἐστίν*, on receiving the repeated assurances of the girl that the fact was as she had stated. It is not credible that they should have supposed the person to be a *messenger* [*ἄγγελος*, *e. g.*, Mt. xi. 10] sent by Peter; for how could they assume that he had sent a messenger from the prison, whose voice, moreover, had a deceptive resemblance to that of the apostle? And another conjecture has been offered, which is also entirely unsupported, viz.: the Christians surmised that an angel had intended to announce by the voice and by knocking, that Peter's death was now at hand, or, in other words, that it was a so-called presentiment. On the contrary, the most probable supposition is the following: the Christians believed that Peter's guardian angel had assumed his voice, and was standing before the door. But when Peter continued to stand there, and to knock, all the brethren approached, and opened the door, in order to ascertain the nature of the fact; and when they really saw him, they were filled with astonishment. [Alexander remarks: "Their wonder has been sometimes represented as a proof of weak faith, since they could not believe the very thing for which they had been praying. But their prayers may not have been exclusively for Peter's liberation; or they may, to use a natural and common phrase, have thought the tidings too good to be true."—Tr.]

Ver. 17. **But he, beckoning unto them with the hand, to hold their peace** [to be silent].—(*Κατασείσας τῇ χειρὶ*, *i. e.*, moving the hand downward.) He was apprehensive that the brethren might express their astonishment so loudly, as to expose him to danger. [The expression, *κατασ. τ. χ.*, here means that the speaker designs to utter remarks to which he desires those who are present to listen in silence and with attention; comp. xiii. 16: xix. 33; xxi. 40. (Meyer).—Tr.]. He at once stated the direct mode in which God had effected his deliverance, requested his hearers to communicate the fact to James and the other brethren, then left the city on the same night without delay, and withdrew to another place. Whither did he proceed? Every attempt to ascertain, has been made in vain. The Romish theologians naturally suppose that Rome is meant; but Luke himself does not appear to have known the details. Meyer even thinks that it is an error to suppose that this *ἕτερος τόπος* lay beyond the limits of Jerusalem, since, according to the context, *ἐξελθών* cannot mean *relicta urbe*, but *relicta domo*. How ever, we do not learn from the context that Peter had actually entered the house; the terms of the narrative allow the interpretation that, when the door was opened, Peter at once, and in brief terms, related the facts, and gave the directions respecting James, without entering the interior of the house. But even if he did actually enter it, the whole narrative conveys the impression that he immediately retired from the city. For he could easily understand that God had not led him forth from the prison solely for the purpose that he should remain in the city, in which his life was threatened; comp. ver. 19; and it was, unquestionably, more dignified that he should repair to another place, if he was at liberty, than to hide himself in any secret spot in the city. The James mentioned in ver. 17, is, as we are convinced, not the apostle, the son of Alpheus [the other James, the son of Zebedee, (Mt. x. 2, 3), having already been slain, ver. 2, above.—Tr.], but [a third James], the Lord's brother [Gal. i. 19; ii. 9, who presided over the church in Jerusalem, Acts xv. 13; xxi. 18. (de Wette).—Tr.]

Ver. 18, 19. **Now as soon as it was day.**—It may easily be imagined that the soldiers who had been commanded to guard the prisoner, and who were responsible for his safe-keeping, were greatly embarrassed when it was day, as they knew not what had become of Peter. And when the diligent search which was instituted, led to no results (*ἐπιζητεῖν*, when used in reference to the chase, designates the act of tracking), Herod subjected the guards to a trial before a military court (*ἀνακρίνας*), and directed that they should be executed (*ἀπάγειν* is the judicial term applied to the act of conducting a criminal to the place of execution). After these transactions he did not feel disposed to remain in the city; he was ashamed that he could not fulfil the eager expectations of the Jews in reference to Peter, and immediately withdrew from Judea, taking up his residence in Cesarea (Palestinæ) [the city mentioned in viii. 40; ix. 30, above.—Tr.].

Ver. 20–23. a. **And Herod was highly displeased** [exceedingly hostile].—Luke describes in these verses the circumstances attending the death of Herod Agrippa, which soon afterward occurred; he evidently regards it as a judgment of God occasioned by sins which the king had committed against Christ and His apostles. He describes the first attack of illness of Herod as having occurred at a public and solemn audience which the latter had granted to the ambassadors of the Phenicians. It appears that Herod was *ϑυμομαχῶν* with the people of Tyre and Sidon. This word is found only in the later Greek writers (Polybius, Plutarch, Diodorus Siculus), and seems to have always been employed in the sense of actual, and, indeed, imbittered warfare, or literal fighting (Steph. *Thes.*). But as it is improbable in itself that Agrippa should have actually commenced hostilities with these Phenician cities, which, like himself, were in alliance with Rome, and as no trace of such a war is found in history, the word is probably here used in a modified sense. Herod was imbittered against the Tyrians and Sidonians (*ϑυμο*–), and warred against them (–*μαχῶν*) as far as the circumstances allowed, possibly, by not allowing them to enter his territory, as the facts that are subsequently stated, seem to indicate. The people of the two cities now appear, by their representatives, in the presence of Herod **with one accord** [*ὁμοϑυμαδὸν* may possibly imply that they had previously been at variance among themselves, (Alex.).—Tr.], and sue for peace ["*i. e.*, sought to avert a rupture of it." (Hackett).—Tr.]. They were influenced by the circumstance that their territory derived its supplies of food (*τρέφεσϑαι*) from that of Agrippa, that is, the Phenicians imported grain from Palestine, and, besides, the exportation of their products to that country was a source of profit to them. [These commercial relations existed at a very early period; comp. 1 Kings, v. 9, 11; Ezra iii. 7; Ezek. xxvi. 17.—Tr.]. In order to attain their object the more certainly, they endeavored to gain over an officer of high rank at the court of Agrippa, named Blastus. (The term *ὁ ἐπὶ τοῦ κοιτῶνος* is, probably, not to be taken in the original sense of *præfectus cubiculi*, but rather in that of *treasurer*, or, minister of the royal finances, since the treasure belonging to the court and the state was usually deposited for the sake of security in the king's private cabinet.). Herod granted the ambassadors an audience on a day which had previously been appointed, and appeared in state, arrayed in a royal garment, and sitting on the tribunal. (The *βῆμα* was not a throne, but the *suggestus* or tribune, which the judge or orator occupied at public meetings). Here he delivered an address to the people (*ἐδημηγόρει*). The latter applauded him aloud, and exclaimed with heathenish flattery that they heard the voice of God, and not a human voice. And immediately an angel smote him, as a punishment for receiving this idolatrous honor in silence, and not giving to God, to whom alone it belonged, the honor which the people were willing to pay to him. The stroke which the king so unexpectedly received, is described not only as a divine punishment, but also as one inflicted by an invisible messenger of God, an angel of the Lord. In consequence of this sudden attack of sickness, Agrippa was consumed by worms, and thus he died. Does Luke intend to say that his death occurred on the spot? The terms employed in ver. 23, could not possibly be understood in any other sense, if the three words: *καὶ γενόμενος σκωληκόβρωτος*, had not been introduced. But these words certainly imply that there was an interval between *ἐπάταξεν* and *ἐξέψυξεν*, during which the worms in the entrails performed their horrible work.

b. Let us compare with this report of Luke (ver. 20–23), the narrative which Josephus furnishes of the death of Herod Agrippa (*Antiq.* xix. 8. 2). According to the latter authority, this king came to Cesarea, and there instituted shows in honor of Cæsar (Claudius), which were witnessed by large numbers of his officers and other men of high rank. On the second day of these shows, he arrayed himself in a magnificent robe, wrought entirely of silver, and of a wonderful texture, and at the break of day proceeded to the theatre. When the first rays of the sun fell on the silver, the latter reflected a dazzling light; his flatterers in every direction exclaimed in language which deified him [*ἀνεβόων ϑεὸν προςαγορεύοντες*]: "Be thou propitious to us!

we have hitherto feared thee as a man, we shall henceforth own thee as superior to the nature of mortals." The king did not by a single word decline to receive this impious flattery. Soon afterwards, on looking up, he saw an owl sitting on a rope that was extended over his head, and recognized in it a messenger of evil, in accordance with a prediction which he had received at an earlier period. He was at once seized with unutterable anguish, and was racked by violent pains in his bowels. He forthwith said to his friends that his death was now inevitable, although they had, a moment before, declared that he was immortal [*ὁ ϑεὸς ὑμῖν ἐγω, φησὶν, ἤδη καταστρέφειν ἐπιτάττομαι τὸν βίον κ. τ. λ.*]; and he added that he yielded to this inevitable dispensation of God, since his life had been happy and brilliant. In the mean time his pains increased in severity, and he suffered torture, so that it was necessary to carry him to the palace with the utmost speed. After five days of agonizing pains in his bowels [*τῷ τῆς γαστρὸς ἀλγήματι διεργασϑεὶς*], he died, in the fifty-fourth year of his age.

The narrative of Josephus agrees with that of Luke, which is much shorter, in the following points:—(*a*) The sudden sickness and the death of Agrippa occurred in *Cesarea*, where he had arrived not long before; (*b*) the first attack of illness coincided with the king's *public appearance* at a solemn assembly, on which occasion he wore a magnificent *royal robe;* (*c*) immediately before the first attack of the fatal malady, certain acclamations in honor of the king were heard, which not only flattered but *deified him*, and these he did not decline, but received in silence; (*d*) on this he was *suddenly* attacked by a *disease* of the bowels, in consequence of which he soon died.

The two reports differ, on the other hand, in the following particulars:—(*a*) *Josephus* makes no mention either of the *embassy* of the Phenician cities, suing for peace and a friendly intercourse, or of the *address* of the king, to which the idolatrous shouts of the hearers referred. This circumstance can create doubts only in the mind of a reader who ascribes to Josephus a most perfect knowledge of all the events of that period, and of the connection between them; while the statement of Luke, considered in itself, contains nothing whatever that is improbable. The flattering terms, moreover, in which the king was addressed, may be far more easily explained, if we assume that, according to Luke, they were preceded by a public discourse of Agrippa, than if, according to Josephus, these acclamations were due solely to the splendor of the royal robe; Luke, indeed, also refers to that robe.—(*b*) *Luke*, on the other hand, does not mention that an owl appeared as the precursor of death, and that at the sight of it, the king was filled with terror. The statement of such an incident is due to a purely heathenish and superstitious source. Josephus, namely, relates (*Antiq.* xviii. 6. 7) that at an earlier period, when Agrippa was in Rome, a certain German informed him that the presence of an owl, to which he pointed, was then a sign of good fortune, but that if this bird appeared to him a second time, it would be a sign that he must die. It was this prediction which Agrippa is said to have remembered on the present occasion. Instead of such circumstances, Luke mentions simply the stroke which the king received from an (invisible) angel, and with which his malady commenced. Eusebius, who in other points adopts the narrative of Josephus (*Hist. Eccl.* ii. 10), has here, however, attempted to reconcile it with that of Luke, by substituting an angel for the owl, and implying that the king saw only the former. This is an unfortunate attempt to reconcile the two accounts, while the miraculous punishment inflicted by the angel precisely corresponds to the miraculous deliverance by an angel of Peter, whose life Agrippa had sought.—(*c*) While both accounts essentially agree in regarding the bowels as the seat of the disease, the two descriptions differ in so far, that Josephus speaks only of violent and torturing pains. Luke's account, which specially mentions worms (not lice, *φϑειρίασις* [as Kühn, Elsner, Morus, etc. erroneously interpret (Meyer)—Tr.]), may, however, be easily combined with that of Josephus. While the former more fully describes the *nature* of the disease, the latter states with greater precision the *time* of its continuance, namely, five days; this statement is not in conflict with the terms employed by Luke.—Accordingly both accounts agree in very important features, and in others are complementary to one another, while in the main points in which they differ, Luke merits the preference.

Ver. 24, 25. **But the word of God grew.**—At this point Luke resumes the history of the church of Christ, with which the events recorded in ver. 19–23, were only indirectly connected. And yet the remark that the word of God **multiplied** (namely, by accessions to the number of those who received it), seems to imply that this increase was related to the death of the persecutor Agrippa as the effect is related to the cause: after this prince was removed by a divine judgment, the Gospel made the greater progress. Barnabas and Saul now returned from Jerusalem (which city was not expressly stated in xi. 29, 30, to be their ultimate destination), and established themselves permanently in Antioch, after having fully discharged the duty assigned to them; they also brought an assistant with them, John, surnamed Mark, who is mentioned in ver. 12 in connection with his mother. The place at which this notice respecting Barnabas and Saul is introduced, when compared with ch. xi. 30, implies that all the events mentioned in ch. 12, (the execution of James, the imprisonment and deliverance of Peter, and the death of Herod Agrippa) occurred during the interval between the departure of these two men from Antioch, and their return, so that perhaps they did not reach Jerusalem until after the departure of Agrippa from that city, and his death. We thus obtain a fixed chronological date, since it distinctly appears from Josephus, *Antiq.* xix. 8. 2, compared with ver. 21 ff., that Herod died in the year 44 A. D., and indeed, soon after the Passover of that year.

DOCTRINAL AND ETHICAL.

1 Whatever the circumstances or reasons may have been, which induced the historian to mention the death of the apostle James in such brief terms, it is still certain that the wisdom of the Holy Ghost, by whose inspiration this history was written, is specially revealed precisely in the adoption of these concise terms. We are furnished with a very full account of the martyrdom of Stephen, while that of James is mentioned with extraordinary brevity; and yet the latter was one of the Twelve, and, indeed, one of the three favored disciples—the first, too, who was permitted to glorify the Redeemer by his death. If we desired, even with anxiety, to ascertain all the details respecting that scene, when one of the sons of Zebedee drank of the cup of which his Master drank before him, and received the baptism of blood which Christ had promised (Mt. xx. 22, 23), we would still be completely disappointed. This holy silence is a sign given to us, that *that* which is most exalted and acceptable in the eyes of God, is not necessarily the subject of which men, even devout believers, are always competent to speak and judge, but that our 'life is hid with Christ in God.' (Col. iii. 3). That which constitutes the true life and the most holy death, is hidden with Christ in God—hidden, not only from the world, but often, too, from the children of God, and yet it is very precious before God; it is a work which follows the soul into eternity (Rev. xiv. 13).

2. This deliverance of Peter from prison is one of the most remarkable facts on record, as an illustration of *the hearing of prayer*. Two powers are, as it were, struggling with each other, ver. 5—the one, secular power, attempting to hold the apostle fast, and slay him; the other, the Church of Christ, desirous of rescuing him, and preserving his life and liberty. The former has all material instruments at its disposal—a prison, chains and fetters, soldiers and weapons; the latter has none of these, but in place of them, *prayer*—united and fervent prayer. Faith in God, who was in Christ, love to one another for Christ's sake, Christian hope—indeed the whole inner life that proceeds from redemption, infuses itself into such intercessions, and thus prayer lays hold on the omnipotence of God in faith. This united prayer in the name of Jesus Christ is heard; it accomplishes more than all the power of the world can attempt to do.

3. This twelfth chapter offers fuller testimony concerning the *angels*, than any other in the Acts. An angel of God appears in the prison, awakens the apostle, and, by leading him forth and restoring him to liberty, effects his deliverance from impending death. When Peter presents himself before a house occupied by his friends, and the believers receive the tidings, they suppose that it is his angel who appears. It is, lastly, an angel of God who smites Herod, when the latter has reached the summit of prosperity and honor, and he, consequently, soon afterwards dies. The first and the third incident may be regarded as connected with each other; the angels are, on both occasions, the servants and agents of the holy and righteous Providence of the almighty God who governs the world. God interposes both times in the course of events by sending an angel who executes his commands. In the first case, the angel is a ministering spirit, sent for the sake of a human being who was an heir of salvation (Hebr. i. 14); in the second, an angel inflicts a just punishment on an impious man, who assumed divine honor, and tormented and slew the children of God. The word of God affords us a glimpse of the hidden springs on which the movements of Providence in the government of the world depend, but which the eye cannot perceive. Thus the angel mentioned in ver. 23, was invisible, and, according to ver. 10, 11, it was only after the angel had departed, that Peter fully came to himself and perceived that the Lord had sent His angel in order to deliver him. But the intermediate case, in which an angel is mentioned, ver. 15, is of a different character. The Christians, who cannot yet believe that Peter himself is actually standing before the house, only *say* here that it must be his angel. They were in fact, in error, as it was Peter himself who appeared. This circumstance alone is sufficient to cause us to refrain from attempting to establish a doctrinal point on the language employed by these believers. And, specially, the opinion that there are guardian angels, who are assigned to individuals, finds a very frail support in this passage.

4. These occurrences furnish the evidence in a visible form that Christ extends and protects his Church, as its Lord and King, even though hell should rage. Herod Agrippa, the grandson of Herod the Great, whom he resembled in disposition, and whose entire kingdom he inherited, takes pleasure in harassing the Christians, ver. 1, and even puts the apostle James to death. He proposes to adopt the same course in the case of Peter, for the sake of gaining popular favor, imprisons him, and places a guard over him in strict accordance with the Roman system. This procedure pleases the Israelites who eagerly await a scene that will afford full gratification to their fanatical desires. It is the first occasion on which the civil government and the people of Israel with their hierarchical rulers, combine against the Church of Christ. At an earlier period the hierarchy alone assumed a hostile attitude in reference to the servants of Jesus Christ (iv. 5, 17 ff.); subsequently, they acted in concert with the mass of the people, whom they had artfully inflamed (vi. 12 ff.). But now Herod, in whom the whole political power was concentrated under the Roman sovereignty, unites with the people, whose passions were already aroused, in assailing the Church of Christ. Sufficient grounds were thus afforded for entertaining the most serious apprehensions. But Christ always abides with his people, and all power is given unto him in heaven and in earth (Mt. xxviii. 18, 20). He protects his church, and, when the believers intercede for Peter, miraculously delivers the latter through the instrumentality of the angel; no only are the hopes of the people frustrated, but the military power also is confounded, and Herod himself suffers a most painful humiliation; his vengeance falls on the guiltless guards, and he forsakes the city in which he had been so openly put to shame. He arrives in Cesarea, where the

highest conceivable honor is paid to him, and where his flatterers even deify him; but at the very moment in which he reaches the summit of glory, he receives the stroke of the angel, and his death is the result. The power of the world, which attempts to resist God and Christ, suffers a most ignominious defeat, while the Gospel and the Church of Christ advance with power. *Christ* is king; and yesterday, to-day, and evermore, he enlarges his kingdom, and the gates of hell shall never prevail against his Church.

HOMILETICAL AND PRACTICAL.

We might appropriately prefix the words occurring in Prov. x. 25, as the title of this entire chapter:—"As the whirlwind passeth, so is the wicked no more: but the righteous is an everlasting foundation." Or: "The righteous man is a pillar which sustains the world, and he is designed by the counsel of God for such lofty ends, that his unobtrusive and humble labors are of far more importance than the noisy efforts of the wicked, which assume large proportions, but, like the whirlwind, are destructive in their results, and soon pass away." Herod is a whirlwind that attempts to destroy, before it passes away; Peter and James are pillars which stand forever, in union with the divine word, for which their sufferings open an avenue. (Rieger).—This entire chapter places before our eyes a glorious sketch of the wonderful and blessed government of God in his Church. We here behold a Church that is persecuted, and that, nevertheless, increases amid its trials—two upright servants of Jesus, of whom the one is abandoned to the sword of the enemy, while the other is miraculously rescued—a furious enemy, who is as malignant and cruel when he persecutes, as he is despicable and wretched when the judgment of God overtakes him. He who beholds these ways of divine Providence with an eye of faith, will not only be cheered, but also be encouraged to follow the leadings of eternal love with confidence and joy; he may look forward, with an assured hope, to a happy issue of the trials which the Lord sends, however obscure their purpose may now seem to be. (Ap. Past.).

VER. 1. **Now about that time.**—An affliction seldom comes alone; at first, the famine; now, the persecution. (Starke).—The vicissitudes which the church experiences, resemble the changes of the weather in April, when, at one moment the sun shines, and then rain and snow succeed. The sun shone brightly, when the disciples in Antioch were called *Christians* [xi. 26]; but a dark cloud soon arose, when Herod began to persecute the church. (id.).—**The king stretched forth his hands**, etc.—The conversion of emperors and kings could not be effected, until the prayers and the blood of martyrs had been poured forth during three centuries [Constantine died A. D. 337]. (Quesn.).—The family of Herod, like that of Saul, might be termed a "bloody house" [2 Sam. xxi. 1], and the Herods, bloody men. The grandfather ordered the massacre of the children of Bethlehem, when Christ was born; an uncle caused John the Baptist to be beheaded; the grandson now sullies his hands with the blood of James, and would willingly have committed other atrocious acts. (Rieger).

VER. 2. **And he killed James**, etc.—The petition of James is now granted, Mt. xx. 20 ff. Although the Scriptures mention his death in very brief terms, it is precisely such a simple account which gives him the noble testimony that he suffered in *silence*, with calmness and holy joy, and thus demonstrated his entire self-renunciation, and his devotion to Christ. (Leonh. and Sp.).—Although the death of the Lord's saints is precious in His sight (Ps. cxvi. 15), the Scriptures employ but few words in describing it, and thus distinguish in this mode also the meritorious sufferings and the atoning death of Jesus from any other case in which an individual dies. (Rieger).—*The noble end of James*, or, "Precious in the sight of the Lord is the death of his saints": I. In the sight of men it was a sad and melancholy death; (*a*) bloody and cruel—the noble head of the apostle falls under the sword of the executioner; (*b*) premature and sudden—before he could accomplish a great work in his apostolic vocation, he is called away from this earthly scene; (*c*) unhonored and obscure—he dies without receiving honor from the world, or praise even from the word of God. Nevertheless, II. His death was precious in the sight of God, and his end was glorious; (*a*) he had obeyed his call on earth—the great point is, not *how long*, but in *what manner* we have lived; (*b*) he died in the service of his Master—his blood preaches as successfully as the word of his fellow-apostles (see the tradition to which reference is made above, EXEG. note on ver. 2); (*c*) he hastens forward to his heavenly home—he is the first of the brethren who receives the crown of martyrdom, and to whom a seat at the right hand of Christ is assigned, in accordance with the petition which his youthful enthusiasm had offered at an earlier period [Mark. x. 37].—*The witness which the disciples of the Lord bear unto him even by their silence:* I. If not by splendid deeds, at least by a gentle and humble spirit, which is precious in the sight of the Lord; II. If not by mighty works, at least by patient suffering and a holy death; III. If not by occupying a place in the annals of the world, at least by their position in the fraternal circles of the children of God.—*The happy lot of those who die at an early period:* I. They ripen early for a higher life; II. They are soon delivered from the sorrows of this world; III. They are affectionately embalmed in the memory of their friends.—*The wishes of youth, and the experience of life:* I. The former are often painfully disappointed by the latter; but, II. They receive through it a salutary purification; they are thus, III. Most gloriously fulfilled (illustrated in the case of James, in accordance with Matth. xx. 20 ff., and Acts xii. 2.).

VER. 3. **And because he saw it pleased the Jews.**—Herod, who often acted in opposition to the wishes of the people, was fickle enough to gratify them at least on this occasion, since it was at the expense of Christianity. How often such scenes are still repeated in the world! How much is done to please others, in order to gain their assistance in return! (Rieger).—**Then were the days of unleavened bread.**—It was precisely at this season [Luke xxii. 1 ff.] that Peter's remembrance of his denial of the Lord, and also of the sufferings and resurrection of Jesus, might be expected to strengthen him in the patient endurance of evil, in fidelity, and in confessing his Master. He who thus bears the cross after the Lord, will, like the Lord, find his sufferings converted into victories; for if we are planted in the likeness of his death [Rom. vi. 5], we shall be also in the likeness of his resurrection and glory. (Leonh. and Sp.).—That "Hereafter" of which the Lord spake to Peter [John xiii.], has now drawn nigh both to Peter and to the church. (Rieger).

Ver. 4. **Delivered him to four quaternions of soldiers, to keep him.**—The extreme rigor with which Peter is guarded, is an evidence both of the evil conscience and excessive rage of the enemies of Christ, and also of the force of character which the servants of Jesus manifest even in their deepest afflictions; they inspire the devil and his adherents with terror, even when they seem to be altogether in the power of the latter. (Ap. Past.).—**Intending,** etc.—God permits the enemies of his kingdom, indeed, to adopt certain counsels and to form their plans, but the execution of such plans is controlled by His blessed government. Herod intended to slay Peter; but it was the Lord's will to preserve Peter and slay Herod, (ib.).

Ver. 5. **Peter therefore** [Now Peter was indeed] **kept in prison: but prayer was made.**—A most happy expression! "Indeed - - - but." [*μὲν οὖν - - - δὲ, indeed therefore, then - - - but.* Robinson's *Lex.*—Tr.]. Herod, make thy preparations, if thou wilt, but they cannot be of avail; they are opposed by a powerful *But*, which thou canst not overcome.—What is this *But?* Apparently less than nothing—mere prayers! And yet, a single word of believing prayer can overthrow all the power of hell. Why may it not then prevail against Herod and his sixteen soldiers? (Williger).—God can refuse nothing to a praying congregation. (Chrysostom).—By the blood and the prayers of Christians, Herod's arm was paralyzed, and his sceptre broken, yea, the Roman Empire destroyed.—Brotherly love remembers the prisoner; never let us cease to offer devout prayer for those who are in bonds and suffer from oppression, as well as for those who are soldiers fighting in the holy war! (Leonh. and Sp.).

Ver. 6. **That same night was Peter sleeping between two soldiers.**—*Peter in the prison, sleeping between two soldiers*—a beautiful image, I. Of Christian faith, which even in the gloom of the prison, and amid the terrors of death, can peacefully repose on the bosom of God; II. Of divine love, which watches day and night even over its sleeping and imprisoned children.

Ver. 7. **And, behold, the** [an] **angel of the Lord,** etc.—The angels are faithful ministers of Christ and companions of his servants. In the case of James, they were employed to convey his soul to glory; in that of Peter, they were the agents by whom he was freed from his bonds; in that of Herod, they effected his destruction. (Ap. Past.).—The servants of God are in duty bound to acknowledge that a sovereign Lord rules over them, who has power to send them life or death, sufferings or repose. The Lord allows James to be killed. But in the case of Peter, he performs a miracle, and sends an angel to deliver him. It is one of the greatest mysteries of Providence, that God removes many of his faithful servants at an early period, and allows others to experience the most severe afflictions; some, again, are preserved, in place of being overwhelmed by their trials. It here becomes our duty to refrain from judging our fellow-servants, and, in our own case, to submit with humility to all the dispensations of the Lord. We all have one Lord, and one treasure, but neither our lot, nor our guidance in life, is the same. "For whether we live, etc." Rom. xiv. 8 (ib.).—**And a light shined in the prison** [chamber].—"Unto the upright there ariseth a light in the darkness, etc." Ps. cxii. 4. (Starke).—O how many gloomy chambers of affliction have been made bright and cheerful, at one time by consolations which opened heaven to the heart, and, at another time, by external aid! And how often a messenger of heaven, like him who came to Peter, is sent to us! Surely, if our internal eyes were opened, we would often see bright forms near us, and would then dismiss all care and fear. But even when we see nothing, while we walk by faith, not by sight [2 Cor. v. 7], we nevertheless know that angels are still the ministering spirits of eternal love, sent forth to minister for them who shall be heirs of salvation [Hebr. i. 14], so that we may confidently say with David: "The Lord is my light, etc." Ps. xxvii. 1. (Kapff).—**Saying, Arise up quickly. And his chains fell off from his hands.**—Thus the word of the Lord is stronger than iron, stones, and bolts. But then the preacher who desires to apply the divine word to the hard heart of a sinner, must proceed like an angel or messenger of God, not employing the chaff of man's wisdom, but speaking and acting in the name of Jesus, in demonstration of the Spirit and of power [1 Cor. ii. 4]. (Ap. Past.).

Ver. 8. **And the angel said unto him, Gird thyself,** etc.—The angel is not satisfied with the rescue of Peter's person, but, with great fidelity and condescension, provides for every want of the sleeping man. He first awakens the latter, and then, as it were, hands him the girdle, sandals and mantle—offices which might almost seem too mean to be performed by an angel. (Kapff.).—None of his effects are to be left behind in the hands of his enemies, so that his departure may not resemble the flight of a criminal. "There shall not a hoof be left behind." Exod. x. 26. Such events afford very great comfort to a faithful servant of Jesus; he may be assured that neither the world nor Satan can touch a thread of his garment, or a hair of his head, or a latchet of his shoes, without the will of his Father. What a faithful Saviour, and a watchful guardian of his people, Jesus Christ is! How were Herod and the soldiers terrified, when they found that with all their rigor, they could not retain in their hands even a thread belonging to Peter! (Ap. Past.).

Ver 9. **But thought he saw a vision.**—Peter seemed to be dreaming when the Lord delivered him from great danger. And such is still the experience of the people of God, when he hastens to afford them relief, and grants them a wonderful deliverance from great distress. The sacred poet says: "When the Lord turned again the captivity of Zion, we were like them that dream." Ps. cxxvi. 1.—May the Lord grant us such grace, and deliver us from the prison of this tabernacle, especially in our last struggle, so that we may enter as joyfully into eternity as Peter here throws off his bonds. (Ap. Past.).

Ver. 10. **When they were past the first and the second ward.**—Then the words were fulfilled that are recorded in Isai. xlv. 2: "I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron."—**They came unto the iron gate that leadeth into the city.**—Peter is delivered from the prison, but is, nevertheless, again led into the city, in order, I. That his faith might be exercised; "even when the contest has been successful, the end is not yet gained"; II. That his deliverance might be made known to the Church, and thus strengthen the faith of many others. (Ap. Past.).—**And forthwith the angel departed from him.**—Extraordinary dealings of Providence continue no longer than they are necessary. (Starke).

Ver. 11. **Now I know of a surety, that the Lord hath sent his angel.**—He who looks back on the way in which God had led him, will, with wonder and adoring gratitude, see many divine purposes, which he did not understand before he reached the end. (Quesn.).—Thus God desires to be acknowledged as our help in time of need, so that the honor may not be given to men, but to Him alone. (Starke).

Ver. 12. **And when he had considered the thing, he came to the house - - - where many were gathered together, praying.**—The issue is always favorable in the kingdom of Jesus; Peter is conducted, for his own consolation, from the gloom of the prison and the company of rude soldiers, to a band of praying brethren; these distressed believers, on the other hand, suddenly see Peter in their presence, whom they had already supposed to be lost to them. Thus their faith is strengthened, and they receive new and cheering evidence that 'the effectual fervent prayer of a righteous man availeth much.' [Jam. v. 16].—"But were not these meetings held in secret? Were they not secret conventicles? So the world then called them, and so it still calls them. And yet those are blessed meetings, when the worshippers of God assemble in spirit and in truth." (Gossner).—However, when believers are under no such necessity, and are free from persecution, religious assemblies should be held, as far as possible, in the day-time. (Starke).

Ver. 13. **A damsel - - - named Rhoda.**—How many lofty titles and dignities will hereafter be hidden in the dust! How many names which once glittered in the eyes of the world, will be consigned to eternal oblivion, or even to dishonor! But the names of those, on the other hand, who truly love Jesus—of those who give to His people only a cup of cold water, although they may scarcely have been known to the world, or may have seemed to be insignificant, will be crowned with eternal honor. (Ap. Past.).

Ver. 15. **And they said unto her, Thou art mad.**—They prayed for the deliverance of Peter, but that it should be effected in such a manner, was not expected by them, and seemed to be incredible. (Rieger).—"When the proper time arrives, thy help will come with power, and, that thy fears may be put to shame, it will come unexpectedly." Such is always the experience of praying believers; a certain leaven of unbelief is constantly mingled with their faith, so that they have reason to pray: "Lord, I believe; help thou mine unbelief." [Mark ix. 24]. (Williger).

Ver. 17. **But he, beckoning to them,** etc.—It was Peter's first thought, after he had been delivered, to give praise to God. Hence he does not merely describe his escape, but also declares *how the Lord* had delivered him. If the divine grace which we have experienced, is to be profitable to the souls of others also, it becomes necessary to explain to them the way in which the Lord had led us. Unconverted teachers dwell only on the ὅτι, and pass over the πῶς in silence, because they have never themselves trodden the ways of conversion. (Ap. Past.).—**And went into another place.**—The Lord himself permitted and directed his apostles to flee, as Peter does on this occasion, Mt. x. 23. It is our duty to walk with humility in the way prescribed by Providence. (Rieger).—The Lord took away Peter from the Church, precisely at a time when it was most severely tried, in order that it might learn to sustain itself without his aid. At this very time, when the church had recovered him in a miraculous manner, it may have been most of all exposed to the danger of regarding his presence as indispensable. (Williger).—But persons like ourselves, should be able to furnish as many proofs as Peter could produce, of fidelity and firmness, before we appeal to his flight as an example for ourselves. (Ap. Past.).—The mission of the twelve apostles to the twelve tribes of Israel, was now accomplished. "For the earth which drinketh in the rain, etc." Hebr. vi. 7, 8. Peter knew by the Holy Ghost that the other ten apostles had, like himself, been directed to depart from Jerusalem, and he consequently sends the assembled believers, not to any other apostle, but to James, the Lord's brother [see Exeg. note above]; the latter occupied the first position among the elders who had previously, with great wisdom, been invested with office. (Besser.).

Ver. 18. **Now as soon as it was day,** etc.—When the world rejoices, the servants of Jesus are in sorrow; but when the disciples of Christ rejoice, his enemies are troubled. (Ap. Past.).—These unhappy soldiers had not really been guilty of any offence in this case, but they well knew the wrath of Herod. Happy would it have been for them if they could have found the true way, like the keeper of the prison in Philippi on a similar occasion, ch. xxvi. 29 ff. (Williger).

Ver. 19. **And when Herod had sought,** etc.—He acted like his grandfather, who, when he could not find the child Jesus, shed the blood of the innocent children of Bethlehem. (Williger).—**And he went down from Judea to Cesarea.**—He had not gained many laurels in Je rusalem; Peter had escaped, and the death which he inflicted on James, was, plainly, not only an act of injustice, but also shed an additional lustre on the holy character of the apostle. (id.).—Great lords resort to means of every kind for freeing themselves from annoyances and vexation, 1 Sam. xvi. 14, 16. (Starke).—Herod occupied himself elsewhere, and thus some relief was afforded to the people of God. So the invasion of the Philistines withdrew Saul from the pursuit of David, 1 Sam. xxiii. 27. So, too, the Turkish war, and the help which thus became necessary, and also the rupture between France and Austria, materially aided the cause of Protestantism. (Rieger).

On the section, ver. 1–19.—*Seasons of trial, viewed as blessed seasons:* I. They exhibit the power of faith in suffering and dying, ver. 1–3; II. They exercise brotherly love in watching and praying, ver. 5; III. They manifest the believer's peace of soul in his external calmness, ver. 6; IV. They reveal the power of God in granting help and deliverance, ver. 7–11. (Florey).—*The weapons employed by the Church in its contests with enemies:* I. Undaunted courage in bearing witness; II. Unresisting patience in suffering; III. Unwearied perseverance in prayer. (Leonh. and Sp.).—*The communion of saints:* I. A communion of love among brethren, ver. 5; II. A communion of aid with the angels, ver. 8, 9; III. A communion of grace with God, ver. 11. (id.).—*The kings of the earth arrayed against the Lord and His Anointed* [Ps. ii. 2]: I. The manner in which their hostility is expressed; II. The manner in which the King of all kings protects his people. (Lisco).—*The miraculous deliverance of Peter:* I. The peculiar circumstances; II. The impressions which these produced. (id.).—*The Lord, the helper of his people:* I. In their greatest dangers; II. By wonderful means. (id.).—(On the festival of the Reformation [Oct. 31]): *The deliverance of the Church from bondage by means of the Reformation;* I. The bondage of the Church, ver. 1–6: (*a*) Many faithful members and teachers were tortured and slain; (*b*) all Christians lay in bonds (what were the "two chains" (ver. 6) in which Christendom was sleeping?). II. The deliverance of the Church, ver. 7–11: (*a*) The manner in which it was effected: Luther smote her on the side, and led her through the iron gate; (*b*) The manner in which the evangelical Church gradually became conscious of her deliverance, and of her duty to retain that consciousness. (From Lisco).—*The manifestations of the wisdom and love of the Lord in the guidance of his people:* I. His wisdom: (*a*) The church, invigorated by a long-continued period of repose, needs persecution; (*b*) James is slain, since, in the counsel of God, the church as well as the world, now needs a martyr, taken from the number of the apostles; (*c*) Peter is imprisoned, his self-confidence is humbled, and his future lot (John xxi. 18, 19) is placed before his eyes. II. His love: (*a*) James receives the crown of eternal life; (*b*) to Peter the unexpected grace of deliverance from death is granted; (*c*) the praying congregation again obtains by a miracle that teacher whom their prayers had delivered from the danger of death. (From Lisco).—*Human sorrow, and divine aid.* (id.).—*The help of the Lord produces,* I. Holy joy among his people; II. Impotent wrath among His enemies—*The connection between the deliverance of Peter and the prayers of the Church, viewed as an illustration of the connection between prayer and the hearing of prayer.* (id.).—*God, giving above all that we ask or think* [Eph. iii. 20]. (id.)—*James dying, Peter saved,* or, God conducts his people by different paths to the same end: I. By different paths: (*a*) The short period of labor assigned to James, and the long-continued labors of Peter; (*b*) the mournful end of James, and the glorious rescue of Peter; II. To the same end: (*a*) Both promote the interests of the kingdom of God—James by his death, Peter by his life; (*b*) both ultimately receive the crown of eternal life—the one after a brief struggle, the other after a long period of service.—*The rescue of the imprisoned Peter:* I. A triumph of divine omnipotence; II. A reward of apostolic faith and zeal; III. A result of the intercessions of brotherly love; IV. A defeat of proud and tyrannical power.—*God's angels of deliverance:* I. They come in the night, ver. 6; II. They raise us up from the ground, ver. 7; III. They conduct us as in a dream, ver. 9; IV. They lead us through iron gates, ver. 10; V. At length they leave us, ver. 10, 11.—*The angel who delivered Peter, an image of saving grace:* grace conducts us, I. From the bondage of sin to the liberty of the children of God; II. From nights of affliction to days of gratitude and joy; III. From the pains of death to the light of eternal life.—*Peter's escape from prison, an image of our gracious rescue from the bondage of sin:* I. The rigid confinement: (*a*) The chains; (*b*) the guards; (*c*) the sleep; II. The gracious rescue: (*a*) The heavenly messenger, with his cheerful light and awakening voice; (*b*) Peter's terror and rapture on being awakened; (*c*) the first walk, with its difficulties and its encouragements (walking as in a dream through the first and the second ward, and the iron gate); III. The glorious liberty: (*a*) Peter, standing firmly, with entire consciousness; (*b*) his joyful reception by the brethren; (*c*) the impotent rage of the world.

(On ver. 20. **They came—and desired peace**; because, etc.).—People are willing to pray for peace and fair weather, for the sake of food; they are willing, in such a case, to accept conditions to which they would never consent for the sake of God and their salvation. The world pays many compliments to Satan, but is not willing to address God in proper terms. (Gossner).

(On ver. 21. **And upon a set day**).—It was not only the day appointed by Herod for this ceremony, but also the day appointed by the Most High for judgment. (Ap. Past.).—**Sat upon his throne.**—Many an individual has already supposed that he was ascending a throne, when in truth he was mounting the scaffold on which he was to die. 1 Sam. iv. 18. (Quesn.).

(On ver. 22. **It is the voice of a god** [of God]).—O accursed flattery! How shameless and presumptuous thou art! It is an art usually practised by courtiers, but it acts like a deadly plague on princes and lords, converting them really into objects that claim our pity. (Starke).—Carnal men, like the Jews, will not have the humble Jesus to reign over them as their king, but a vain boaster like Herod suits them, and they are even willing to make a god of him. (id.)

(On ver. 23. **And immediately the angel of the Lord smote him**).—This word "immediately" is an awful appendage to the acclamations of the people, illustrating the saying: "He that sitteth in the heavens shall laugh: the Lord shall have them in derision," [Ps. ii. 4]. (Williger).—It is true that this *immediate* retribution does not always follow crime; it may be delayed, but *it will come.*—**The** [An] **angel of the Lord.**—The world says: "It is a singular disease"; physicians furnish various explanations of its origin; the Scriptures say; "An angel of the Lord smote him." (Gossner).—An angel rescues Peter; an angel smites Herod; the angels are friends or foes, according as they have the friends or foes of God before them. (Starke).—Peter, who is chained, guarded, and condemned to death, is rescued. Herod, sitting on his throne, surrounded by courtiers, and worshipped by the people, is punished. Who would not, in both cases, adore the ways of God? (Quesn.).—**And he was eaten of worms.**—The afflictions of the godly and the ungodly sometimes seem to be the same, but they are, nevertheless, *not* the same; they are, in the case of the former, trials sent by a loving Father, in that of the latter, punishments inflicted by a righteous Judge. Job, too, could say: 'My flesh is clothed with worms.' [Job vii. 5]. (Starke).—When God designs to cast down mighty tyrants, he does not necessarily employ many horsemen; worms often perform the work. (id.).—Now, indeed, after the Lord had spoken in this manner, it might be said with truth: 'It is the voice of God [θεοῦ φωνὴ], and not of a man.'

(On ver. 24. **But the word of God grew and multiplied**).—Herod eaten by worms—the word of God growing or extending—what a striking contrast! Thus, too, one enemy—one Herod—after the other, will pass away, but the name of Jesus will continue to be exalted. (Ap. Past.).—Our God thus made room for his word and kingdom, by removing Herod out of the way. An angel said on an earlier occasion; 'They are dead which sought the young child's life.' (Mt. ii. 20); it might now be said: 'They are dead which sought the young child's life in his members (the youthful Church).' (Bogatzky).

(On ver. 25. **And Barnabas and Saul returned,** etc.).—This visit afforded great encouragement of heart after fiery trials had been experienced. (Williger).—How insignificant the work of Barnabas and Saul seemed to be, and yet what lasting fruits it produced! How distinguished Herod's position was, and yet, how worm-eaten and loathsome he has now become! (Rieger).

(On ver. 20–25). *The narrative of Herod's death:* I. Why has it found a place in The Acts of the Apostles? Not as if Herod's death had been a punishment for slaying James, but because even political events may exercise a certain influence on the interests of the Christian religion. II. What lessons does it teach us? That the public welfare is promoted, not by flattery and by submission to the lusts and passions of men, but by a firm and well-sustained determination to avoid these evils, and by devout attention to the eternal and immutable will of God. (Schleiermacher, 1832).—*The Lord is King!* I. His enemies learn this truth, when he casts them down in the midst of their pride; II. His friends learn it, when He blesses, comforts and exalts them in the midst of their afflictions. (From Lisco).—*The ways of divine Providence in the case of the primitive church of Jerusalem, a source of consolation to us:* I. Its security, effected by the destruction of Herod; II. Its extension and establishment, effected by the growth of the word, and by the relief which other believers sent [xi. 29]. (Lisco).—*To God alone be all the glory!* I. He who robs Him of it, destroys himself and others (Herod); II. He who honors God, honors himself and others (Barnabas and Paul). (id.).—*All things work together for good to them that love God* [Rom. viii. 28], *as well death as life:* illustrated, I. By the death of James; II. By the deliverance of Peter. (Langbein).—*Herod's end,* or, *Pride comes before a fall:* I. Pride; II. The fall.—*God resisteth the proud, but giveth grace unto the humble* [Jam. iv. 6; 1 Pet. v. 5; Prov. iii. 34.]: I. The proud (Herod):(*a*) how they scorn the majesty of God; (*b*) how the Almighty resists them; II. The humble (the Church): (*a*) how they humble themselves under the mighty hand of God—famine, persecution, imprisonment; (*b*) how God gives them grace—miraculous deliverance, destruction of enemies, fraternal relief [xi. 29], growth of the word.—*All things minister to the growth of the word:* I. Martyrs (James) moisten the field of the church with their blood; II. Enemies (Herod) manure it with their mouldering bones; III. The almighty God interposes by affording miraculous aid (Peter); IV. His servants do not fail to perform works of love (Barnabas and Saul).—*God, the absolute monarch in his kingdom:* demonstrated, I. By the early departure of James; II. By the miraculous deliverance of Peter; III. By the awful death of Herod.—*The angels of the Lord, ministering in his kingdom:* I. They execute his judgment in the case of the impious Herod; II. They lead Peter, the captive, out of the prison; III. They conduct James, who had finished his course, to eternal joy.—[*Peter and Herod contrasted,* or, the believer and the sinner: I. Their respective views of religious truth in general; II. Their sentiments with respect to Christ; III. Their principles of action (Herod—self; Peter—divine grace); IV. Their condition, as determined by Providence; V. The earthly results of their course of action; VI. Their condition in eternity.—Tr.]

PART FOURTH.

The extension of the Church of Christ in Gentile countries through the agency of Paul, the apostle of the Gentiles; his three missionary journeys, at the termination of each of which he returns to Jerusalem, and diligently promotes union between the Gentile-Christians, and the Judæo-Christian primitive congregation.

Chapter XIII. 1—XXI. 16.

SECTION I.

THE FIRST MISSIONARY JOURNEY OF PAUL, ACCOMPANIED BY BARNABAS, TO THE ISLAND OF CYPRUS, AND TO PAMPHYLIA AND PISIDIA, TWO PROVINCES OF ASIA MINOR. (Ch. xiii. and xiv.)

A.—BARNABAS AND PAUL, SENT FORTH AS MISSIONARIES BY THE CHURCH AT ANTIOCH, IN OBEDIENCE TO THE DIRECTIONS OF THE HOLY SPIRIT.

Chapter XIII. 1–3.

1 Now [But] there were in the church [congregation] that was at Antioch certain
[*om.* certain[1]] prophets and teachers; as [namely] Barnabas, and Simeon [Symeon]
that was called Niger, and Lucius of Cyrene, and Manaen, which [who] had been
2 brought up with Herod[2] the tetrarch, and Saul. *As [But (δὲ) as] they ministered
[offered worship] to the Lord, and fasted, the Holy Ghost said, Separate [for] me Bar-
3 nabas and Saul for the work whereunto I have called them. *And when they had
[Then (τότε) they] fasted and prayed, and laid *their* hands on them, they sent [and
sent] *them* away.

EXEGETICAL AND CRITICAL.

Ver. 1. *a.* We now lose sight, during a certain period, of the church in Jerusalem, as well as of the apostles, and, in place of Jerusalem, Antioch temporarily appears as a central point of ecclesiastical history. Indeed, the two chapters (ch. xiii. and ch. xiv.) which constitute Sect. I. of Part IV., may be regarded as an independent memoir, complete in itself, and written from an Antiochian point of view. Some writers have, accordingly, maintained with a certain degree of plausibility, that Luke here availed himself of a document, and incorporated it with his book, that originated in the Antiochian congregation itself (Meyer; comp. Bleek, *Stud. u. Krit.*, 1836, p. 1043), or that belonged to a biography of Barnabas (Schwanbeck), or that was a missionary report presented in writing by Barnabas and Saul respecting this journey. (Olshausen).

b. **Now there were in the church that was at Antioch.**—This first verse resembles in its tone one that might be employed as an introduction to a special history of the congregation in Antioch. The prophets and teachers of the latter are mentioned to us by name: the *προφῆται* are the immediate organs of the Holy Spirit, and utter their sayings and make their addresses to the congregation in an exalted frame of mind [see above, Exeg. note on xi. 27, 28, and Doct. no. 1.—Tr.]; the *διδάσκαλοι*, more directly guided by their own judgment, after due meditation, furnished *instructions* to others. [They are "those who had the *χάρισμα διδασκαλίας*, 1 Cor. xii. 28; see also Eph. iv. 11." (Alf.).—Tr.]. It is fruitless to attempt to decide which of the five men here named, belonged to the former, and which to the latter class; at least the correlative particles: *τε—καί—καί*, and, *τε—καί* (Meyer) here afford no important aid. And no argument can be derived from the circumstance that Barnabas received this particular name, בַּר נְבוּאָה from the apostles [iv. 36], on account of possessing the gift of prophecy. For if he is named first in the present list, the reason must doubtless be sought in the preëminence which had hitherto been practically assigned to him, while Saul, as the one who had last of all become connected with the congregation, and who, no doubt, still modestly retired from public view, is, accordingly named the last. Of the three persons whose names occupy an intermediate position, we know nothing whatever, with the exception of the facts here stated. Symeon [Συμεὼν] was also called *Niger* ["a familiar name among the Romans." (Hack.).—Tr.]. There is no certainty that Lucius is identical with the individual so named in Rom. xvi. 21. As he is here expressly styled a Cyrenian [*ὁ Κυρηναῖος*], it may be conjectured that he was one of the first heralds of the Gospel in Antioch, since Luke says (xi. 19, 20) that 'some of them were men of Cyprus and Cyrene.' Of Manaen (מְנַחֵם), too, no knowledge can be obtained from any other source. [*Μαναήν* is "a Hellenistic form of the Hebrew Menahem, 2 Kings xv. 14." (Alex.).—Tr.]. The **Herod** with whom "he had been brought up", is undoubtedly *not* Agrippa II., who was only in the seventeenth year of his age when [his father] Agrippa I. died (Jos. *Antiq.* xix. 9. 1). For one of his *comrades* [taking *σύντροφος* in the sense of *contubernalis, companion.*—Tr.] would at this period have been still too young to serve as a teacher in the church. We are hence led to assume that Herod Antipas is meant—the Herod who caused John the Baptist to be beheaded, and to whose jurisdiction [Pilate supposed that] Jesus belonged [Lu. iii. 1; xxiii. 7.—"He was now in exile on the banks of the Rhone, but though divested of his office is called *tetrarch*, because he was best known under that title." (Hack.).—Tr.]. If this be the case, Menahem must have reached the age of 45 or 50 years at the present period.—*Σύντροφος* may signify: *cum aliquo nutritus, i. e.* nourished at the same breast; if this is the correct definition here, Menahem's mother had been the nurse of Antipas (*Vulgate* [see note 2, appended to the text, above]; Kuin.; Olsh.); but the word usually signifies *playmate, comrade;* [it is understood here by Luther; Calvin; Grot.; Baumg.; Ewald, etc. in the sense of: *one brought up with another*, as in the text of the Engl. version.—Tr.]. Whichever signification of the word may be adopted, it is a remarkable circumstance that a man who had been reared at a royal court, and specially at that of Herod the Great, should have subsequently become a shepherd and teacher of the Christians.

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[1] Ver. 1. a. The *text. rec.* inserts [with E. G. H.] after ἦσαν δέ, the word τινες which is wanting in A. B. D. [Cod. Sin.], in several minuscules, and in ancient versions [Syr. Vulg.]; it is, without doubt, a spurious addition, intended to imply that the persons here named, were only *some*, but not *all* of the prophets and teachers of the Antiochian congregation. [Omitted by recent editors generally, except Scholz.—Tr.]

[2] Ver. 1. b. [For the words: "which - - - Herod," (Geneva), the margin of the Engl. Bible offers the version: "Herod's foster-brother." (Rheims.). Alford says of σύντροφος, that it is "probably *collactaneus* (Vulg.), 'foster-brother'; not 'brought up with,' for, if he had been *brought up* with Antipas, he would also have been with Archelaus."—Archelaus and Antipas were brought up with a certain private man at Rome. (Jos. *Ant.* xvii. 1. 3). The original is "more concisely and exactly rendored in the margin, *Herod's foster-brother.*" (Alex.). See below, Exeg. note b. on ver. 1., and comp. with *collactaneus* of the Vulg. the German equivalent *Milchbruder i. e., milk-brother.*—Tr.]

Ver. 2. **As they ministered** [But as they offered worship] **to the Lord.**—Luke proceeds to describe the directions which the Spirit gave to the Church respecting the appointment of Barnabas and Saul as missionaries. The command of the Spirit was given at a certain time when the believers were worshipping and fasting. *Λειτουργεῖν* designates, in the classic writers, the discharge of civil offices and duties—in the Septuagint and in Hebr. x. 11, the performance of priestly offices in the temple of Jehovah,—and here, obviously, refers to the rites of worship [*τῷ κυρίῳ*]. But that the subject, the pronoun *αὐτῶν*, does not exclusively refer to the five prophets and teachers mentioned in ver. 1, but includes the whole Christian congregation of Antioch, appears from the circumstance that the command: *ἀφορίσατε*, according to the tenor of the whole passage (with which compare xiv. 26, 27), is not addressed solely to the teachers, but rather to the whole congregation, so that *αὐτῶν* also necessarily refers to the latter. The Holy Ghost **said** (namely, through one of the prophets): **Separate** me [for my service] Barnabas and Saul (namely, for a *holy* service); *ἀφορίζειν* here involves the idea of sanctifying and consecrating, even as קָדַשׁ always expresses the conception that a certain object has been set apart or separated from common and daily use. The work which the Holy Ghost called these two men to perform, is not expressly stated. It was, without doubt, already known that Saul had been called to labor as a missionary among the Gentiles.

Ver. 3. **And when they had fasted and prayed.**—The immediate consecration and dismission of the two men, demonstrates that the congregation had clearly understood the revelation of the Spirit. The believers, while fasting and praying, laid their hands on both, commended them—their journey, and its great object—to the protection and the grace of God (xiv. 26), and thus sent them forth.

DOCTRINAL AND ETHICAL.

1. The Redeemer has become Lord and King—the Exalted One—only as the Crucified One. So, too, His Church continually follows the sign of the cross—*hoc signo vincet.* The first assault which was made against the church, at the time when Stephen was stoned, led to the extension of the Gospel in Palestine, and it was carried even to Gentiles. And now, as a consequence of the second and more violent persecution, of which the apostle James became a victim, and from which Peter could be delivered only by a miracle, missions among pagans are regularly commenced. "By succumbing we conquer."

2. The apostolate of Paul, strictly speaking, begins on the occasion of this mission—he is now first *sent forth* (*ἀπόστολος*). He had not voluntarily offered his services, but received a call

(*rite vocatur*), is chosen, and is sent forth—and all is done by divine authority. Jesus himself chose the Twelve during his earthly ministry, and exercised them by a preliminary mission (Matt. ch. 10); it was, however, only after his resurrection that they received full authority from him, and were sent forth; but even then it was necessary for them to wait until they were endowed with the gifts of the Spirit [Acts i. 4, 8], before they actually commenced their labors. Saul, too, was called by Jesus Christ, but the Lord had already ascended to heaven and was glorified; at that time he was told by Jesus himself, that he should be sent to the Gentiles and to Israel. But it is only at this comparatively late period, after sufficient time had been afforded for his internal growth and his progress in the divine life, and after he had, besides, lived in retirement, that he is actually sent, and enters upon his glorious career as the apostle of the Gentiles.—It is the Holy Ghost who calls him, together with Barnabas, to his great work, but men are the agents of the Holy Ghost. It is some one of the Christian prophets in Antioch to whose soul the Spirit, who proceeds from the Father and the Son, makes a communication, and through whose mouth He says that Barnabas and Saul should be separated for the work. And it is the church that receives this command, and that, in the obedience of faith, while fasting and praying, dedicates the two men to their work by the imposition of hands, and then sends them forth. When the outward circumstances alone are considered, Barnabas and Saul were missionaries who proceeded from the Antiochian church; the latter was the society or authority that gave them their commission. But this church was, in truth, simply the agent in giving effect in public to the previous internal call proceeding from the Redeemer. It was the Lord himself who both called and sent, who, through his Spirit, made known his will to the church, and who, through the church, sent forth his messengers. The firm conviction of the latter that they had received a divine call and had been sent by the Lord, was the source whence they derived that confidence and that joy, without which they could not have successfully labored. The work of Christ gradually enters upon the ordinary course of congregational and ecclesiastical development, especially in the person of Saul. He had been directly aroused and awakened by the Redeemer, but his conversion was consummated through the agency of a disciple of Jesus, who was an ordinary member of the church in Damascus (ix. 10–19); so, too, he had originally received his call as the apostle of the Gentiles from the Lord himself, but that call was made effectual through the congregation at Antioch. Such a combination and interweaving of the Divine and the Human, and such an execution of the divine will through human agents, now occur, when men are called and dedicated to the regularly established sacred office, as well as to missionary labors. It is only under such circumstances that the "*rite vocari*" [a right or properly authorized call], within the pale of ecclesiastical order, can afford joy and confidence, and secure fidelity, in the discharge of official duties.

HOMILETICAL AND PRACTICAL.

Ver. 1. **Now there were - - at Antioch - - prophets and teachers.**—A congregation is now supposed to be in an excellent condition, when it is well provided with real estate, funds, a handsome building, etc., none of which, however, were owned by the church at Antioch; but there were prophets and teachers there, and these are now generally wanting. (Gossner).—**Manaen, which had been brought up with Herod.**—Two persons may be brought up together, and even be nourished at the same breast; nevertheless, 'the one shall be taken, and the other left.' [Mt. xxiv. 40 f.]. (Starke).

Ver. 2. **As they ministered to the Lord and fasted, the Holy Ghost said.**—The Holy Ghost does not come to a full stomach and a wandering mind. The full stomach neither studies diligently, nor offers devout prayer (Gossner).—**The Holy Ghost said, Separate,** etc. The choice of God, the endowment with his gifts, the training which was accomplished by means of various dispensations—all these preceded in the order of time, and created a willing mind; thus they constituted the inward call; the call of the church, the separation and authorization were now added, and constituted the outward call. (Rieger).—**Separate me - - Barnabas and Saul,** *i. e.* so that they may live, labor, think and desire solely in *my* service, in accordance with *my* will and good pleasure. Teachers should be God's peculiar people, chosen and separated solely to please Him. (Ap. Past.).—Why were precisely Barnabas and Saul separated? All the servants of God should be ready, whenever He needs them; but His call and command alone can authorize them to commence the work. Let not him who is called, despise him who is left; let not him who waits, envy him who receives an office. (ib.) —The most humble service which is required of us in accordance with God's call, is honorable, and worthy of being performed; the highest dignities are not worthy of being the objects of our pursuit. (Rieger).

Ver. 3. **And when they had fasted.**—There was, accordingly, no farewell banquet given, but a farewell fast was observed! It is now common, even in affairs belonging to the kingdom of God, first of all to hold gay festivals; and therefore seasons of mourning follow. (Williger, who also appends the beautiful narrative of the consecration and mission of John Williams, the apostle of the South Sea).

On ver. 1–3.—*The Lord sends forth laborers into his harvest:* I. The harvest which he has in view; II. The laborers whom he chooses; III. The mission—the manner in which it is to be effected. (From Lisco.).—*The Scriptural mode of sending forth heralds of the Gospel to the heathen:* I. By the impulse and direction of the Lord; (*a*) those who send, must be moved, not by their own spirit, but by the Holy Spirit; (*b*) those who are sent, must be chosen, not solely in accordance with the dictates of human prudence, but rather on account of the influences of divine grace on them, of which they furnish good evidence; (*c*) their destination must not be arbitrarily determined, but be indicated by the Lord. II. With holy desires and acts; (*a*) those who send should fast, abstaining from all excess, so that they may have means for providing for the wants of the heathen; (*b*) they should pray —the united prayer of those who send, and of those who are sent, availeth much; (*c*) the heralds should receive the imposition of hands—after having been consecrated to their work in the proper manner, their labors are also to be conducted according to ecclesiastical order, unto the salvation of the heathen, and the growth of the church. (Lisco).—*The first Christian missionary meeting at Antioch:* I. The circumstances, in consequence of which the first missionaries went forth from Antioch; (*a*) on account of the peculiarly flourishing condition of the congregation in that city; (*b*) and the special indication of the will of divine wisdom. II. The solemn appointment of the first missionaries; (*a*) the men who were first commissioned; (*b*) the manner in which they were commissioned. (id.).—*That the assumption of the sacred office requires both an internal and an external call:* I. The internal; II. The external call. (id.).—*The missionary power of Christianity:* I. When the church possesses spiritual life, missions prosper; II. When missions are actively maintained, the church prospers. (From Lisco).—*The best attendants of a messenger of the faith who is sent forth:* I. The call of God, addressed to him; II. The impulse of the Spirit, within him; III. The prayers of the church, which are offered for him; IV. The sighs of the pagans, who long for him.—*The blessed bond of union between the church at home, and her missionaries abroad:* I. The blessing which extends to missionaries, from their original but distant home—spiritual and temporal gifts, support, ordination, prayer. II. The blessing which missionaries send back to their distant home—admonitions to pray, exhortations to praise God, the strengthening of faith, the increase of love.—*What gives to missions their life and power?* I. The call of God, in which they originate; II. The fidelity of the laborers who are sent; III. The prayers of the church, by which they are sustained.—*How can the church secure the divine blessing, when she engages in any work?* I. Not by being directed by human calculations, but by yielding to the impulses of the Holy Spirit; II. Not by premature rejoicings, but by humble prayer; III. Not by confiding in the names of men, even though they should be those of Barnabas and Saul, but by confiding in the name of the living God, on whose blessing all depends.—[*The manifestations of the influences of the Divine Spirit:* I. In the conversion of sinners; which is effected (*a*) through the inspired Word (Eph. vi. 17: Jam. i. 18; 1 Pet. i. 23); (*b*) set forth, in its purity, by divine aid; and (*c*) applied by the Spirit to the sinner's heart. II. In the edification of believers; which is effected (*a*) by the Spirit through the Word (1 Thess. ii. 13); (*b*) and the holy Sacraments, as means of grace, combined with prayer and self-examination; (*c*) all of which are profitable only through faith wrought by the Spirit. (Hebr. iv. 2; Eph. ii. 8). III. In the extension of the Church in heathen lands; which is effected (*a*) when the Spirit incites men to go forth as heralds of the cross; (*b*) opens the hearts of their hearers (Acts xvi. 14; Rom. x. 17); (*c*) and conveys light, life and power through their words (1 Cor. ii. 4).—TR.]

B.—THEIR JOURNEY TO CYPRUS. THE RESULTS OF THEIR LABORS IN THIS ISLAND.

CHAPTER XIII. 4–12.

4 So they[1], being [After they had now been] sent forth by the Holy Ghost, departed
5 unto [they went down to] Seleucia; and from thence they sailed to Cyprus. *And
when they were [they arrived] at Salamis, they preached the word of God in the
synagogues of the Jews: and they had also [but they also had] John to *their* minister
6 [as assistant]. *And when they had gone [But when they travelled] through the
[whole][2] isle unto [as far as] Paphos, they found a certain [a man[3] who was a] sorcerer,
7 a [and] false prophet, a Jew, whose name *was* Bar-jesus: *Which [Who] was with the
deputy of the country [with the proconsul], Sergius Paulus, a prudent [an intelligent]
man; who called [man. He sent] for Barnabas and Saul, and desired [requested] to
8 hear the word of God. *But Elymas the sorcerer (for so is his name by interpretation [interpreted]) withstood them, seeking to turn away [pervert] the deputy [pro-
9 consul] from the faith. *Then [But] Saul, (who also *is called* Paul,) [being] filled
10 with the Holy Ghost, set his eyes on him [intently looked at him], *And said, O full
[O thou, who art full] of all subtilty [deceit] and all mischief, *thou* [*om.* thou] child
of the devil, thou [devil, and] enemy of all righteousness, wilt thou not cease to per-
11 vert the right [straight] ways of the Lord? *And now, behold, the hand of the
Lord *is* upon [comes over] thee, and thou shalt [wilt] be blind, not seeing [and not see]

the sun for a season [until a certain time]. And immediately there fell on him a mist and a [*om.* a] darkness; and he went about seeking some to [seeking persons who might]
12 lead him by the hand. *Then the deputy [proconsul], when he saw what was done [had occurred], believed, being astonished at the doctrine of the Lord.

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[1] Ver. 4. οὗτοι [of *text. rec.*, from E-gr., G, H,] is more fully supported than *αὐτοί*. [The latter is found in A. B. Cod. Sin., etc., and is adopted by Lach. Tisch. and Alf.—Tr.]

[2] Ver. 6. a. ὅλην before τὴν νῆσ. is wanting in *text. rec.* [and G. H.]; but is very decidedly sustained [by A. B. C. D. E., Cod. Sin. Vulg. fathers,]; it may have seemed [to some copyists] to be superfluous [" ὅλην and ἄχρι Πάφ. being supposed to be inconsistent." (Alf.). It is inserted by recent editors generally.—Tr.]

[3] Ver. 6. b. ἄνδρα before τινα, also seemed to be superfluous, and has, therefore, been omitted in *text. rec.*, in accordance with some manuscripts [G. H.]. It is, however, so well supported, that it must be regarded as genuine. [Found in A. B. C. D. E. Cod. Sin.; Syr. Vulg. etc., and inserted by recent editors generally, except Scholz.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 4–8. *a.* Luke does not specially state the reasons which induced the two missionaries to select the island of Cyprus as their place of destination, and then proceed to two provinces of Asia Minor, Pamphylia and Pisidia, rather than to any other places. They were, doubtless, influenced by circumstances, and were governed by the principle, that that which lay nearest at hand, first of all claimed their attention. Now Cyprus was not only, in a geographical point of view, in their vicinity, but also awakened their interest, inasmuch as it was the native country of Barnabas (iv. 36); and it is, besides, possible, that an opportunity for proceeding to that island rather than to any other point, was the first which presented itself. ["Moreover, the Jews were numerous in Salamis. By sailing to that city, they were following the track of the synagogues." (Con. and Hows., *Life of St. Paul*, I. 145, London. 1854.)—Tr.]. Their way conducted them from Antioch, down the river Orontes to Seleucia, a sea-port about 15 miles distant from the mouth of the river. ["Strabo (xvi. 2) makes the distance from Antioch to Seleucia 120 stadia" C. and H. *loc. cit.* p. 147. n. 1.—Tr.]. From this point they sailed to the island, on the eastern shore of which lay Salamis, a sea-port which possessed a spacious harbor. Here the two messengers of the Gospel disembarked; a third person accompanied them, who occupied a subordinate position (*ὑπηρέτης*), namely, John, whose surname was Mark, and whom they had brought with them to Antioch from Jerusalem, (xii. 12, 25). ["He came as their *assistant*, affording aid to the apostles in the discharge of their official duties, by various external services, attending to commissions, etc., probably also by baptizing; (x. 48; 1 Cor. i. 14." (Meyer).—Tr.]). After leaving Salamis, they travelled through the whole island, ver. 6, which is of considerable size [about 70 leagues in length from East to West; its greatest breadth from North to South, is 30 leagues.—Tr.], and, at that period, contained a number of populous and wealthy cities. They ultimately paused in Paphos (*Nea Paphos*), a sea-port at the west end of the island, ["not more than 100 miles from Salamis." (Conyb. and H. *loc. cit.*).—Tr.], which was at that time the residence of the Roman Proconsul. It was at this point that they afterwards departed from the island, ver. 13. [See below, Homil. etc. on ver. 6.—Tr.]

b. Luke describes merely three features which marked the labors of Barnabas and Saul on the island: (*a*) the preaching of the Gospel in the Jewish synagogues; (*b*) the collision with the sorcerer Bar-jesus; (*c*) the conversion of the Roman proconsul Sergius Paulus.—He states in a very summary manner, ver. 5, that they preached the word of God in the synagogues of the Jews. Where? We may naturally suppose that Salamis itself is meant, but we cannot restrict the application of the language to this city exclusively; even if it was of considerable extent, it can scarcely have contained more than *one* synagogue. Moreover, as Barnabas himself was a Cyprian Israelite by birth, it is natural to believe that he, together with Paul, preached the Gospel of the Messiah and Redeemer who had appeared, first of all, to the children of Israel, who were very numerous in the island.—The collision with the sorcerer **Bar-jesus** occurred in Paphos, ver. 6 ff. [This name is an Aramaic form, meaning the *Son of* (Jesus) *Joshua*; comp. Barabbas, Bartholomew, Barjonas, Bartimeus, etc. (Alex.).—The different forms which this name assumes in the (manuscripts), fathers, and versions, originated in the reverence which was entertained for the name *Jesus;* hence, even *Barjeu*, *Barsuma*, (*Bar-jehu*), etc. occur. (Meyer). —Tr.]. This man, as it appears from ver. 8, appropriated to himself the title of *Elymas*, an Arabic word, from the same root as the Turkish title *Ulema* [which signifies *learned men*, and is applied to "the college or corporation composed of the three classes of the Turkish hierarchy, etc." (Brande's *Dict. ad verb.*)]; he thus styled himself the "wise man" or *sage*, that is, an Oriental Magian. ["While the verbal root in Arabic means *to know*, the corresponding root in Hebrew means *to hide*, both which ideas (*occult science*) are included in the term by which Luke here explains it, *Magus*." (Alex.).—Tr.]. The true character of this man is described by the term in ver. 6, **false prophet**. He had gained influence over the Proconsul, and was near his person, ver. 7. When the latter invited Barnabas and Saul, for the purpose of hearing them, this man was apprehensive of losing the confidence of the Roman officer, and denied the truth of their words, attempting at the same time to confuse (*διαστρέψαι*) Sergius Paulus, and withdraw him from the faith. ["**From the faith**, may either mean from the Christian faith, the new religion, which these strangers preached; or, from the *act* of faith, *i. e.*, believing the new doctrine thus made known to him." (Alex.).—Tr.]. Then Saul was filled with the Holy Ghost, that is, the Holy Ghost enabled him at once to understand the true character of the man before him, and discover the hidden thoughts of his soul. He was thus filled with a holy zeal, which manifested itself, first, in a penetrating look (*ἀτενίσας εἰς αὐτόν*), and then in terms of stern rebuke. His language, primarily, unveils the true spiritual state of the man (Ὦ - - - *δικαιοσύνης*); the latter was full of deceit and of frivolous or wanton sentiments of every kind, and an enemy of all righteousness, that is, of all that is right and acceptable in the eyes of God, a child of the devil. (The appellation *υἱὲ διαβόλου* is the antithesis to his name Bar-jesus, implying that the sentiments which predominated in his soul, had been engendered by the arch-enemy of all that is divine and good). The language of Saul, further, rebukes the sorcerer's resistance to God, of which his present conduct made him guilty (*οὐ παύσῃ—εὐθείας*); the ways of God are straight, leading directly to salvation, but he attempts to cross them or change their course, so that the Proconsul might not believe the word of God, and not reach the point to which they conducted, that is, salvation. Saul, lastly, announces, ver. 11, that the divine punishment of temporary blindness shall be inflicted on Elymas. (*Χεὶρ κυρίου* is here the chastising power of God). Saul declares that he shall be blind only for a certain period, and not permanently. His words were at once fulfilled; the vision of the man was immediately obscured, and he was soon involved in total darkness.

c. The *conversion* of the Proconsul *Sergius Paulus*. Barnabas and Saul met this man in Paphos. ["From the time when Augustus united the world under his own power, the provinces were divided into two different classes," the senatorial, governed by *Proconsuls* (which the Greeks translated by *ἀνθύπατος*, the word occurring in ver. 7), and the imperial provinces, governed by *Proprætors* or *Legati*. Subordinate districts of the former, were under the authority of *Procurators*. See a full statement of the whole subject in Conyb. and H.: *Life*, etc. *of St. Paul*, I. 153–157. Lond. 1854; the appropriate passages of Dio Cassius (who lived at the beginning of the third century, was twice Roman Consul, and wrote a History of the Romans) are there given in the original, and a wood-cut is furnished representing a coin which distinctly exhibits a *Proconsul* of Cyprus, of the reign of Claudius, during which Paul made this visit to the island.—Tr.]. Cyprus had belonged to the imperial provinces for a certain period during the reign of Augustus, and its affairs were administered by a Prætor; but Augustus subsequently restored it to the people (*Strabo*, XVII. 810; *Dio Cass.* L. 3. 12), and it was afterwards governed by *Proconsuls*, like all the other senatorial provinces. Hence the incidental remark of Luke that an *ἀνθύπατος* was the chief ruler of the island, precisely agrees with other historical accounts, and is sustained by coins still remaining, which belong to the reign of Claudius. It had long been assumed, before the authorities just mentioned were properly considered, that Luke had employed the title of *Proconsul* erroneously, or had not been precisely acquainted with its true meaning; see Hackett: *Comment.* 209. [Second edition. 1863.]. —The classic writers do not mention Sergius Paulus, who was the Proconsul at that time, but he is here described as *ἀνὴρ συνετός*; this term may have been strictly applicable to him, even i he listened for some time to the words of the Jewish sorcerer. ["For many years before this time, and many years after, impostors from the East, pretending to magical powers, had great influence over the Roman mind. - - Unbelief, when it has become conscious of its weakness, is often glad to give its hand to superstition. The faith of educated Romans was utterly gone." (Conyb. and H. *loc. cit.* p. 157.—Tr.]. The proconsul, indeed, evinced that he possessed an intelligent mind, by voluntarily seeking an acquaintance with Barnabas and Saul. He was ultimately conducted to the true faith, partly by having himself witnessed the direct divine punishment inflicted on Elymas, ver. 12, and partly by the deep impression made on him by the doctrine of Christ, which filled him with wonder. [*Miraculo acuebatur attentio ad doctrinam.* (Bengel)].

Ver. 9–12. **Then Saul - - Paul.**—The name **Paul,** in addition to that of *Saul*, occurs for the first time in ver. 9, and the latter is not again introduced. While the apostle constantly receives the Hebrew name *Saul* [signifying *asked for*, or, *desired*], from ch. vii. 58 to ch. xiii. 7, he, as constantly, from this point of time, receives the Roman name of *Paul*. We cannot, with Heinrichs, regard this circumstance as merely accidental; he supposes that when Luke mentioned Sergius Paulus, it occurred to him that Saul likewise bore the name of *Paul*. The change in the name, is, on the contrary, made intentionally by the historian, who was here reflecting on the relation of a cause to its effect. But interpreters differ widely in their views respecting the cause, the effect of which was this permanent change of the name. The following opinion was originally adopted at a very early period, and has, quite recently, been re-adopted:—Luke introduces the name precisely at this point because the apostle received his name of *Paul* in consequence of the present occurrence, as a memorial of the conversion of Sergius Paulus. This was the opinion of Jerome: "[*Ut enim Scipio, subjecta Africa, Africani sibi nomen assumpsit - - ita et Saulus*] *a primo ecclesiæ spolio, proconsule Sergio Paulo, victoriæ suæ tropæa retulit, erexitque vexillum, ut Paulus diceretur e Saulo.* (*De viris ill.* 5). The same view is expressed by Laur. Valla; Bengel; Olsh.; Meyer; Baumg., and Ewald. They assume either that the apostle, from this period, applied the name to himself (Jerome), or that other Christians had given it to him in memory of this remarkable conversion of his "first-fruit." (Meyer).—If such, however, had been the case, we might have reasonably expected that Luke would have given an intimation to that effect, at least, by a single word. But in place of adopting this course, he does not even mention the name in immediate connection with the conversion of the Proconsul; he rather connects it with the rebuke which was addressed to the sorcerer. And, further, Luke mentions the fact in intimate connection with a circumstance which does not usually receive due attention, viz. that a new era, as it were, begins with the precedence which the apostle henceforth takes of Barnabas. For Luke had hitherto (the last time in ver. 7) exhibited the latter as the chief personage; but now it is Saul, and not Barnabas, who takes the lead alike in words and in acts; see also ver. 16 ff. So, too, in ver. 13, the whole company of travellers is named after Paul as the chief personage (*οἱ περὶ Παῦλον*), and, afterwards, the regular order of the names is: "Paul and Barnabas" (ch. xiii. 46, 50. etc.), and it is merely an exceptional case [xv. 12] when this order is subsequently reversed. Hence it appears that the name of Paul (like the effect and its cause) is connected with the independent personal action and the prominence that are henceforth observable in the case of this apostle. Nor can it be regarded as an unmeaning and accidental circumstance that at the very moment when Luke first of all mentions the new name, he remarks that Paul was **filled with the Holy Ghost**. Hence, at this critical moment, an internal progress and a decisive elevation of Paul's whole character were effected by the Holy Ghost. It was by virtue of this influence that Paul came forward and commenced an independent course of action, taking precedence of Barnabas, who had, in this case, refrained from personal interference. It is in connection with *this* circumstance, and not precisely with the conversion of the Proconsul that Luke henceforth employs *that* name which was the only one which the apostle of the Gentiles applied to himself [and by which he is designated in 2 Pet. iii. 15.—Tr.]. —It is, at the same time, true, that these considerations do not enable us to decide at what time, and from what source, the apostle received his Roman name. It is possible that, as a Roman citizen [ch. xxii. 27, 28], he received it at his birth, but, during the Pharisaic period of his life, and even during the first years which followed his conversion, employed the Hebrew name *Saul* alone; when he afterwards commenced his career as the apostle of the Gentiles, he may have preferred the Roman name of *Paul.*

DOCTRINAL AND ETHICAL.

The resistance of the apostle Paul to the sorcerer Bar-jesus proceeded from *the fulness of the Holy Ghost.*

a. His ability to glance into the deepest recesses of the soul of that man, was a gift of the the Spirit of God. As he had never, previously, seen the latter, how could he, after a brief interview, have thoroughly comprehended his character, without being divinely enlightened? The charges which he advanced, were well founded. If the man had been a pagan magian, his spiritual state and his guilt could not have been exhibited in the dark colors which the apostle employed. But the greater the amount of knowledge was, which the sorcerer, as an Israelite, could have acquired of the true God and his ways, of his counsel and his commands, the more decidedly he must have become an enemy of the kingdom of God, when he exhibited such cunning and sophistry in obstructing the ways of God.

b. Further, the Spirit of God and Christ reveals Himself in the announcement by the apostle of the divine punishment. We do not here discern the spirit of an Elijah, who calls down fire from heaven, and slays the prophets of Baal, nor that carnal zeal which so easily mingles with a righteous indignation. The course adopted by the apostle exhibits moderation, and a tendency to pity and to spare. He announces to the misguided man, that he would become blind, but that he would remain in that condition only during a certain period, and not until his death. Thus he indirectly speaks of a termination of the punishment, provided that the offender should cease to resist the will of God (comp. *οὐ παύσῃ,* etc. ver. 10). This is the spirit of Christ, who "is not come to destroy men's lives, but to save them." (Lu. ix. 56).

HOMILETICAL AND PRACTICAL.

Ver. 4. **So they, being sent forth by the Holy Ghost.**—The statement that they had received a divine mission, is repeated in this form, as the fact itself explains the divine guidance, the blessed results, and the miraculous deeds which are subsequently described. (Ap. Past.).—**Departed unto Seleucia - - - sailed to Cyprus.**—All the steps of the true servants of God are not only remarkable, but are also attended by the divine blessing. The eyes of God watch over them and direct their course when they proceed from one place to another. It is not the celebrity of the spots which they visited, but their own character as faithful and obedient servants, who had obeyed the call of God, yielded to the guidance of the Holy Ghost, and finished their work in uprightness, which insures the honorable and enduring remembrance of their deeds. The divine blessing attends the labors of faithful servants of Christ, even when they are merely sojourners in any place, or, possibly, deliver only an occasional sermon on the road. So, too, Jesus always left a rich blessing behind, whenever he travelled, and, indeed, on every occasion. (Ap. Past.).

Ver. 5. **They preached the word of God in the synagogues of the Jews.**—For, was not salvation of the Jews? [John iv. 22]. The public synagogues furnished the most favorable opportunities for delivering addresses. It is important that we should enter every door which may be opened to us, and work while it is day. (Rieger).

Ver. 6. **The isle, unto Paphos.**—Paphos was noted for the wantonness and vice which attended the worship of Venus. ["Paphos was, indeed, a sanctuary of Greek religion: on this shore the fabled goddess (the Paphian Venus) first landed, when she rose from the sea (Tac. *Hist.* II. 2, 3).—The polluted worship was originally introduced from Assyria or Phœnicia, etc." (Conyb. and H. I. 168.—Tr.]. It was precisely into such a stronghold of Satan [Rev. ii. 13] that the messengers of Christ at the very beginning effected an entrance. The prince of this world attempts, indeed, to offer resistance, and, in the person of the sorcerer, Bar-jesus, utters the language of reproach and defiance: "I was here before you!" (Rieger).

Ver. 7. **Which** [who] **was with - - - Sergius Paulus a prudent** [an intelligent] **man.**—Prudence and godliness most happily accord with one another. The truth of God, set forth in the Gospel, asks for the investigation of those who are wise. (Rieger).—The desire to become acquainted with God's word, is a mark of an intelligent mind. (Starke).—Sergius was a man of understanding, and, nevertheless, allowed himself to be influenced by the sorceries of Bar-jesus: not only are the eyes of reason already weak, but the enchantments of impostors really consist in the success with which they also blind the eyes of reason. We accordingly perceive that many powerful minds are enslaved by a love of darkness. (Ap. Past.).

Ver. 8. **Seeking to turn away the deputy from the faith.**—Men who occupy high positions, are always attended by persons who desire to turn them aside from the path of duty and suggest evil designs; they are not always warned and protected by apostles; comp. 1 Samuel x. 1–8. (Quesnel).

Ver. 9. **Then Saul, who also is called Paul, filled with the Holy Ghost, set his eyes on him.**—He who is a *Paul*, that is, feeble and mean [Lat.] in his own eyes, is a *Saul*, that is, desired and beloved [see above Exeg. ver. 9–12] by others. Prov. xxix. 23. (Starke).—As military leaders derive honorable titles from the places in which they gained victories, so Saul obtained the name which he bore as an apostle, from the first victory which he gained for Christ. He himself took the more pleasure in this change of his name, as *Paul* signifies *little, mean;* Eph. iii. 8; 2 Cor. xii. 9. [See Hom. and Pr. on ch. xix. 21.—Tr.]. His Hebrew name was the same as that of the king of his own tribe, who was taller than any of the people [1 Sam. ix. 2; x. 23]: and as the latter persecuted David, the man after the Lord's own heart [1 Sam. xiii. 14], so Saul, who surpassed all others in Pharisaic dignity [Gal. i. 14], persecuted Jesus, the Son of David. He now writes the epitaph of the Saul who once was: "Paul—I live; yet not I, but Christ liveth in me." Gal. ii. 20. (Besser).—We hear no loud and noisy reproaches, such as a hot temper utters. Even when a teacher's office and conscience require him to employ the language of rebuke, he should carefully consider whether he is in the right frame of mind, and can speak and act in the presence of God out of *the fulness of the Holy Ghost.* (Ap. Past.).

Ver. 10. **And said, O full of all subtilty - - - child of the devil,** etc.—Paul inflicts one blow after the other, tears the mask from the deceiver's face, and exposes to him the true state of his heart: "child of the devil," the opposite of his name, "Bar" (son of) "Jesus;" "full of subtilty and mischief," the opposite of "Elymas" (*a sage*); "enemy of all righteousness"—"perverting the ways of God"—the opposite of the title which he assumed, *i. e.*, a prophet of God (ver. 6), a title belonging to him alone who teaches the true way of salvation. (Williger).

Ver. 11. **The hand of the Lord is upon thee.**—It came upon him, not as in the case of the true servants of God, in order to enlighten and strengthen, but to blind and paralyze him. Nevertheless, the punishment was intended to be only temporary, since it was, in an evangelical ense, designed to be a chastisement unto righteousness, and not unto condemnation and reprobation.—The *punishment* was, I. Suited to the offender—he who blinded others, is struck blind himself; II. Adapted to impress and convince the spectators; III. Designed, with all its severity, to lead to the reformation of the offender, by Paul's indirect reference to divine mercy ["for a season"]. Paul himself had been blind for a season, when he was converted, and his own experience had taught him that this darkness was exceedingly salutary, since it enabled the sufferer to collect his thoughts and examine his spiritual state. (From Ap. Past.).

Ver. 12. **Then the deputy, when he saw what was done, believed.**—The fall of one leads to the rising again [Lu. ii. 34] of another. (Starke).—The judgment which overtook Elymas, delivered Sergius from his corrupt influence, but, strictly speaking, it was the doctrine of the Lord which supplied the seed and root of his faith. (Rieger).—The soul of the meanest slave in Paphos was not less precious, it is true, than that of the ruler of the country; still, it was an important circumstance in the eyes of the apostle, that the first fruit of those who were called by his preaching, was one of those few "noble" ones (1 Cor. i. 26), who obeyed the call of God. He had been commissioned to bear the name of Jesus Christ before kings (ch. ix. 15), and Sergius Paulus was the representative of kingly power in that country. (Besser).

(On ver. 4–12). *The first missionary ship:* I. The fearless crew—the great apostle Paul, the noble Barnabas, the youthful Mark; II. The favorable wind—the east wind filled the sails; and the Holy Ghost, the teachers; III. The blessed anchorage—the celebrated island of Cyprus, with its natural beauties, and its moral deformity; IV. The first prizes—the defeated sorcerer, and the converted ruler.—*The first missionary report, the type of all that have succeeded it:* it is an image of the missionary work in general; I. Of its manifold ways; (*a*) external—Seleucia and Cyprus, the land and the sea; (*b*) internal—Jews and pagans; II. Of its painful struggles (*a*) with pagan vices—the worship of Venus in Paphos; (*b*) with pagan superstition—the sorcerer Elymas; III. Of its glorious victories; (*a*) the powers of darkness are overthrown (Elymas;) (*b*) souls are won (Sergius Paulus).—*Paul in Paphos,* or, *The preaching of the cross, revealed in its all-conquering power:* I. It subdues the sensual desires of the world (in the voluptuous groves of roses and myrtles dedicated to Aphrodite, the apostle erects the cross of Christ as an emblem of repentance and the mortification of the flesh); II. It defeats the spurious wisdom of the world (the delusions of the sorcerer Elymas vanish before the light of evangelical grace and truth); III. It prevails over the weapons of the world (the Roman Proconsul surrenders as a captive to the word of God).—*The heavenly light of the Gospel, dispersing the magical delusions of the world:* I. The magic of worldly lust (Cyprus with its vineyards and altars of Venus): II. The magic of worldly wisdom (Elymas with his frauds); III. The magic of worldly power (Sergius Paulus, the Roman Proconsul).—*Sergius Paulus, the first trophy of the great apostle of the Gentiles:* I. He was taken from the midst of the enemies (a Roman, a man invested with power, a man of a cultivated mind); II. He was wrested from the hands of an artful adversary (Elymas, the representative of science falsely so called) [1 Tim. vi. 20]; III. The victory conferred permanent honor on the apostle (a badge of honor attached to the name of Paul, which he ever afterwards bore, whether first assumed on this occasion, or now first deserved).—*The Gospel, a savour of life unto life for some* (Sergius Paulus); *a savour of death unto death for others* (Elymas) [2 Cor. ii. 16].—*In what manner does a genuine servant of Christ rebuke sin?* I. Not with carnal impetuosity, but in the fulness of the Holy Ghost, (ver. 9); II. Not with carnal weapons, but with the sword of the word [Eph. vi. 17], which pierces [Hebr. iv. 12] the evil heart (ver. 10), and announces God's judgment (ver. 11); III. Not with a view to consign to death and damnation, but in order to warn, and to save the souls of men. (ver. 11).—[*The various forms of sin which Paul encountered in the island of Cyprus:* I. Worldliness (Sergius Paulus); II. Gross vice (the worship of Venus); III. Superstition (Elymas); IV. Infidelity (unbelieving Jews, ver. 9).—Tr.]

C.—THE JOURNEY CONTINUED; ACTS AND SUFFERINGS IN THE PISIDIAN CITY OF ANTIOCH.

Chapter XIII. 13–52.

The journey through Pamphylia to Antioch; and Paul's missionary address in that city.

Chapter XIII. 13–41.

13 Now [But] when Paul and his company [and they who were about him] loosed
[had sailed] from Paphos, they came to Perga in Pamphylia: and [but] John de-
14 parting from them returned to Jerusalem. *But when they departed [continued
their journey] from Perga, they came to Antioch in Pisidia, and went into the syna-
15 gogue on the sabbath day, and sat down. *And [But] after the reading of the law
and the prophets, the rulers of the synagogue sent unto them, saying, *Ye* men *and*
brethren, if ye have any [a[1]] word of exhortation for the people, say on [then speak!].
16 *Then Paul stood up, and beckoning with *his* hand said, [Ye] Men of Israel, and ye
17 that fear God, give audience [hearken]. *The God of this people of Israel [*om.* of
Israel][2] chose our fathers, and exalted the people when they dwelt as strangers [were
sojourners] in the land of Egypt, and with a high arm brought he them out of it.
18 *And about the time of forty years suffered he their manners [he bore and cherished
19 them][3] in the wilderness. *And when he had destroyed seven nations in the land of
Chanaan [Canaan], he divided their land to [among] them by lot [as an inheritance][4].
20 *And after that he gave *unto them* judges about the space of four hundred and fifty
21 years, until Samuel the prophet. *And afterward [thenceforth] they desired [asked
for] a king: and God gave unto them Saul the son of Cis, a man of the tribe of Ben-
22 jamin, by the space of [during] forty years. *And when he had removed him [And
after he had set him aside], he raised up unto them David to be [as] their king; to
whom also he gave testimony, and said, I have found David the *son* of Jesse, a man
23 after mine own [my] heart, which shall fulfil [who will do] all my will. *Of this
man's seed hath God, according to *his* promise, raised [brought][5] unto Israel a Sa-
24 viour, Jesus: *When John had first [previously] preached [,] before his coming
[his entrance (on his office),] the baptism of [unto] repentance to all the [the whole]
25 people of Israel. *And as [But when] John fulfilled [finished] his course, he said,
Whom think ye that I am [do ye deem me to be]? I am not *he*. But, behold
there cometh one [he cometh] after me, whose shoes of *his* feet [whose sandals] I am
not worthy to loose.

26 [Ye] Men *and* brethren, children [sons] of the stock [race] of Abraham, and who-
27 soever among you feareth God, to you is the word of this salvation sent.[6] *For they
that dwell at [the inhabitants of] Jerusalem, and their rulers, because they knew him
not, nor yet the voices of the prophets which are read every sabbath day, they have
fulfilled *them* in condemning *him* [rulers did not recognize him, and by their sentence,
28 fulfilled the voices of the prophets which are read every sabbath]. *And though

they found no cause of death *in him* [And without finding in him any guilt worthy
of death], yet desired they Pilate that he should be slain [desired of Pilate that he
29 might be executed]. *And when they had fulfilled all that was written of him,
30 they took *him* down from the tree [wood], and laid *him* in a sepulchre [grave]. *But
31 God [has] raised him from the dead: *And he was seen [appeared] many days of
[to] them which [who] came up with him from Galilee to Jerusalem, who are [now][7]
32 his witnesses unto the people. *And we declare unto you glad tidings, how that the
33 [you the tidings of the] promise which was made unto the [our] fathers, *[That]
God hath fulfilled the same unto us their[8] children, in that he hath raised up Jesus
again [*om.* again]; as it is also written in the second [first[9]] psalm, Thou art my
34 Son, this day [to-day] have I begotten thee. *And as concerning that [But thereof,
that] he raised him up from the dead, *now* no more to return to corruption, he said on
this wise [thus], I will give you the sure mercies [the faithful holy things][10] of David.
35 *Wherefore he saith also in another *psalm* [place], Thou shalt [wilt] not suffer thine
36 Holy One to see corruption. *For David, after he had served his own generation by
the will of God [after he had, in his time, served the counsel of God][11], fell on sleep
37 [fell asleep], and was laid unto his fathers, and saw corruption: *But he, whom God
38 raised again, saw no [raised, did not see] corruption. *Be it known unto you there-
fore, [ye] men *and* brethren, that through this man [this one] is preached unto you
39 the forgiveness of sins: *And by [that in] him all that believe are [every one that
believeth is] justified from all things, from which [wherein] ye could not be justified
40 by [in] the law of Moses. *Beware [See to it] therefore, lest that come upon you,
41 which is spoken of [said] in the prophets; *Behold, ye despisers, and wonder, and
perish: for I work [do] a work in your days, a work which[12] ye shall in no wise [ye
could not] believe, though a man [if any one should] declare it unto you.

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[1] Ver. 15. [τίς, before ἐστι, is omitted in the *text. rec.* in accordance with D (corrected). E. G. H., but is found in A. B. C. D (orig.)., Cod. Sin., Syr., Vulg. It is dropped by Alf., but adopted by Lach. Tisch. and Born.—Meyer, who receives it, remarks that it could easily have been omitted, as it occurs between two words each of which begins with E.—Tr.]

[2] Ver. 17. τοῦ λαοῦ τούτου, without Ἰσραήλ, is probably the original reading. [Ἰσραήλ is introduced in the *text. rec.* in accordance with A. B. C. D. Vulg., and occurs also in Cod. Sin.; it is adopted by Lach. and Born., but is omitted in E. G. H. and by Tisch. and Alf. De Wette regards it as an ancient gloss.—Tr.]

[3] Ver. 18. [a. The margin of the Engl. Bible presents the following critical note on the words in the text: "suffered he":—"Gr. ἐτροποφόρησεν, perhaps for ἐτροφοφόρησεν, *bore*, or, *fed them, as a nurse beareth or feedeth her child*; Deut. i. 31, according to the LXX.; and so Chrysostom." (Wiclif, Tynd., Cranmer, and Geneva exhibit: "suffered he their manners."—Tr.]

b. The authorities are decidedly in favor of ἐτροφοφ. rather than of the reading of *text. rec.*, which is ἐτροποφ; the former is also supported by Deut. i. 31, which passage the apostle no doubt had in view, and in which, according to the probable reading, the LXX. also had ἐτροφοφ. [In Deut. i. 31, the reading of Cod. Alex., and edit. Aldina of 1518, is ἐτροφοφ; that of the Compl. Polygl. of 1517, with Origen, is ἐτροποφ. The MSS. vary.—In Acts xiii. 18, A. C (orig.). E. Syr. read ἐτροφοφ., which is adopted by Lach. Scholz, and Alf., while B (e sil)., C (corrected). D. G. H. Cod. Sin. Vulg. (*mores sustinuit*) read ἐτροποφ., and so Tisch. and Born.—" Ἐτροφοφ. *i. e.*, ὡς τρόφος ἐβάστασεν (2 Macc. vii. 27, where the word refers to a mother). The authorities -- and also the sense, which corresponds to the Hebrew (in Deut. i. 31), decide in favor of ἐτροφοφ." (de Wette).—Meyer remarks that, as the image in Deut. is taken from *a man* ("as a man"), the word is derived from ὁ (not ἡ) τροφός (comp. 1 Thes. ii. 7), and that erroneous views subsequently led to the adoption of another word, by changing a single letter, as if from τρόπος.—Tr.]

[4] Ver. 19. [The *text. rec.* reads κατεκληροδότησεν, on the authority of many minuscules, but κατεκληρονόμησεν is found in A. B. C. D. E G. H. Cod. Sin. and many minuscules, and has accordingly been generally adopted by recent editors. Both words are alike defined, by Wahl and Robinson: *to distribute by lot.* The latter word, now generally recognized as the correct reading, is used by Greek writers only in the sense: *to inherit* from an ancestor, but it occurs in a transitive sense (*i. e.*, *to bestow* an inheritance) in the LXX. in Numb. xxxiv. 18, Deut. iii. 28.—Tr.]

[5] Ver. 23. ἤγαγεν [adopted by Lach. Tisch. and Alf.] is far better supported [by A. B. E. G. H. Cod. Sin. Vulg.] than ἤγειρε [of *text. rec.*], which is found in but few MSS. [C. D.], and seemed [to copyists] to be an easier and more appropriate reading.

[6] Ver. 26. Recent critics have, on account of the greater weight of evidence, preferred ἐξαπεστάλη to the simple and more usual form ἀπεστάλη, of the *text. rec.* [The former, in A. B. C. D. Cod Sin.: the latter in E. G. H.—Tr.]

[7] Ver. 31. νῦν [after οἵτινές] is wanting, it is true, in the greater number of the uncial MSS. [B (e sil), E. G. H., and is dropped by *text. rec.*], but seems to have been omitted simply because the apostles had long before been witnesses, and had not *now* only become such. It is to be retained as genuine. [Found in A. C. and Cod. Sin., Syr. Vulg. (*usque nunc*), and inserted by Lach. Tisch. and Alf.—Tr.]

[8] Ver. 33. a. Many copyists did not understand αὐτῶν ἡμῖν [after τέκνοις], and hence changed the second word to ἡμῶν, omitting αὐτῶν altogether. Both are genuine. [A. B. C (orig.). D. and Cod. Sin. Vulg. read simply ἡμῶν, and so Lach.; C (second correction). E. G. H. read αὐτῶν ἡμῖν; the latter is adopted by Alf.—Tr.]

[9] Ver. 33. b. Griesbach, Lachmann and Tischendorf, have very properly preferred πρώτῳ [to δευτέρῳ of *text. rec.*; Scholz also reads δευτέρῳ, on the authority of A. B. C. E. G. H. Cod. Sin. Vulg. (*secundo*)]. Πρώτῳ is supported by Cod. D., but principally by church fathers, such as Origen, Hilary, and others (some of whom expressly speak of this singular mode of stating the number of the Psalm. [Alf. who also adopts πρώτῳ, regards, with Meyer and others, the reading of the *text. rec.* as an alteration to suit the ordinary arrangement of the Psalms. Bengel, Kuinoel, and others, suppose that both numeral words are later additions, and that the reading was simply ψαλμῷ, and this view is supported by the different position of δευτέρῳ in different manuscripts.—" Even admitting it (πρώτῳ) to be the true text, it is not a lapse of memory, but a relic of the old opinion that the first Psalm is a preface to the whole collection." (Alex.). The present first and second Psalms are still found written together in some manuscripts, as if the two constituted the *first* Psalm. (Meyer.)—Tr.]

[10] Ver. 34. [The English version furnishes the following critical note in the margin:—" Mercies: Gr. τὰ ὅσια, *holy*, or, *ust things*; which word the LXX. both in the place of Isaiah lv. 3, and in many others, use for that which is in the Hebrew, *mercies*."—" τὰ ὅσια is the LXX. rendering of חַסְדֵי, Isai. lv. 3, which in 2 Chron. vi. 42 (and in Ps. lxxxix. 2 'mercy', ver. 49, 'loving-kindnesses,' Ps. cvii. 43 'loving-kindness',), they have translated τὰ ἐλέη. The word *holy*

should have been preserved in the Engl. version, as answering to τὸν ὅσιόν σου below (ver. 35): 'the *mercies of David holy and sure*,' or, '*my holy promises which I made sure unto David*,'" (Alf.).—(Geneva: *holy mercies;* Rheims: *holy things*.—Tr.]

[11] Ver. 36. [The margin of the Engl. Bible here offers the following:—"After he - - - of God; or, *after he had in his own age served the will of God*."—— "Ἰδίᾳ γενεᾷ - - - βουλῇ admits of a twofold translation; γενεᾷ may depend on ὑπηρετήσας: *having served his own generation* (been useful to it), *according to the purpose of God* · dative of norm or rule). Our English translators, Calvin, Doddridge, Robinson, and others (Alex.), adopt this construction. Olshausen, Kuinoel, de Wette, Meyer, and others, refer βουλῇ to the participle: *having in his own generation* (dative of time), or *for it* (dat. comm.) *served the purpose, plan of God, i. e.*, as an instrument for the execution of his designs; comp. ver. 22. Γενεᾷ, if connected with the participle, secures to it a personal object, and in that way forms a much easier expression than βουλῇ with the participle." (Hackett).—"ἰδίᾳ γενεᾷ, casus sextus, construendus cum ὑπηρετήσας, *postquam sua generatione ministravit.* Davidis partes non extendunt se ultra modulum ætatis vulgaris, 2 Sam. vii. 12. Huic brevi tempori opponitur perpetuitas Messiæ, c. viii. 33." (Bengel).—(Tynd. and Cranmer: *in his time*.)—Tr.]

[12] Ver. 41. ἔργον ὅ [before οὐ μὴ] is to be preferred, on account of numerous authorities, to the reading ᾧ [of *text. rec.*] which is found in *no* uncial MS. [but in many minuscules], and this second ἔργον [inserted in the *text. rec.*] should be retained. [The second ἔργον is omitted in D. E. G. Syr., some fathers and versions, but is inserted in A. B. C. The reading ὃ is sustained by A. B. C. D. E. G.; Cod. Sin. reads ἔργον ὅ, and this lection is adopted by Lach. Tisch. and Alf.—In Hab. i. 5 the reading of the Sept. is ὅ without ἔργον, which is another reason, as Meyer thinks, on account of which the latter word was omitted by some copyists.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 13. Paul and Barnabas continued their journey by sea; after leaving **Paphos**, they proceeded, in a north-westerly direction, to **Pamphylia**, a province of Asia Minor extending along the shores of the Mediterranean, and then visited **Perga**. This city lay on the river Cestus, about seven miles above its mouth. It appears that at this point John (Mark) withdrew from them, for the purpose of returning to Jerusalem. The language employed in ch. xv. 37–39, indicates that this separation did not occur altogether in a pacific manner, but was occasioned by a motive which was reprehensible in a moral point of view; even afterwards, Paul continued to be dissatisfied with Mark on account of it, insomuch that Barnabas himself, who was a relative of the latter (Col. iv. 10), was induced to separate from Paul. It is not now possible to explain the nature of the difficulty. Baumgarten assumes that Mark had been incapable of submitting to the self-denial which was needed in the work of establishing an independent congregation consisting of those who had originally been pagans, and had, on that account, returned to Jerusalem. But the cause of the difficulty may as easily be traced to a certain want of firmness of character, in consequence of which Mark was not willing to submit any longer to the privations and labors which were connected with that missionary journey. ["Mark was afterwards not unwilling to accompany the Apostles on a second missionary journey, and actually did accompany Barnabas again to Cyprus (xv. 39). Nor did St. Paul always retain his unfavorable judgment of him, but long afterwards, in his Roman imprisonment, commended him to the Colossians, as one who was 'a fellow-worker unto the kingdom of God,' and 'a comfort' to himself (Col. iv. 10): and, in his latest letter, just before his death, he speaks of him again as one 'profitable to him for the ministry' (2 Tim. iv. 11)." (Con. and H.: *Life*, etc. *of St. Paul*, I. 174.)—Tr.].—The phrase οἱ περὶ Παῦλον, distinctly exhibits Paul, according to its classic usage, as the principal person, the central point and soul of the company.

Ver. 14, 15. *a.* **But when they**, etc.—Paul and Barnabas proceeded alone to the interior of the country, on leaving Perga, and came to the populous city of **Antioch**, about one hundred and fifteen miles distant from the former, in a northerly direction. It was situated in the central region of Asia Minor, and, according as dynastic races and their respective territories underwent changes, belonged, at one time to Phrygia, at another, to Pamphylia, and, again, to Pisidia. The designation here employed, Ἀντ. τῆς Πισιδίας, assumes, in Strabo (XII. 12), the form: Ἀντ. ἡ πρὸς τῇ Πισιδίᾳ. Luke describes with great fulness the labors and experiences of the missionaries in this city.

b. **Went into the synagogue on the sabbath day.**—Here, too, as in the island of Cyprus, they met with many Israelites, who also possessed a synagogue in the city. Paul and Barnabas visited it on the sabbath, and listened to the customary reading of a section of the Torah or Law (Paraschah), and of one of the Prophets (Haphtarah); they were then requested by **the rulers of the synagogue** (the רֹאשׁ הַכְּנֶסֶת, together with the elders, as assessors) to speak, in case that they had a discourse or exhortation in their mind (ἐν ὑμῖν). Wetstein and Kuinoel suppose that the two men were requested to speak, in consequence of having taken their places on the seat occupied by the rabbins (ἐκάθισαν). But this latter word certainly does not involve such a sense; it simply implies that they seated themselves in order to listen. As this incident, however, scarcely occurred as early as the first day of their abode in the city, it is probable that they had previously shown themselves, in many private conversations, to be men who were well acquainted with religious truth, and learned in the Scriptures, and that the request was addressed to them in consequence of this fact.—As the words ὕψωσεν, ἐτροφοφόρησεν, κατεκληρονόμησεν, which are employed by Paul in his discourse, seldom occur in the Bible (the first in Isai. ch. 1, the second and third in Deut. ch. 1.), Bengel has, by an ingenious combination, drawn the inference, that, on the sabbath in question, precisely these two chapters, which, even now constitute the Paraschah and the Haphtarah of the same sabbath, were read in the synagogue, that is, in the Greek version [LXX.], and that Paul had taken these two sections as the foundation of his discourse. The analogy, however, between the two chapters and the discourse of Paul, is too slight to authorize any conclusion founded on those few words. [The modern Paraschioth and Haphtaroth are of a later date, so that the conjecture of Bengel, to which Kuinoel and Baumgarten assent, is not well supported. See Zunz: *Gottesd. Vortr. d. Juden*, p. 6; Hupfeld: *Stud. u. Krit.* 1837. p. 843. (Meyer, and de Wette).—Tr.]

Ver. 16, 17. **Then Paul stood up.**—He commenced to speak, after making a gesture indicating his wish to be heard in silence, and addressed partly the Israelites themselves, and, partly, the numerous proselytes who were also present. ver. 42, 43. In ver. 26, he again addresses, in addition to the descendants of Abraham, the proselytes before him, that is, Gentiles or pagans who were not yet incorporated by circumcision with the people of Israel, but who had acquired a knowledge of the true God, and learned to worship Him, in common with the Jews.—After a brief but significant review of the history of Israel, from the age of the patriarchs to that of David, the discourse refers to the history of Jesus Christ, and to the doctrine of the forgiveness of sins through Him. The words: *ὁ ϑεός τοῦ λαοῦ τούτου*, referring directly to the Israelites who were present, are very distinctly addressed to such hearers as were *not* Jews by birth. But the main theme is obviously the following:—*God chose* the founders of the nation (Abraham, etc.)—the nation is indebted for the position which it held, not to itself, but to God's free election (to be his peculiar people). ["The leading thought of this introduction of the address (ver. 17–22), is not *the free grace of God* (Lechler), which, in that case, would have been prominently mentioned, but, in general, the divine Messianic guidance of the people, previously to the actual appearance of the Messiah." Meyer: *Com.* who refers, not to this passage, but to one in an earlier work, viz., Lechler's *Apost. u. Nachap. Zeital.* 2d. ed. p. 150. n.—Tr.]. So, too, the exaltation of the people during their sojourn in Egypt (*ὕψωσε*), that is, their increase, until they became a numerous and powerful people, and also their deliverance from Egypt **with a high arm**, (that is, accomplished by an irresistible, miraculous power,) were operations solely and exclusively of *God's grace.* It is not accurate to interpret *ὕψωσε* as also referring to the glory gained by the deliverance *from Egypt* (Meyer), since this *ὑψοῦν* is represented as having occurred during the sojourn *in* that country, and is distinguished, in the narrative, from the fact that the people were **brought out of it.** [Meyer fully adopts this view in his last edition, and now interprets *ὑψοῦν* as referring partly to the increase of the numbers of the people, and partly to the miraculous works wrought through Moses previously to the Exodus.—Tr.]

Ver. 18, 19. **And about the time of forty years.**—The speaker now assigns a prominent position to the truth that the people of Israel were indebted to God, and *to Him only*, both for the faithful, cherishing, provident, and protecting care enjoyed during forty years in the wilderness (comp. Deut. i. 31, "as a man doth bear his son" [see above, note 3. b. appended to the text, Tr.]), and also for the possession of the land of Canaan; for it was God who **destroyed** or extirpated the seven nations of Canaan (Deut. vii. 1).

Ver. 20–22. **And after that, he gave unto them judges**, etc.—Paul proceeds to mention *the rulers of the people until David*, referring, throughout the whole statement, to the fact that it was *God* who alike appointed and deposed them at his will. After the seizure and division of the territory, God gave the people judges during a period of about 450 years, until Samuel. The number of years which Paul here assigns to the period of the Judges, is the result of a computation which cannot be reconciled with 1 Kings vi. 1. We are there informed that there was an interval of 480 years between the Exodus, and the fourth year of Solomon's reign, which would leave 331 years for the period of the Judges. [This latter number is obtained by deducting from 480, the sum of the following periods, or 149 years, namely "40 years in the wilderness, 25 for the administration of Joshua (*Ant.* v. 1. 29, not stated in the Old Test.), 40 for Saul's reign (see ver. 21), 40 for David's, and 4 under Solomon (1 Kings vi. 1)." (Meyer and Hackett). —Tr.]. But Paul's statement very nearly agrees with that of Josephus (*Ant.* viii. 3. 1), according to whom 592 years intervened between the Exodus and the building of the temple, leaving 443 years for the period of the Judges [by again deducting the 149 years just mentioned; the difference of 7 years in the two statements of Paul and Josephus is readily explained by *ὡς*, "about the space of."—Tr.]. Comp. Meyer: *Com.* [where the different attempts already made to remove the difficulty, are examined and pronounced to be unsatisfactory, and the following view is expressed, to which Hackett assents: "Paul here conforms to a certain computation which differs entirely from the one recognized in 1 Kings vi. 1, but which Josephus also has adopted."—Tr.]. We are therefore obliged to assume that Paul has, in this case, received a chronological system which was generally adopted by the learned Jews of his day.—[*κἀκεῖϑεν, and from that time.* "This is the only passage in the N. T. in which *ἐκεῖ* refers to *time*, but even here time is viewed as an extension of space." (Meyer).—Tr.]. And from that time, *i. e.*, from the time of Samuel the Judge, the Israelites asked for a king, and it was *God* who gave them Saul as their king, for 40 years. The words *ἔτη τεσσαράκ.* plainly state the duration of the reign of Saul, and not of that of Samuel and Saul conjoined (Beza, Bengel, and others). The length of the reign of Saul is nowhere specified in the Old Testament; Josephus (*Ant.* vi. 14. 9) assigns to it 18 years during Samuel's lifetime, and 22 additional years after the death of the latter, and we have thus another evidence that Paul follows in his chronological statements an extra-biblical tradition.—When he refers to the rejection of Saul and the elevation of David to the throne, he employs expressions (ver. 22) which give prominence specially to the uncontrolled and free action of God: *μεταστήσας, he set him aside.* This term does not refer to the death of Saul (Meyer), but to his deposition by the sentence of God. The circumstance that his reign actually continued even afterwards, until 40 years were completed (ver. 21), is not here taken into consideration.—The pronoun ᾧ depends, without doubt, on *μαρτυρήσας*, and not on *εἶπε.*—When Paul adduces the divine declaration, he transmutes and fuses together certain words which Samuel had addressed to Saul (1 Sam. xiii. 14), and others which had been pronounced in reference to David (Ps. lxxxix. 20), and the whole appears as a *single* address of God directed to David. It is the main object of this testimony to show that the sentiments of David were acceptable to God, and that he would certainly obey the divine commands, whatever their nature might be. [Plural, *θελήματά*, "*voluntates*, multas, pro negotiorum varietate." (Bengel).—Tr.]

Ver. 23–25. **Of this man's seed.**—After giving this comprehensive view of the history of Israel, and reaching the age of David, Paul speaks of Christ, as the descendant of David according to the promise. God brought Jesus as a Saviour to the Jews, (*ἤγαγε*) [in place of the reading of the *text. rec.;* see note 5 above, appended to the text.—Tr.], like הֵבִיא, Isai. xlviii. 15. To this *ἄγειν* there is a correspondence in the term (ver. 24): *ἡ εἰςοδος αὐτοῦ*, that is, his solemn entrance as the *σωτήρ*, as well as in the word *προκηρύσσειν*, which represents John as a herald who goes before, and announces aloud *Him who is to come.* [*πρὸ προςώπου*, a Hebraism (לִפְנֵי), Rob. *Lex.* p. 854 f., equivalent to *before* (*in front of*).—Tr.]. The **course** (race) which John was on the point of completing (*imp. ἐπλήρου*), is, precisely, his course or race as a herald hastening on in advance.—*Τίνα* is not equivalent to the relative *ὅντινα*, but is an interrogative pronoun, so that *εἶναι* must be followed by a note of interrogation; the whole of the language of John here indicates animation or excited feeling, and is, therefore, uttered in short sentences. *Οὐκ εἰμὶ ἐγώ*; the predicate, according to the context is—the Messiah. [*τίνα*, as an *interrogative*, Engl. vers., de Wette, Mey., Alf. Alex., Hack.; as a relative, Vulg. Luth. Calv. Grot. Kuin. Buttm. Winer (Gram. § 25) says that the former punctuation is admissible, but that the latter (*τίνα* for *ὅντινα*) cannot be rejected as inaccurate.—Tr.]

Ver. 26–31. **Men and brethren.**—Here Paul makes a still more direct appeal to his hearers, and offers to them the grace of God in Jesus Christ; he explains, at the same time, and establishes the truth that salvation is to be sought by them in and through Christ, the Crucified and Risen One. He begins again, as it were, and addresses his Israelitic hearers in terms still more affectionate ("brethren") than those which he had at first employed, ver. 16; the word of this salvation—he says,—is sent specially to them by God, through the two missionaries before them. This direct "application" is subsequently repeated with increased earnestness, ver. 32, 38, 40 ff. Paul primarily unfolds the nature of the *λόγος τῆς σωτηρίας ταύτης*, by adducing the following considerations, ver. 27–29:—The inhabitants of Jerusalem condemned, crucified, and buried Jesus, whom they did not recognize, although, at the same time, the prophecies were thus fulfilled. He proceeds to say, ver. 30 ff.:—God, however, raised him from the dead, and his disciples saw him after his resurrection. Meyer refers *γάρ*, ver. 27, to a supposed distinction made between Paul's present hearers (*ὑμῖν*, ver. 26) and the inhabitants and rulers in Jerusalem, as if the sense of the apostle's words were the following:—The *latter* rejected the Saviour, and therefore the message of salvation is sent, not to them, but, in their stead, to *foreign* Jews—to the Jews of the dispersion (diaspora), such as ye are. Now it is certain that Paul cannot have intended to say that the message of salvation should now be withheld from the Jews dwelling in Jerusalem, and yet, such a thought would essentially constitute the distinction which Meyer represents as being here made. There is undoubtedly a distinction here assumed as existing between the inhabitants of Jerusalem and the Antiochian hearers of Paul, but it consists simply in the circumstance that the former alone, and not the latter, had personally contributed their share to the sufferings of Jesus; the apostle by no means intends to assert that salvation would be offered solely to his hearers, and no longer to the people of Jerusalem. *Γάρ* refers, on the contrary, principally to *ὁ λόγος τῆς σωτ. τ.*, which is in the process of being explained; it is, hence, not causal, but explicative [not: "to *you*, for it (the word of this salvation) is no longer sent to them," but, "it is now sent to you with reason, for the sufferings, death and resurrection, being a fulfilment of the prophecies, demonstrate that he is indeed the true and long-expected Messiah.—Tr.]. The people of Jerusalem and their rulers—Paul continues—did not recognize Jesus, and therefore also (*καί*) pronounced sentence on him, by which course they fulfilled, in opposition to their own intentions, the voices of the prophets, although these are read to them on every Sabbath. [Both the Engl. and the German (Luther's) vers. interpret *φωνὰς*, ver. 27, as being governed, like *τοῦτον*, by *ἀγνοήσαντες*, and Calv. Grot. Kuin. Alex. Hack. concur. Lechler, in his translation above, regards *φωνὰς* as governed by *ἐπλήρωσαν*, and this is also the opinion of Beza, de Wette and Meyer. Alford, who concurs with the latter, accordingly translates: "*in their ignorance of Him* (not only rejected His salvation, but) *by judging Him, fulfilled the voices of the prophets*, etc."—Tr.].—The word *εὑρόντες*, ver. 28, implies that they had made every effort, but had failed to find **a cause** worthy **of death in him.** In ver. 29, the act of removing the body from the cross, and that of depositing it in the grave, are both ascribed to the inhabitants of Jerusalem and their rulers Although these acts were not, like the condemnation, etc., those of enemies, but rather those of friends of Jesus, the language is, nevertheless, appropriate, since both Joseph of Arimathea and Nicodemus belonged to the order of the *ἄρχοντες*, and the latter, moreover, was an inhabitant of Jerusalem. [Mark xv. 43; John iii. 1].—Paul contrasts, in ver. 30, the acts of God with those of men; *He* raised Jesus from the dead, whereof the disciples who came from Galilee, ver. 31, and who saw the Lord after his resurrection, were eye-witnesses. By employing this language, Paul unequivocally excludes himself and Barnabas from the number of the original disciples and eye-witnesses.

Ver. 32–37. **And we declare unto you,** etc.—The apostle furnishes the proof in these verses that the promises made to David, were fulfilled when Jesus appeared on earth, and when he rose from the grave. The words *ἡμεῖς εὐαγγελιζόμεθα* distinguish the two missionaries from *μάρτυρες αὐτοῦ*, and assign them, not to the class of eye-witnesses, but to that of Evangelists. The words *ἀναστήσας Ἰησοῦν* are interpreted by de Wette, Meyer, Baumgarten [Schott, Stier, Hengstenberg, Tholuck, Lange, Hackett, etc.—Tr.], after the example of Luther and other earlier interpreters, as referring to the resurrection. They are in error, for the context shows that these verses, (ver. 32 ff.), are by no means to be restricted to the resurrection of Jesus, but exhibit both the mission of Christ in general and also his resurrection in the light of a promise and its fulfillment [*ἀναστήσας*, according to this view, being equivalent to הֵקִים *prodire jubens, exhibens*, comp. iii. 22; vii. 37. (Meyer), —Tr.]. Further, although the same word [participle, and verb] occurs both in ver. 33 and ver. 34, its meaning in the latter, as its connection with *δὲ* shows, is not identically the same as in the former verse. *Ἀνέστησεν—ἐκ νεκρῶν*, in ver. 34, undeniably indicates the resurrection, whereas *ἀναστήσας*, in ver. 33, without this addition, *might* possibly be understood of the resurrection, but can, when the context is consulted, mean only *præsentem exhibere.* This explanation has very justly been preferred by Calvin, Beza, Grotius, [Calovius] and also Bengel (to whom Meyer now, 3d edition, assigns his true position), and, among more recent commentators, by Kuinoel, Olshausen, Hoffmann, [Heinrichs, Alexander ("incarnation"), etc. Alford, who adopts the former, says: "The meaning '*having raised him from the dead*' is absolutely required by the context: both because the word is repeated with *ἐκ νεκρῶν*, (ver. 34), and because the apostle's emphasis throughout the passage is on the *Resurrection* (ver. 30) as the final fulfilment (*ἐκπεπλήρωκεν*) *of God's promises regarding Jesus.*"—Tr.]. The passage in Ps. ii. 7, ff., which speaks of the theocratic Ruler, whom God has made his Son, is here explained as referring to the Sonship of Jesus, as the perfect King; and only in this way is that declaration of God fulfilled. It also seems more natural to take this view, than to suppose that the resurrection of Jesus is meant. It is now only (ver. 34–37,) that Paul proceeds to speak of the promises of God which were fulfilled in the resurrection of Jesus, by virtue of which the whole power of death and corruption ceases forever in his case. He appeals to two prophecies: (*a*) Isai. lv. 3, where he quotes from the Alexandrian [LXX.] version; here he presents *τὰ ὅσια* Δ. as the translation of חַסְדֵי דָוִד. [See crit. note 10, appended to the text, above.—Tr.]. The sense is the following:—God has promised sure, or trustworthy holy things of David, that is, gracious gifts of permanent value; that immortality, on which this perpetuity of grace depends, as its essential condition, is the resurrection-life of Christ.—(*b*) Ver. 35; see Ps. xvi. 10, where David in his prayer, triumphantly expresses the hope which his experience inspired. *Λέγει*, ver. 35, may easily be referred to David, who had just been named, but cannot possibly refer to God (Meyer) for it is to Him that this supplication, which expresses so much confidence, is addressed. As an evidence that this prophecy was fulfilled solely in Jesus, Paul reminds his hearers of the fact that David had died, after having, during his own age, been obedient to the counsel of God, comp. ver. 22.—*Τῇ ἰδίᾳ γενεᾷ* [see crit. note 11, appended to the text, above.—Tr.] cannot, with Meyer, be taken as *Dat. comm.*, since a dative, *θ. βουλῇ*, already presents itself; neither is it by any means feeble and superfluous [terms employed by Meyer.—Tr.], if the following be assumed as the sense:—David was not appointed to be an eternal servant of God; he was required to serve God only *in his own day*, as he also did, with uprightness of heart.—David's death is described as a falling asleep, in consequence of which he **was laid unto his fathers** and his body was subjected to decay. But He, on the contrary, whom God raised from death, ver. 37, was not subjected to decay. These statements, ver. 34–37, forcibly remind us of Peter's course of argument in ch. ii. 24–31, where the same words of the Psalm are exhibited as a prophecy of the resurrection of Jesus. The only difference which is found, is occasioned by the fact that, in the two cases, the points of view were different. Peter designs to demonstrate that, on account of the prophecy, Jesus *could* not have been "holden" of death, or, in other words, that Jesus *must* have (necessarily) risen from the grave. But Paul shows that the promises of God were *really* fulfilled in Jesus, and especially the promise which referred to life and to the *abiding* grace of God. ["That one discourse is not compiled or copied from the other, is sufficiently apparent from the difference of form, Paul quoting a single verse, and that only in part, of the four which Peter had made use of, and connecting that one with a passage in Isaiah, not alluded to by Peter, while he passes by the latter's kindred argument derived from Ps. cx. All this goes to show the independence of the two Apostles and their two discourses, but at the same time their exact agreement in the exposition of a Messianic prophecy." (Alexander).—Tr.]

Ver. 38–41, *a.* **Be it known unto you therefore.**—Paul now draws the inference which the foregoing statements furnish, and applies the whole subject to his hearers in a very earnest and impressive manner. He announces to them that forgiveness of sins is offered in Christ, the Crucified and Risen One (*ἄφεσις ἁμ. διὰ τούτου*); "every one," he adds, "that believeth is justified (and absolved) in Him (Christ [*ἐν τούτῳ*]), from all that, from which ye could not be justified (and absolved) in the Mosaic law;" see below, Doctr. etc. No. 4.—The hearers are, lastly, warned, and urged to be on their guard lest the prophetic threatening of God come upon them, namely, an amazing and annihilating humiliation; for they would see a work of God, the tidings of which, (without the personal knowledge and experience of it) would have been deemed incredible. (*Ἐν τοῖς προφ. i. e.*, in the Book of the prophets). The quotation (Habak. i. 5) is from the LXX. [In place of בַּגּוֹיִם of the present Hebrew text, "among the heathen," the Seventy probably read בֹּגְדִים, "treacherous dealers," Rob. *Lex* p. 111, as they render the word by *καταφρονηταί*, which Paul accordingly employs. (de Wette; Meyer).—Tr.]

b. This discourse, the first of any extent which the apostle Paul delivered and Luke has preserved, has been the subject of very unfavorable critical remarks. It has, for instance, been said that its characteristic features are not those which might be expected in an original Pauline discourse, but that it is rather a mere echo of those of Stephen and Peter: and, again, that it is merely a production of the author of the book before us (Schneckenburger, *Zweck d. Apgsch.*, p. 130; Baur: *Paulus*, p. 101.). Some writers, who could not perceive the object of the historical portion of the discourse, especially ver. 17–22, have conjectured either that Paul merely desired to exhibit his knowledge of the Old Testament (Roos: *Abh. verm. Inh.* 1804, p. 421), or that this portion was intended to attract the attention, and gain the confidence of the hearers (Neander); it has even been asserted that the whole was an unmeaning enumeration of Jewish historical records (Schrader: *Paulus*. V. 546). But it is very obviously Paul's purpose, in that historical portion, to exhibit the *free grace* of God, and His unmerited election, by which Israel was made His people, and David His servant and a king, as contradistinguished from the rejection of those who resisted His will. Further, the language employed by Paul respecting Jesus, bears a peculiar impress, in so far as he connects every circumstance with David. Thus, his review of the Old Testament history is continued to the age of David; Christ is introduced as a descendant of David; king David is represented as a highly significant type, all the promises connected with him having been fulfilled when Christ appeared. The doctrinal intimation, moreover, respecting the justification in Christ of those who believe in Him, as distinguished from the insufficiency of the Law, bears the genuine Pauline impress, and nothing that is analogous to it occurs in any of the previous discourses. And, lastly, when this address is compared with the Epistles of the same apostle, it should not be forgotten that the former is a missionary address, not intended to be a profound discussion suited in form and matter to persons who were already converted. When all these circumstances are duly considered, we can discover no reason for doubting the genuineness and historical originality of this discourse.

DOCTRINAL AND ETHICAL.

1. The election of the patriarchs, the elevation of their descendants to the rank of the people of God, the deliverance of the latter from Egyptian bondage, and their establishment in Canaan, as the land of their possession, the appointment of judges and kings of the people—were all acts of God alone, depending solely on his uncontrolled purpose and election of grace [Rom. xi. 5], and not on human merit or coöperation. Indeed, the original introduction or foundation of such honors and dignities, depends entirely on the course taken by the divine action. The first sketch of the doctrine of God's *free election of grace* (afterwards more fully developed and established by the apostle Paul), is presented in this place, and, indeed, chiefly in reference to the Israelites who were among the apostle's hearers. Human pride and vain conceptions of merit produce a disposition to advance claims, which, in reference to God, are altogether unfounded and false, and which unfit the soul for the acceptance of grace. The Mosaic law, with its promises and its threatenings, viewed as an economy of retribution, could easily produce such sentiments. And there is, indeed, in every human heart, a certain tendency to advance such claims on God. But the grace of God in Christ requires a different soil, if it is to thrive and bear the fruits of righteousness unto the praise of God. The soil in which the grace of redemption can take root and bear fruit, is humility. Such views now guide the apostle, whose own self-righteousness had been crushed by the Redeemer, and who was then first guided by the light of grace, and enabled to understand God's election of grace in the old economy. *In novo Testamento vetus patet.* "In thy light shall we see light." Ps. xxxvi. 9.

2. While God's election of grace is thus recognized as unconditional, and as the foundation of all that is great and good, the freedom of the will and man's personal accountability are by no means denied. Saul was not rejected and set aside (*μεταστήσας*, ver. 22) by any divine caprice, after having been actually placed on the throne, but simply on account of his disobedience, as it distinctly appears from 1 Sam. xiii. 14, (which passage Paul, by a change of form, connects with David). And David himself is described, first, as a man after God's heart, and then, as one who fulfilled His will, ver. 22. These two expressions are not identical: first of all, let the tree be good, and then the fruit will be good: let the state of the heart and its sentiments be sound, and good deeds, performed in the obedience of faith, will follow. Hence the apostle appeals, in his discourse, with ardent and winning love, to the hearts of his hearers (ver. 16, 26, 32 ff.), in order to guide their will to an obedient reception of the word, and to sincere repentance, ver. 40 ff.

3. The more we accustom ourselves to consider the history of revelation in its internal connection, and as *a whole*, the more distinctly will Christ appear to us as the central point of all revelation; and the more fully the heart learns to know Jesus as a Saviour, the more clearly will we understand sacred history and its internal connection.

4. *Justification* by faith in Christ. A proposition is, first of all, introduced in ver. 38 ff., which is not as peculiarly and exclusively Pauline in its character, as many others, viz.: 'The forgiveness of sins through Christ is announced to you.' The *ἄφεσις ἁμαρτιῶν* had been previously promised by Peter also, to those who repented and received baptism (ch. ii. 38; iii. 19.). It is only the immediate and close connection of the forgiveness of sins with the Person of Jesus Christ, as the medium of forgiveness, that is prominently set forth in the Pauline discourse, in a different manner from that which Peter adopts. But as it is at present the apostle's purpose merely to bear witness in general to the fact, without entering into a full and complete discussion of the doctrine, the mode and the means (*διὰ τούτου*) by which Christ became the organ and mediator of

the forgiveness of sins, are not explained. The most obvious thought is, that His resurrection is the essential fact on which that mediation depends, since that fact had been specially considered in the verses which immediately precede. There is, at least, no other and more distinct reference made here to the death of Jesus on the cross, as the foundation of the atonement and the remission of sins. Still, we have no reason to assume that this discourse represents the resurrection exclusively, and not also the death of Christ on the cross, as the main ground on which forgiveness through Him depends.—But, on the other hand, all that now follows: *καὶ ἀπὸ πάντων —δικαιοῦται*, is, as was intimated above (EXEG. etc. ver. 38–41. *a.*), decidedly *new*, both in thought and in expression. The words contain a negative and a positive declaration; the negative is: the law is insufficient with respect to our justification; the positive: in Christ, every one that believeth is justified. In both declarations the main conception involved in the predicate is expressed by the one word *δικαιωθῆναι*. This word necessarily must (on account of its connection with the proposition that precedes, viz.: *διὰ τούτου ἄφεσις ἁμαρτιῶν*, as well as on account of the words *ἀπὸ πάντων*), refer both to a deliverance from sins, and to a release from guilt and punishment; it includes, however, also, in accordance with its root (*δίκαιος*), the idea of integrity, or, of acceptableness in the sight of God. All men need forgiveness, the blotting out of sins, a release from guilt and punishment; the Israelite seeks these in the law of Moses; the apostle offers these in Christ. But he says, in one part of the statement, that these were in vain sought in the Mosaic law—it is *impossible* (*οὐκ ἠδυνήθητε*) to obtain forgiveness and justification in the law.—*'Ἀπὸ πάντων ὦν* [*ὦν* for *ἀφ' ὦν*, WIN. Gram. § 50. 7.] *οὐκ*, etc.; these words do not mean (SCHWEGLER: *Nachap. Zeitalt.* II. 96 f.) that forgiveness in Christ could be obtained *also with respect to those sins*, as to which justification was not attainable in the law, that is to say, that in the law a real, although only partial, but in Christ a complete justification could be found. This interpretation is not suggested by the context, nor by the Pauline doctrine elsewhere, nor, in general, by scriptural truth, all of which set forth the opposite view. Paul implies here only in indirect, but still in unmistakable terms, that the Mosaic law and the observance of it could furnish absolutely no means for obtaining in truth and reality the forgiveness of sins and justification.—Consequently, the apostle here bears witness to the following truths:—1. Justification is not merely a negative, but also a positive benefit; 2. Jesus Christ is the only mediator of justification; 3. Christianity is universal in its design, or, specially, justifying grace in Christ is accessible to all *in common* (*πᾶς ὁ πιστ.*); 4. Faith is the sole condition of justification on the part of man (*πιστεύων*); 5. the conflicting opinion is distinctly rejected—the law is *not* able to secure man's justification. All these are truths which became clear to the mind of the apostle Paul, in consequence of the peculiar manner in which he was guided to the Redeemer; and this is the first occasion on which they are publicly set forth.

HOMILETICAL AND PRACTICAL.

VER. 13. **And John, departing from them.**—"No man having put his hand to the plough, etc." Lu. ix. 62.—The Scriptures do not pass over the errors of the saints in silence; it affords us consolation to learn that none of them finished their course, without making the confession: "My foot slippeth; (but) thy mercy, O Lord, held me up." Ps. xciv. 18. (Besser).

VER. 14. **They departed** [continued their journey]. If any one who labored with us in the service of the Lord, should forsake us, we should not be discouraged, but continue the work. (Quesnel).

VER. 15. **If ye have any word of exhortation, say on.**—When we preach as strangers in a congregation, on suitable occasions, we act in the spirit of the apostles; we practically bear witness to our agreement in doctrine, and we encourage the hearers, who desire to hear such sermons; the manifold gifts of the Spirit are exhibited to them. But no teacher should intrude with his sermons; he should wait for an invitation to deliver them. (Starke).—The apostles could easily preach *ex tempore*, for they were filled with the Holy Spirit, and their hearts derived life and warmth from the Gospel. (Ap. Past.).

VER. 16. **Then Paul stood up**, etc.—This is the first discourse delivered by a man of learning, which the book of THE ACTS furnishes. It is a model, showing how true grace can sanctify all the gifts and powers of nature, as well as all knowledge and learning, and employ them in the service of Jesus Christ; it teaches us how to prepare sermons that are both profound and also edifying, or, rather, that may convince the mind, and penetrate the heart. (Ap. Past.).

VER. 17–24. **The God of this people - - - chose our fathers**, etc.—The apostle endeavors to exhibit the course of sacred history in such a light, that the undeserved mercy of God, the free election of grace, the long-suffering and patience of the Lord, even though the Israelites were continually disobedient, may deeply move the hearts of his hearers. Hence, before he speaks of the divine threatenings and punishments, he lays an evangelical foundation, in order that the patient love of God may melt their hard hearts. (Ap. Past.).—Paul exhibits to the Jews the divinely appointed times and seasons which prominently appear in the history of their fathers. He has a twofold object: he shows, first of all, that God acted with undivided authority, and regulated all things according to *His own* wisdom; he then explains that, after the lapse of the appointed years, the period of the new covenant had arrived. (Ap. Past.).—**After that, he gave unto them judges.**—Every form of government is of God, as well an aristocracy as a monarchy [Rom. xiii. 1]. (Starke) —**And when he had removed** [set Saul aside].—It is possible that God may choose a man for his service, and yet afterwards set him aside. It is very sad when a man who had been a chosen instrument of God, afterwards, like Judas or Demas, again loves this present world. (Ap. Past.).—**I have found David - - -**

man after mine own heart, who shall fulfil all my will.—He alone is a man after God's heart, who does His will in all things. (Quesn.).—**John - - - preached - - - the baptism of repentance.**—John's preaching in the wilderness was, in its whole character and tendency, a preaching of repentance. He placed the people again, as it were, by his peculiar mode of action, on the road to Canaan; he showed them that they, with their kings and prophets, were still in the wilderness, and not yet within the bounds of the promised land. The time had now arrived, in which they were to be conducted in the right way out of the wilderness. (Williger).

Ver. 25. **I am not he. But, behold, there cometh one after me**, etc.—The pastor's office requires him to bear witness of Christ, to whom alone, and not to himself, he should direct the attention of men. (Starke).—When Paul designs to magnify Jesus before the people of Israel, he calls their attention away from all the distinguished men of former ages, so that they may fix their eyes on the Saviour alone. Hence he turns away from the patriarchs, from David, and from John, and points to Jesus alone. All these holy men were only servants of God in their respective ages. Jesus is, and continues eternally to be, the Saviour, to whom alone the eyes and hearts of men should be directed. How blessed are the labors of a teacher, who rightly exercises the gift of exhibiting Jesus alone to the souls of his hearers. (Ap. Past.).

Ver. 26. **Men and brethren - - - and whosoever among you feareth God.**—The pagans who feared God, are specially addressed. They, too, belong to the covenant which God made with Abraham. (Williger).—**The word of this salvation.**—Receive *this* word into thy heart, that Christ has sent to thee the gospel message of salvation, and therein giveth thee redemption and the victory over sin, death, the grave, corruption, hell, and the devil. When, therefore, Paul glorifies the preaching of the word concerning Christ, which he here terms the *word of salvation*, he exalts it more highly, than if he had described to his hearers all the power, the treasures, and the glory on earth or in heaven. For what aid could all these afford me, if I had not received *this* word of salvation and eternal life? For when I feel the burden of my sins, or when I am in danger of death, I am still compelled to say: Depart from me, all ye treasures and joys of this world, so that I may hear and retain nothing but *this* preaching and word of salvation which Christ has sent. (Luther).

Ver. 27–29.—**For they that dwell at Jerusalem - - - laid him in a sepulchre.**—Paul well knew that the death of Jesus on the *cross*, was a grievous offence to the Jews. He therefore endeavors to obviate their prejudices by reminding them, first, that the innocence of Jesus was evident, and had been publicly established, and, secondly, that all that had been written of him, had been fulfilled in his death. These two considerations are sufficient to remove the whole offence occasioned by the death of Jesus. (Ap. Past.).—There is a council of higher rank than that to which the rulers in Jerusalem belonged, namely, the council of the holy prophets; to the latter the apostle appeals, when he is obliged to tell his brethren in Antioch that Jerusalem had not recognized the Saviour of Israel. Thus he covers the shame which Jesus suffered, with the shield of the prophetic word. Let no one take offence at a Saviour to whom Jerusalem could give nothing better than the accursed tree, and a grave which the civil authorities sealed. Thus it is written, and thus it must needs be. [xvii. 3]. (Besser).

Ver. 30–37. **But God raised him - - - he saw no corruption.**—Paul preaches not only the cross, but also the resurrection of Jesus. The two belong together, if we desire to obtain full and complete righteousness in Christ. [Rom. iv. 25].—The resurrection is proved by the testimony of the apostles (ver. 31), and the predictions of the prophets (ver. 32). Both are here adduced by Paul.—To the former he adds his own. What a blessing it is, when our own experience enables us joyfully to unite with the cloud of witnesses of Jesus!—The apostle selects three passages, when he designs to prove the resurrection from the writings of the prophets. The first [Ps. ii. 7 ff.] establishes the truth respecting the eternal generation of the Son, and his office as the Saviour of the world; the second [Isai. lv. 3] declares that the promises of grace are inviolable, and shall be fulfilled; and the third [Ps. xvi. 10] distinctly sets forth that the Messiah shall not be subject to corruption. Thus the truth respecting the resurrection of Jesus is demonstrated by the eternal decree of God, by the inviolability of his covenantal grace, and by an express promise. (Ap. Past.).—**After David had served his own generation** [after he had, in his day, served, etc.; see note 11, appended to the text, above.—Tr.].—David obeyed the will of God *in his own day*. It was an evil time, and yet this servant of the Lord continued to obey the will of God. Our own times, too, are controlled by God, and our task is assigned to us by Him. Our times may be unfavorable, and evil-minded men may surround us: still, the great object of our life must ever be the performance of the will of God. (ib.).—When those who survive, can declare with truth, after the death of an individual, that, although the days of his pilgrimage may have been few and evil, he had always fulfilled the will of God as far as his ability extended, they could not inscribe a more honorable epitaph on his tomb-stone, or pay a nobler tribute to his memory. (Starke).

Ver. 38–41. **Be it known unto you, therefore - - - though a man should declare it unto you.**—Paul had thus furnished full explanations; he now proceeds to make a direct and animated application; the two belong together.—The strict law of Moses was designed to awaken and maintain a desire for a Saviour. It is, therefore, well, when a pastor, under the new covenant, frequently institutes a comparison between free grace in Jesus and that ancient yoke of bondage [Gal. v. i]. Thus Jesus becomes still more precious to the heart.—The teacher who desires to glorify the exceeding riches of the grace of God in Christ Jesus, will very diligently show that the blood and merits of Jesus are of far greater efficacy than nature, morality, and Law, since Jesus delivers sinners from that uncleanness and that misery which no other means can remove.—To those Jews who were attracted by the preaching of Paul, and who sought further intercourse with him (ver. 43), he more fully unfolded the leading theme of revealed religion, namely, justification by faith. We now possess these explanations in his Epistles, which are, in truth, only full statements of the doctrine of which he gave merely a general sketch towards the close of his first discourse. (Besser).—The apostle deems it wise to append a legal *pondus* to his evangelical testimony, so that he might, by a stern warning, inspire those who despised the grace of Jesus, with a salutary fear. The free Gospel of Christ, in its widest extent, does not render the law useless. (Ap. Past.). (Compare the sharp rebuke with which Stephen's discourse closes, ch. vii. 51 ff.).—Thus Paul completes his task; he has demonstrated that, to receive Jesus as Christ, as David, as the King, and, to be the people of God, are one and the same thing. (Williger).

ON THE WHOLE SECTION.—(VER. 13–25).—"*I will make you fishers of men,*" [Mt. iv. 19], ver. 13–15. The apostles, in obedience to this saying, I. Cast the net in different places, ver. 13; II. Were not discouraged in their labors, even when others forsook them, ver. 13; III. Regarded every season as suitable for labor, ver. 14; IV. Found every place adapted for it, ver. 14; V. Neglected no opportunity which was presented for testifying to the grace of God in Christ Jesus, ver. 16 ff. (Lisco).—*That every work which is of God, will advance, even when individual laborers withdraw from it:* I. This truth set forth; II. The course of conduct which it teaches us to pursue. (Lisco). *The history of Israel, an encouraging illustration of the dealings of divine Providence with the human race:* I. The dealings of Providence, as manifested (*a*) in the history of Israel; (*b*) in the history of the kingdom of God in general. II. The influence which our assurance that Providence thus deals with men, should exercise upon us: (*a*) to convince us that the issue will always be most happy; (*b*) to urge us to perform our part, so that the divine plan of salvation may be the more completely carried into execution. (ib.).—*The hours of the clock of the world:* I. Slowly advancing, as hours (*a*) of the eternal God, with whom a thousand years are as one day; (*b*) of the long-suffering God, who patiently bore with a perverse world, even as he had patience with Israel during forty years in the wilderness. But, II. They are also hours that are uninterruptedly advancing, until the divinely appointed time arrives, (*a*) of the redemption of the world; (*b*) of the judgment of the world.

(VER. 26–41.) *Jesus Christ, the subject of all the prophecies* (ver. 26–37): especially, I. As the Crucified One; II. As the Risen One. (Lisco).—*Eternal salvation in Christ Jesus alone:* I. In Him, salvation—the forgiveness of sins; justification by faith, ver. 38, 39; II. Without Him, not salvation, but judgment, ver. 40, 41. (ib.).—*Christ, the Saviour of the world:* I. Promised in the Old Testament. ver. 16–25; II. Rejected by his people, ver. 26–29; III. Preached as the Saviour of believers, ver. 30–41. (ib.).—*How the goodness of God should lead thee to repentance* [Rom. ii. 4]: I. Consider what the Lord has done for thee. (The gracious dealings of the Lord with his chosen people, from the days of the patriarchs to the mission of Christ, ver. xvii. 25; the application to the manifestations of God's love to us). II. Consider the return which thou hast made to God. (Israel's ingratitude, ver. 24–29, and our own). III. Accept the grace which he still offers thee. (There is yet time: the crucified Lord is risen. Sin is now no insurmountable obstacle in the way of salvation. Even the murderers of Christ were unconsciously employed as agents, when *His* redeeming work was performed. But delay not! Unbelief will ultimately be judged and condemned!). (ib.).—*To you is the word of this salvation sent* (ver. 26)! It urges you, I. To consider devoutly the wonderful ways of God, when he prepared this salvation, ver. 17–26: II. To receive with faith this salvation in Jesus Christ, the Crucified and Risen One, ver. 27–39; III. To guard conscientiously against that spirit of ingratitude which rejects the grace of God, ver. 40, 41.

(VER. 27–41.) *It is a triumph of the divine government of the world, that even those who resist God, are nevertheless employed in executing his decrees,* ver. 27–29: I. Illustrated at the cross of Jesus; II. Confirmed in the history of the world; III. Applied to the heart and life.—*Saul chosen, but afterwards set aside* (ver. 21, 22)—*a warning to men, not to finish in the flesh, after having begun in the Spirit* [Gal. iii. 3].—*Christ, the Son of David, but more than David:* I. In spiritual strength; David, a man after God's own heart, fulfilling all his will, ver. 22—Christ, the beloved Son of God, in perfect obedience, completing the Father's work. II. In His experience; David raised from obscurity and distress to a royal throne—Christ humbled, even unto the death of the cross, exalted to the right hand of the Father, ver. 27–37. III. In his work; David, as the king of Israel, the protector of his people, the terror of his foes—Christ, as the Saviour of the world, an everlasting Prince of peace unto his people, an awful Judge of those who despise him, ver. 38–41.—*The way of salvation:* I. Slowly and painfully prepared; (*a*) slowly—during the preparatory period of the old covenant (ver. 17–25); (*b*) painfully—by the sufferings and death of Jesus (ver. 27–29); nevertheless, II. Short and easy: (*a*) short—faith conducts at once to the cross of Jesus, (ver. 39); (*b*) easy—for, the remission of sins, life and salvation, are found in it (ver. 38, 39).—*Paul's introductory sermon at Antioch, a type of his whole subsequent personal history:* it exhibits him, I. As a profound interpreter of the Scriptures, ver. 17 ff.; 33 ff. II. As the noble-minded apostle of the Gentiles, ver. 16, 26. III. As a truly evangelical preacher of the faith, ver. 38, 39. IV. As a fearless witness of the truth, ver. 40, 41.—[*Paul's discourse at Antioch;* I. The circumstances under which it was delivered; (*a*) by a man properly qualified and commissioned; (*b*) and directed to his field of labor by Providence, ver. 2. II. The character of the hearers; (*a*) Jews by birth, educated to worship the true God; (*b*) Pagans by birth, originally total strangers to God, (Eph. iv. 18)—ver. 26, 43. III. The choice of the topics, (*a*) determined by the great Gospel theme of Justification by faith alone, and (*b*) by the spiritual wants of the hearers. IV The impressions which it made; (*a*) many were deeply affected ver. 43; (*b*) others were hardened, ver. 45.—TR.]

D.—PAUL AND BARNABAS ARE EXPELLED FROM THE CITY BY THE JEWS, WHEN THE LATTER SEE THAT THE GENTILES GLADLY RECEIVE THE GOSPEL.

CHAPTER XIII. 42–52.

42 And when the Jews were gone out of the synagogue[1], the Gentiles[2] [But when
they went out, they] besought that these words might be preached [spoken] to them
43 the next sabbath[3]. *Now when the congregation [synagogue] was broken up [dis-
missed], many of the Jews and religious [devout] proselytes followed Paul and Bar-
nabas; who, speaking to them, persuaded [exhorted] them to continue[4] in the grace
44 of God. *And [But on] the next [following][5] sabbath day [*om.* day] came almost the
45 whole city together to hear the word of God. *But when the Jews saw the multi-
tudes, they were filled with envy [jealousy], and spake against [contradicted] those
46 things which were spoken by Paul, contradicting and[6] blaspheming. *Then Paul and
Barnabas waxed bold [spake boldly], and said, It was necessary that the word of God
should first have been [first be] spoken to you, but seeing [as] ye put [thrust] it from
you, and judge yourselves unworthy [not to be worthy] of everlasting life, lo, we turn
47 to the Gentiles. *For so hath the Lord commanded us, *saying*, I have set thee to be
[for] a light of the Gentiles, that thou shouldest [mayest] be for [serve unto] salva-
48 tion unto the ends [end] of the earth. *And [But] when the Gentiles heard this,
they were glad [rejoiced], and glorified the word of the Lord: and as many as were
ordained [and all that were arranged (*Germ.* '*geordnet*,' ordered, arrayed)] to eternal
49 life believed. *And the word of the Lord was published [carried abroad] throughout
50 all [the whole] region. *But the Jews stirred up [excited] the devout and[7] honour-
able women, and the chief men of the city, and raised [a] persecution against Paul
and Barnabas, and expelled them out of their coasts[8] [drove them beyond their bor-
51 ders.]. *But they shook off the dust of their[9] feet against them, and came unto Ico-
52 nium. *And [But] the disciples were filled with joy, and with the Holy Ghost.

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[1] Ver. 42. a. Instead of αὐτῶν, the *text. rec.* [following G.], reads: ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων; these words were probably inserted in order that the church lesson, which began at this place, might be more clearly understood [and a subject be supplied to παρεκάλουν, (Alf.)—TR.]; the single word αὐτῶν, however, is sufficiently attested by MSS. [A. B. C. D. E.] and versions [Vulg. etc.], and also by [Cod. Sin. and] the text of Chrysostom. [Lach., Tisch., and Alf. read simply αὐτῶν, and the last translates thus: "*As they* (the congregation) *were going out, they* (the same) *besought*, etc."—TR.]

[2] Ver. 42. b. The reading τὰ ἔθνη, after παρεκάλουν [of *text. rec.* from G.], is undoubtedly spurious, [omitted in A. B. C. D. E. Cod. Sin.], and, besides, in point of fact, involves an error [the Jews having united with the others in making the request, according to EXEG. note on ver. 42, 43. Lach. Tisch. and Alf. omit τὰ ἔθνη, and Meyer concurs.—TR.]

[3] Ver. 42. c. [In place of: *the next sabbath* (Cranmer, Geneva), the margin of the Engl. vers. offers: "*in the week between*, or, *in the sabbath between*." See EXEG. note, below.—TR.]

[4] Ver. 43. [The *text. rec.* reads ἐπιμένειν, in accordance with G.; in place of it recent editors introduce πρόσμενειν, which is found in A. B. C. D. E. Cod. Sin.—TR.]

[5] Ver. 44. ἐρχομένῳ [of *text rec.* from B (e sil). C (original). D. E (corrected). G. and Cod. Sin.], instead of ἐχομένῳ, is a correction, and is spurious, ["the sense of ἐχομ. not being perceived", says Alf., who, with Lach. and Tisch., reads, in accordance with A. C (corrected). E (orig.)., ἐχομ., as in Lu. xiii. 33; Acts xx. 15; xxi. 26.—TR.]

[6] Ver. 45. ἀντιλέγοντες καὶ [in *text. rec.*] has been cancelled by Lachmann, in accordance with A. B. C. G. [Cod. Sin Syr. Vulg.]; it is, nevertheless, genuine [found in D., most of the cursive mss., fathers, etc.], as it was dropped only because it seemed to be tautological. [Defended by de Wette as emphatic ("not only contradicting, but also blaspheming," as ἐξηρεύν. and ἐρευν. in 1 Pet. i. 10, 11), and inserted by Alf.—E. reads, in place of it, ἐναντιούμενοι; Mey. and Alf. regard both this word, and the omission of ἀντιλ., as unsuccessful attempts to improve the style.—TR.]

[7] Ver. 50. a. [καὶ after γυναῖκας, of *text. rec.* is dropped in Stier's N. T., as well as by Lach. Tisch. and Alf., in accordance with A. B. C. D. Syr. ("the eminent devout women"); but it is found in E. G. Vulg. Chryst.; it was originally written in Cod. Sin., but was cancelled by a later hand. Meyer regards the words as inappropriately inserted.—TR.]

[8] Ver. 50. b. ["coasts." This word is the version in the Engl. Bible, of μέρος, Mt. xv. 21; ὅρια (frequently, as here); χώρα (Acts xxvi. 20); τόπος Acts xxvii. 2. It is applied to the side, border, or *boundary* of a country, as in Deut. xix. 8; Judg. xi. 20 It was then employed to designate the region itself which was confined within certain limits or borders. It was, subsequently, applied specially to a boundary line running along the *sea-shore*. It refers here, in the former sense, to the country immediately surrounding Antioch.—TR.]

[9] Ver. 51. [αὐτῶν after ποδῶν, is found in D. E. G. Vulg. etc., but is omitted in A. B. C. Cod. Sin., and by Lach. Tisch. and Alf.—TR.]

EXEGETICAL AND CRITICAL.

VER. 42, 43. **And when - - were gone out**, etc.—The persons who went out [αὐτῶν, see note 1, appended to the text, above.—TR.], were not Jews (as the *textus receptus*, which Bengel also adopts, states) who could not patiently listen to Paul any longer, but simply Paul and Barnabas. As these were guests, they withdrew after the conclusion of the discourse of the former, while the members of the synagogue remained until they were formally dismissed (λυθείσης τ. συναγ.). Before Paul and Barnabas, however, had actually left the building, they were requested to deliver another discourse on the succeeding sabbath. (Μεταξὺ, that is, the sabbath lying between other days; σάββατον does not here mean *week*, that is, the intervening week, for τῷ ἐχομένῳ σαββ., ver. 44, implies, that the request was made in the former sense. ["But" says Alexander, (Com. *ad. loc*), the marginal version, *the sabbath between* "appears to be unmeaning, as no points can be assigned, between which this sabbath is described as intermediate." He, like Hackett, Alford, etc. adopts the view advocated by de Wette, Meyer, and others, according to which μεταξὺ here alone in the N. T. is equivalent to ἑξῆς. which is, indeed, the reading in Cod. D. It is found in this sense in the later Greek, *e. g.* Jos. *B. J.* v. 4. 2; Krebs, *Obss.* p. 220; Kypke, II. 67 f.; Wyttemb, *ad. Plut. Mor.* p. 177. c. In this sense of *next in order, following* (Rob. *Lex. N. T. ad verb.*), the text of the Engl. vers. takes the word.—Tr.].—Who were the persons that **besought that these words**, etc.? They were, without doubt, those assembled in the synagogue, possibly, the rulers, comp. ver. 15. But after this religious assembly had been dismissed in the customary manner, a considerable number of Jews and proselytes followed the two strangers to the abode of the latter, and were again addressed, in a still more unconstrained and familiar manner. They were urged to adhere with constancy and fidelity to the grace of God, by which they had already been influenced.

Ver. 44, 45. **And the next sabbath.**—On this day the crisis came. In the first place, the extraordinary *readiness* with which the pagan inhabitants of the city received religious impressions, was distinctly manifested, as well as the *depth* of the impressions which Paul had made on them, partly by the above discourse, and partly by the instructions which he, conjointly with Barnabas, continued to furnish in private. On this occasion almost the entire population of the city assembled, partly, in the interior of the synagogue and, partly, before it, in order to listen to the preaching of the Gospel.—But, in the second place, when the Jews saw these masses of hearers, the envy and jealousy which had already been enkindled in them, increased in intensity. They envied Paul on account of the extraordinary eagerness with which he was sought, and, possibly, their Israelitic national feeling was deeply wounded, when the thought spontaneously presented itself that the pagans would be authorized to share as fully as Israel in the great salvation that was offered. They were irritated by such considerations, and began to interrupt and contradict the apostle. (There is here a Hebraistic repetition: ἀντέλεγον—αντιλέγοντες καὶ βλ. [De Wette and Meyer (with whom Winer, *Gram. N. T.* § 45. 8 appears to agree,) deny that this is a Hebraism, and regard ἀντιλέγ. as intended to give an additional emphasis to βλασφ. See note 6 above, appended to the text.—Tr.]). The opposition of the Jews assumed more and more a violent and passionate character, so that they were ultimately impelled to utter blasphemies (the objects of which were, probably, Jesus himself, his messengers, and those who believed in him.) [Βλασφημέω, 1. *to speak evil of, to rail at*; 2. Spec. of God and his Spirit, or of divine things, *to blaspheme*, Rob. *Lex.*—Tr.]

Ver. 46, 47. **Then Paul and Barnabas waxed bold** [spake boldly].—They did not permit their own passions to become inflamed, neither did they revile their assailants; but they very plainly told the latter that they would thenceforth turn away from them, and offer the saving word of God to the Gentiles. It had, unquestionably, been necessary (ἀναγκαῖον)—they said—that the word of God should be proclaimed to them (the Jews), first of all. The necessity proceeded from the command of Christ (i. 8; iii. 26; Rom. i. 16), and from the whole plan of the divine economy. But these fanatical Jews had now rejected the Gospel, as the apostle emphatically declares, and had thus virtually pronounced the sentence themselves, that they were not worthy of receiving that everlasting life which had been offered to them in Jesus Christ. In view of this fact, Paul and Barnabas do not attempt to refute the objections and blasphemies of the Jews, nor do they cast their pearls before swine [Mt. vii. 6], but simply pronounce the words: 'Lo, we now turn to the Gentiles.' They do not act in a capricious spirit, when they adopt this course, but strictly obey the will of God (ἐντέταλται). The passage from which Paul quotes, Isai. xlix. 6 [comp. xlii. 6], sets forth that the Messiah was appointed not only to render services to Israel, but also to be the light and salvation of the whole heathen world. These messengers and organs of Christ apply the words to themselves, and thus justify by the Scriptures the purpose which they avow, of henceforth devoting their labors exclusively to the Gentiles. They both departed from the synagogue, doubtless, immediately after having made this declaration. ["They view the Messianic fulfilment which was to follow this declaration of God (referring to his "servant," ver. 1), as being virtually an ἐντολή for exercising the apostolic office, since it was through this office that the Messiah who is addressed (σε), would become the "light to the Gentiles, etc.", which he was appointed to be." (Meyer).—Tr.]

Ver. 48, 49. **And when the Gentiles heard this**, they received the Gospel with still greater joy and reverence; as many of them became believers, as were appointed by God unto the possession of salvation (τεταγμένοι; Chrysostom: ἀφωρισμένοι τῷ θεῷ). Luke does not here mean to say that the entire mass of the pagan inhabitants who presented themselves, (ver. 44 ff.), had now been converted, but only a part of them, and, indeed, that part which had been chosen and ordered by God for that purpose; see Doctrinal etc. No. 3, below.—The brief remark in ver. 49, shows that this *Pisidian* Antioch became the central point of a system of evangelization, the influence of which was widely extended in the surrounding region.

Ver. 50–52. **But the Jews stirred up.**—There were certain females in Antioch who were originally Gentiles, but who had become proselytes of the Jews. They occupied a high position in society ["εὐσχήμονας refers to their rank, (xvii. 12; Mark xv. 43) as the wives of the *first men of the city*." (Hack.).—Tr.], but had not been influenced by the Gospel, and were hence the more easily excited and induced to sustain the Judaism which they had embraced. Through their influence and that of the "chief men of the city," the Jews succeeded in raising a **persecution** against Paul and Barnabas. This *διωγμός* however, probably consisted not so much in any personal injuries inflicted on the two men, as, rather, simply in their banishment by the civil authorities from the city and its territory, as *ἐξέβαλον* implies. ["This seems to have been no *legal* expulsion; for we find them revisiting Antioch on their return, ch. xiv. 21, but only a compulsory retirement for peace, and their own safety's sake." (Alf.).—Tr.]. But they shook off the dust of their feet against them, in accordance with the command of Jesus (Mt. x. 14), not as an expression of contempt (Meyer), but as a declaration that they henceforth renounced all intercourse with such persons, and desired to escape the consequences which the conduct of the latter would deservedly bring upon them. They then proceeded to Iconium, a populous city at the foot of Taurus, [about ninety miles from Antioch], in a south-easterly direction; it belonged, at successive periods, to Pisidia, to Lyconia, and to Phrygia [but was, at the time of the visit of Paul, the chief city of Lycaonia (*Meyer*, who gives the authorities).—Tr.]. It still bears the name of Konia [Konieh.]. **The disciples,** that is, the Christians at Antioch, were not, however, depressed and discouraged by the departure of their teachers, but were, on the contrary, filled with joy and the Holy Ghost. [Their joy arose from a consciousness of the happiness which had become their portion as Christians. (Meyer).—Tr.]

DOCTRINAL AND ETHICAL.

1. The exhortations addressed to the Antiochians (ver. 43), *i. e.*, that they should persevere with fidelity and constancy in the *grace of God*, is worthy of special notice, since the specific idea expressed by *χάρις τοῦ θεοῦ*, is here presented for the first time in THE ACTS, and, indeed, precisely by Paul and Barnabas. In ch. iv. 33, mention had been made of the kindness and grace of God which all the members of the church enjoyed; but the language which was there employed, was intended to describe the communion of love that continued to exist between God and the souls of the believers. Here, however, *χάρις τοῦ θεοῦ* obviously designates the grace of reconciliation and redemption, which is imparted in Christ to sinners—the grace of God, as contradistinguished from sin. *Χάρις* occurs, in this sense, for the first time in THE ACTS, in this passage, but is afterwards repeatedly introduced in the same sense, *e. g.*, ch. xiv. 3, *λόγος τῆς χάριτος*; ch. xv. 11, *χάρις κυρίου* 'I. X. This circumstance can with the less reason be regarded as accidental, since the missionary discourse of Paul, which immediately precedes, already exhibits traces of that more profound knowledge of the truth in Christ which was granted to the apostle Paul [see DOCTR. etc. No. 4, on ver. 13–41, above.—Tr.], and which the Church has received through him.

2. The indwelling divine power of the Gospel manifests itself not only by leading to the conversion of those who believe, and by filling them with holy joy and happiness (ver. 48, 52), but also by not permitting those who reject it to remain as they are, since it incites them to exhibit an unholy zeal and violent passions, as well as to utter blasphemous words, ver. 45. To some the Gospel is a savour of life; to others, a savor of death, 2 Cor. ii. 15, 16.

3. Ver. 48, *ἐπίστευσαν, ὅσοι ἦσαν τεταγμένοι* ly
ζωὴν αἰώνιον. What do these words, when clo49,
surveyed, imply? [See EXEG. etc. on ver. 48vin,
above.—Tr.]. They mean, according to Ci, by
that those became believers, whom God h unto
virtue of his unconditional decree, ordain nvert,
salvation,—whom he had determined to c nisi ad
and not to harden. ["Ordinatio ista no see his
æternum Dei consilium potest referri,' 3, *τεταγ*
COM. *ad loc.*, and INSTIT. III. 24. 2 and d or ap-
"ordinati."—*Τεταγ.* is "*ordained*, order Alex.).—
pointed—not *disposed, arrayed*, etc." free self-
"*appointed*" (Hack.).—Tr.]. But the little de
determination of the human will is a a *decretum*
nied as it is asserted, in this passage; *τεταγμένοι.*
absolutum is by no means involved in n rests on
But, on the other hand, the asserti *ν τεταγμένοι*
equally unsubstantial grounds, that *ἦσ quot se ordi-*
must be taken in a middle sense: *quot* which does
naverant ad vitam æternam (Grotius) lanation in
not essentially differ from the ex yer, note)].
HOFM. *Schriftbew.* I. p. 238, ed 2. (M accurate, or
This assertion is philologically i rd: *apti facti*
assumes, as the definition of the w *adipiscendam*
(*oratione Pauli*) *ad vitam æternam* an analogous
(Bretschneider), or explains it in *stitutum dispo-*
manner: *qui juxta ordinem a Deo* is taken as a
siti erant (Bengel), so that *τάσσειν* tion. ["*Ordo*
designation of the order of salv itle of that part
salutis, or *œconomia salutis* is the t y, in which the
of Dogmatic (Systematic) Divini ve realization of
topics referring to the subject : Calling (voca-
salvation, are discussed, usually and conversion,
tion), illumination, regeneration ical union, and,
repentance, sanctification, mys aith, as well as,
often, also, justification and : *Real-Encyk.* V.
finally, glorification." (HERZ *omo ordinare se* (*si*
684.—Bengel says *ad loc*, "*I æternam non potest,*
modo sic loqui fas est) *ad vitam ivina. Non tamen de*
nisi credendo;—ergo ordinatio cas - - - eam ordina-
æterna prædestinatione agit L ipso auditus tempore
tionem describit Lucas, quæ um τάττω, ordino, nus-
facta est - - -. Ipsum verb rædestinatione, etc."—
quam dicitur de æterna p n in its military sense,
Τεταγ. has often been tak *qui de agmine et classe*
and been thus explained *ndentium ad vitam æter-*
erant sperantium vel conte es: "the context affords
nam; Meyer here obser ig the *sensus militaris.*"
no grounds for adopti of the word, see Passow
For this frequent sense n. Mem. 3. 1. 8 and 11)
(Herod. 9. 69, etc. Xe -Dr. Wordsworth, (quoted
and 2 Macc. xv. 20.– explains the word thus:
by Hackett, *ad loc.*) r marshalled themselves to
"Those who had set o y to eternal life, professed
go forward in the wa the face of every danger."
their faith boldly in bear no other sense than
—Tr.]. The words ose alone, were really con-
that all those, and th lered, appointed, by God to
verted, who were or t the result of accident, nor
eternal life. It is n l caprice or whim of man,
of the unconditiona ny particular individual, at-
when any one, or, a ; this result depends, on the
tains to saving faith

contrary, on the providence of God, which orders all things even before the decisive moment arrives. For, in matters pertaining to salvation and eternal life, not even the most inconsiderable circumstance can occur, without being ordered, guided and arranged by the will and power of God. This is a truth which humbles as well as strengthens and comforts us. And, on the other hand, nothing occurs in matters pertaining to salvation, unless man exercises the power of self-determination, and resolves, with freedom of the will. This truth is, indeed, recognized in the context, ver. 46, in the case of unbelievers; and, in a thousand other cases, the Scriptures bear witness to the freedom and independent action of man. This is not here, ver. 48, expressly stated, only because it is Luke's chief purpose at present to teach us to regard the work of conversion as dependent on the divine direction of the course of events. ["If the reason why these men believed were only this,—that they were men ordained to eternal life, the reason why the rest believed not, can be this only,—that they were not by God ordained to eternal life; and if so, what *necessity* would there be, "that the word should be first preached to them"? as we read,—ver. 46, etc.—The apostle gives this reason why he turned from the Jews to the Gentiles,—because 'the Jews had thrust away the word, etc,' ver. 46, whereas, according to this supposition, that could be no sufficient reason of his going from them to the Gentiles. For it was only they among the Jews whom God had not ordained to eternal life, who thus refused, &c. - - - - As many as were *disposed* for eternal life, believed; for the word *τεταγμένος*, which we here render 'ordained,' is used in this very book (ch. xx. 13) to signify a man, not outwardly ordained, but *inwardly disposed*, or one determined, not by God, but by his own inclinations, to do such a thing; as when it is said, St. Paul "went on foot from Assos, *οὗτω γὰρ ἦν διατεταγμένος, for so he was disposed;*" the son of Sirach says (Σοφ. Σει. or Ecclus. x. 1) that the conduct or government of a wise man is *τεταγμένος* (*ἡγεμονία συνετοῦ τεταγμένη ἔσται*), not, *ordained by God*, but 'well ordered or disposed by himself.' etc." (WHITBY, *Disc. on Elect.* etc. ch. III. § 6.).—TR.]

4. The **joy** with which the Antiochian Christians were **filled**, even after Paul and Barnabas had been constrained to depart from them, is a bright evidence of the gracious operations of the Holy Spirit. Nothing but the communion of that Spirit could have fully compensated them for the loss which they sustained, when their intercourse with the two missionaries and teachers entirely ceased. They were converted, not to these men, but to the Lord, and He continued to dwell with them, even as he dwells with all His people, unto the end of the world. Indeed, even sufferings and persecution cannot diminish this holy joy, for they are among the signs of the Crucified One, and were foretold by Him to his disciples, before they came to pass [John xvi. 2–4].

HOMILETICAL AND PRACTICAL.

VER. 42. **And when - - - gone out - - - besought.**—The Gospel is never proclaimed in vain; although many may despise it, there are always some, whose hearts are touched by it (Starke).

VER. 43. **Followed Paul and Barnabas.**—They followed, as sheep follow the shepherd [John x. 4], for they had received many spiritual blessings through them. (Starke).—**Persuaded** [exhorted] **them to continue in the grace of God.**—Beginners most of all need such exhortations, for they are still tender grafts, and may be easily broken off from Christ amid the storms of temptation. (ib.).—'Continue in the grace of God!' This is a text well suited to all awakened persons. (Williger).

VER. 44. **And on the next sabbath day,** etc.—Blessed is the sabbath which is thus devoted to the word of God, and not to worldly joy; blessed is the city, the people of which thus proceed to the house of God, and not to places of amusement; blessed is the pastor, who can thus address a congregation that is earnestly seeking salvation, and not see empty benches before him. —And yet, how many Christian cities there are, which have reason to be ashamed of their Sundays, in view of this observance of the sabbath in pagan Antioch!

VER. 46. **But when the Jews saw the multitudes, they were filled with envy.**—The envy of the arrogant Jews, who pride themselves on the privileges which divine grace had bestowed on them, and who had already, on former occasions, taken offence when Jesus held intercourse with publicans and sinners, does not now allow them to survey, without displeasure, either the attention which the people give to the apostles, or the privilege which is granted to the pagans, of entering the kingdom of God. That envy will not consent that favor should be shown to the prodigal son, if *their* religious ceremonies, and *their* observance of the law should thereby become less prominent. All opposition to the word of truth flows from this impure source—an envious pride, which refuses to bow in submission before the mysteries of the Gospel. (Leonh. and Sp.).—**Contradicting and blaspheming.**—They might exercise the right of contradiction with a certain degree of plausibility, but when their opposition assumed the form of blasphemy, it was plain that their tongue was really 'set on fire of hell.' [Jam. iii. 6]. (Rieger).

VER. 46. **Then Paul and Barnabas waxed bold.**—How often we are lacking in such bold speech! (Williger).—**It was necessary that the word of God should first have been spoken to you**—not on account of your worthiness, but for the sake of the promises of God, who cannot deny himself, and who abideth faithful [2 Tim. ii. 13], even when we are unfaithful. (Leonh. and Sp.).—**But seeing ye put it from you,** etc.—It is very profitable when we can convince men who despise divine grace, that they do wrong and are unmerciful, not to God, not to Jesus, not to their teachers, but to themselves. (Ap. Past.).—Despisers of the divine word judge themselves unworthy of everlasting life, not that they actually entertain this opinion, but their conduct implies it. (Starke).—**Lo, we turn to the Gentiles!**—Buy, while ye are in the market; gather in, while the sky is clear; accept the grace and word of God, while they may be found. For, be it known unto you, that the grace and word of God are like a sudden shower, which does not return, when it has once fallen. It fell on the Jews, but it is now over, and they retain nothing. Paul brought it to Greece, but it is over, and now they have the Turks. It fell on Rome and the Latin lands, but it is over, and now they have the Pope. And ye Germans have no reason to think that ye will perpetually have the Gospel. Therefore, let him that can, seize it, and hold it fast—the idle hand will soon be an empty hand. (Luther).

VER. 48. **And when the Gentiles heard this, they were glad.**—God be praised! The grace revealed in the Gospel, has, then, been proclaimed to all. And we will imitate these Gentiles; we will rejoice, yea, heartily rejoice, to the praise of God, and to our own eternal honor. (*Würt. Summarien*, 1786).—**And as many as were ordained to eternal life, believed.**—While the Israelites (like the elder son, Lu. xv. 26), in their self-righteous envy, exclude themselves from the festival so graciously prepared by the Father, the heathen world rejoices in the revelation of that divine, pitying love, which had given very precious promises respecting Gentiles, and now grants them the adoption of children, with all its rights and wealth. The gloom of night is falling upon Israel, while the Gentiles are cheered by the morning star which is rising over them. When the peaceful dove of the Gospel is driven away from one spot, she speedily finds another home, where she may provide for her young. Not all, however, become believers, but as many only as were appointed to eternal life, and who therefore suffered themselves to be arranged in the divine order of salvation, *i. e.*, of faith and repentance. The grace of God which elects and calls, is, indeed, the sole ground of conversion and salvation in every instance; but it is precisely the text before us, that shows, in the case of the Israelites, who robbed themselves of salvation by their own iniquity, that the damnation of men does not rest, like the appointment to salvation, on an absolute decree of God. (Leonh. and Sp.).—[The thought expressed in the last sentence, accords with the principles set forth in the *Formula Concordiæ*, according to which there is an "election (predestination) of *grace*" (Rom. xi. 5), but not one of "wrath," that is, a *reprobation. E. g.* "*Prædestinatio vero seu æterna Dei electio* TANTUM AD BONOS *et dilectos filios Dei pertinet, et hæc est causa ipsorum salutis*, etc." Art. xi. p. 618, ed. Rech.—TR.]

VER. 49. **And the word of the Lord was published.**—The word of the Lord carries a passport with it, which gives it access to every part of the world, and no human impediments can retard its progress. (Ap. Past.).

VER. 50. **But the Jews stirred up the devout and honourable women.**—"These were sanctimonious women, who prided themselves on their devotions, and imagined that they were pious already, before the two strangers arrived. And thus, that which is honorable and devout, is employed as a bar against Christianity. Such persons can very easily be stirred up, and then they exclaim: 'Can you expect to find better people than we are? We had long ago been respectable and pious.'" (Gossner).—"Scoffers have often blasphemed, and said that our holy religion had been extended principally by the aid of women. A fact of an opposite character is here presented." (Ap. Past.).—*Per mulieres multa saepe impedimenta vel adjumenta afferuntur regno Dei.* (Bengel).

VER. 51. **But they shook off the dust of their feet.**—The people of the world need convincing evidence that the truth is communicated to them, not for the sake of private advantage, but solely for the purpose of enabling them to obtain salvation. If they will not accept of heaven, let them retain the earth and its dust (Starke).

VER. 52. **And the disciples were filled with joy, and with the Holy Ghost.**—If these words were applied to awakened persons, would all of the latter successfully endure the test? There are many awakened little flocks, which are dispersed, as soon as the agents by whom they were awakened, are taken from them. Or, if such be not actually the result, they nevertheless grow lukewarm. Believers say: 'The religious state of the flock is not now what it once was;' unbelievers say: 'The tumult has ceased.' (Williger).

ON THE WHOLE SECTION.—VER. 42–52. *How shall we obtain eternal life?* I. By regarding it as the sovereign good, and earnestly seeking it; II. By judging ourselves, (as indeed we are by nature), to be unworthy of such a gift; III. By believing that the grace of God will, nevertheless, bestow it; IV. By submitting willingly to the gracious plans which the Lord has chosen. (Langbein).—*The calling of the Gentiles.* (id.).—*The pilgrimage of the Gospel:* I. Illustrated (*a*) in the text; (*b*) in the history of the kingdom of God in general; II. The solemn lessons which it teaches. (Leonh. and Sp.).—*The various sentiments with which men listen to the preaching of the Gospel:* I. Open hostility; II. Calm indifference; III. Willingness to believe and obey. (id.).—*Wrath and grace, ruling in the kingdom of God:* I. Man's choice excludes from it, ver. 46; II. God's choice introduces into it, ver. 48. (C. BECK, *Hom. Rep.*).—*The word of God, the means by which the thoughts of many hearts are revealed* [Lu. ii. 35]: I. Of Gentiles, that is, of such as had hitherto been unacquainted with it, ver. 48, 49; (*a*) they rejoice on hearing the message; (*b*) they glorify the grace of God; (*c*) they receive the word in faith; (*d*) they experience the blessedness of believers. II. Of Jews, that is, of the self-righteous, who are not willing to be saved by grace, ver. 50; (*a*) they are filled with anger on hearing the Gospel message; (*b*) they prejudice others against it; (*c*) they persecute the messengers of salvation. III. Of believers, who have personally experienced the power of the word; (*a*) their faith is not shaken by afflictions, ver. 51; (*b*) they are filled with holy joy, ver. 52; (*c*) they grow in grace, through the Holy Ghost, ver. 52. (Lisco).—*The first shall be last, and the last shall be first* [Mt. xix. 30]: I. The first, as the last. (*a*) Who are the first? Those who had at the earliest period experienced the love of God, and been most richly endowed with its gifts. (*b*) Why are they afterwards the last? Because they did not faithfully apply the divine love that had been bestowed, and earnestly seek salvation, but indulged in pride on account of their gifts. (*c*) How do they become the last? Either by receiving a lower position in the kingdom of God, corresponding to the limited measure of their fidelity (Mt. xx. 10), or by being entirely excluded from the blessings of the kingdom of God, as a recompense for their absolute unfaithfulness, ver. 46, 47. II. The last as the first. (*a*) Who are the last? Those who had been called at a later period, and were endowed with less precious gifts. (*b*) Why are they afterwards the first? Because their knowledge of their wants urges them to seek salvation, ver. 44, 48. (*c*) How do they become the first? By faithfully endeavoring, after they have themselves been admitted into the kingdom of God, to extend its blessings to others, ver. 49, 52. (Lisco).—*The enemies of the Gospel injure themselves alone:* I. They betray the secrets of their evil hearts, ver. 45; II. They judge—and make—themselves unworthy of everlasting life, ver. 46; III. They dishonor themselves by the vile weapons with which they contend, ver. 50; IV. They cannot check the triumphant progress of divine truth, ver. 48, 49, 51, 52.—*The envy which the success of the Gospel awakens:* it bears witness, I. Against the envious—exposing their secret arrogance, their bad conscience, the wretchedness of their internal life; II. In favor of the cause to which they are unfriendly—that cause must be well sustained, the excellence of which cannot be actually disproved—which is a goad that cannot be successfully resisted—and which confers blessings that no scoffs can prove to be unsubstantial.—*The solemnity of the words pronounced by faithful witnesses of the truth: 'We turn away:'* I. They are prompted, not by timidity or the fear of man, but by a firm determination to obey the divine will. II. They express, not pride and contempt, but sorrow and compassion for those who reject the salvation of God. III. They are dictated, not by indolence, but by a zeal which seeks a new field of labor.—*When is it time for a servant of Christ to shake off the dust of his feet?* (ver. 51): I. When he has not only knocked at the door with friendly purposes, but also waited with patience and fortitude; II. When he has been directed, not only by men, but also by the Lord, to proceed further; III. When he not only finds the door closed to him here, but also sees another great and effectual door [1 Cor. xvi. 9] opened to him.—*Israel's temporal rejection:* I. Richly merited by pride, ingratitude, and wickedness; II. Righteously determined by the holiness and truth of the Lord; III. Converted into a blessing for the whole world, to which the Gospel is now sent [Rom. ch. xi.]; IV. Designed to be a warning to Christendom, as well as an urgent appeal to believers, to go and search out, with tender love, the lost sheep of the house of Israel [Mt. x. 6].—[Ver. 47. *Christ, revealed as the light of the Gentiles:* I. The sense of the prophecy; II. The manner of its fulfilment; III. The present duties of the Christian church, with respect to it.—Tr.]

E.—OCCURRENCES IN ICONIUM AND LYSTRA. THEIR RETURN, AND THE TERMINATION OF THEIR JOURNEY.

Chapter xiv. 1–28.

§ I. *Their successful labors in Iconium, until ill-treatment compels them to flee from the city; they proceed to Lycaonia.*

Chapter. xiv 1–7.

1 And [But] it came to pass in Iconium, that they went both [*om.* both] together into
the synagogue of the Jews, and so spake, that a great multitude both of the Jews and
2 also of the Greeks believed. *But the unbelieving[1] Jews stirred up the Gentiles, and
made their minds evil affected [Jews excited and imbittered the souls of the Gentiles]
3 against the brethren. *Long time therefore abode they [Now they abode there a considerable time,] speaking boldly [openly with confidence] in the Lord, which [who]
gave testimony unto the word of his grace, and[2] granted signs and wonders to be done
4 by their hands. *But the multitude of the city was divided: and part [some, *οἱ μὲν*]
5 held with the Jews, and part [others, *οἱ δὲ*] with the apostles. *And when there was
an assault [a movement] made [on the part] both of the Gentiles, and also of the Jews
6 with their rulers, to use *them* despitefully, and to stone them, *They were ware [became aware] of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the
7 region that lieth round about: *And there they preached the gospel.

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[1] Ver. 2. ἀπειθήσαντες is far better sustained [by A. B. C. Cod. Sin., and adopted by Lach., Tisch., Born., Alf.] than ἀπειθοῦντες [of *text. rec.*, from E. G.—Tr.]

[2] Ver. 3. [καὶ before διδόντι, found in C. G. and inserted in *text. rec.*, is omitted by Griesb., Lach., Tisch., Alf., in accordance with A. B D. E., Vulg., thus making the clause which begins with διδ. epexegetical of the preceding, *i. e.*, *by granting*, etc.; Cod. Sin. omits καὶ but reads διδόντος, as if αὐτοῦ expressed its subject, and the two words were in the *gen. absolute.*—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 1–3. **And it came to pass.**—*Κατὰ τὸ αὐτό*, that is, *simul* [as in Vulg.; *ὁμοῦ*, Hesych.; comp. *ἐπὶ τ. α.* ch. iii. 1. (de Wette).—Tr.]. They **so spake** (*οὕτως*), that is, in such a manner, and with such success, that large numbers of the Jews and of the Greeks became believers; the latter are to be supposed as also being present in the synagogue and are, therefore, proselytes, in the wider sense of the term. But those Jews who, at that time, remained unbelievers, and were disobedient (*ἀπειθήσαντες*) to the saving will of God, endeavored to excite the animosity of the pagans **against the brethren**, that is, not merely against the two missionaries, but also against the newly converted Christians in the city. They did not, however, immediately succeed, but Paul and Barnabas were, on the contrary, enabled during a comparatively long period, to continue their labors in Iconium without interruption. [“The *μὲν οὖν*, as usual (see ch. xi. 19) takes up the narrative which had been interrupted.” (Alf.)—Tr.]. They boldly proclaimed the Gospel *ἐπὶ τῷ κυρίῳ*, sustained by the Lord, that is, by the protection and blessing of Christ [*boldly in the Lord*, “which boldness was grounded on confidence in the Lord” (Alf.). For *ἐπί* with the dat., see Winer: *Gram. N. T.* § 48 c.—Tr.]. They thus spake, in so far as the Lord bore witness by acts to the word of his grace which they proclaimed, and enabled them to perform both miracles of healing and also other signs.

Ver. 4–7. **But the multitude of the city was divided.**—That seed of distrust and malice, however, which the Jews had sown, had germinated in the mean time, and begun to bear fruit. It led to the formation of parties in the populous city, and while some of the inhabitants adopted the views of the imbittered and hostile Jews, others attached themselves to the apostles. The opposition of the Jewish party assumed a distinct character, and, at length, its members united with the rulers and those Gentiles whose passions they had excited, in secretly devising violent measures against the two strangers who had preached to them. (*Ὁρμή* cannot here signify *an assault actually made*, for, according to ver. 6, the two men retired before the storm burst forth; the interpretation of the word, on the other hand, as *a plot*, is not sustained by the *usus loquendi*, whereas *ὁρμή*, in the sense of *impetus*, explained as a *strong impulse*, very frequently occurs). [“Dicitur etiam de *impetu animi, consilio, proposito*.” (Kuinoel). Numerous references to passages in the classic writers, are furnished by Kuinoel and Meyer. See also James iii. 4.—Tr.]. The *ἄρχοντες αὐτῶν* cannot be the civil authorities of the city (Ewald: *Ap. Zeitalt.*, p. 425), for they would not have sanctioned tumultuary proceedings (*ὑβρίσαι κ. λιθοβολῆσαι*), but would have adopted legal measures, such as banishment, etc. But *λιθοβολῆσαι* perfectly accords with the Jewish mode of thought [rather than with that of pagan magistrates.—Tr.], and would therefore conform to the views of the rulers and elders of the *synagogue*. The apostles fortunately obtained intelligence of the purpose of their enemies, and deemed it proper to flee before an outbreak occurred. They took refuge in the cities of Lycaonia, which constitutes a whole only in an ethnographical, and not in a political aspect. [“The district of Lycaonia extends from the ridges of Mount Taurus and the borders of Cilicia, on the south, to the Cappadocian hills, on the north.” (Conyb. and H., I. 199.—Tr.]. These cities were **Lystra**, in a south-easterly direction from Iconium, and **Derbe**, which was still further to the south-east. The latter was a small town at the foot of the Isaurian range. Both lay north of Mount Taurus, and to them the apostles retired, with the intention of preaching the Gospel at those points and in the vicinity.

DOCTRINAL AND ETHICAL.

1. Paul and Barnabas were not deterred by the circumstance that the malice and intrigues of the Jews had driven them from *Antioch*, from proceeding to *another spot* and again entering a synagogue immediately, in order to preach the Gospel to the children of Israel. For the divine *necessity* (ch. xiii. 46) is not brought to naught by the opposition of men. God “abideth faithful; he cannot deny himself.” 2 Tim. ii. 13; Rom. iii. 3; xi. 29.

2. Here, too, we see that it is really the exalted *Redeemer* who performs all things. Paul and Barnabas are his messengers and instruments; they convey *his* Gospel; they speak the word of *his* grace (*ὁ λόγος τῆς χάριτος αὐτοῦ*, *præclara definitio evangelii* (Bengel); and it is *he* who gives testimony to their words, as a faithful witness, by signs and wonders. Even as Jesus himself taught and imparted life, so, too, he enables his messengers to infuse life into others, and perform miracles of healing: it is *the Lord*—the word is the *Lord's* word. These miracles are wrought *διὰ τῶν χειρῶν αὐτῶν*, **by their hands.** They impose their hands, and the sick are restored to health, but they are not the authors of these works, and this miraculous, healing, and life-giving power, does not reside in them. It is *He* who performs the works; they are simply his instruments.

HOMILETICAL AND PRACTICAL.

Ver. 1. **And it came to pass in Iconium,** etc.—The persecution which the apostles suffered in Antioch, effected simply a change of place, not of purpose. The same work which they commenced in that city, they resume in Iconium. The sentiments and the labors which occasioned them so much suffering in Antioch, continue to be precisely the same. (Ap. Past.).—Nor do they now refrain from visiting the synagogues; neither their love to their people, nor their courage, has been diminished by their painful experiences among the Jews.

Ver. 2. **But the unbelieving Jews**, etc.—He who is not willing to obey the truth himself, is easily tempted to seduce others from it. The words: “Ye entered not in yourselves, and them that were entering in ye hindered,” [Lu. xi. 52], were ever afterwards applicable to the envious Jews. (Rieger).—Pilate and Herod, Jews and

Gentiles, soon come to an understanding, when the object is—to persecute Jesus and his truth. (Starke).—**Against the brethren.** Luke here applies this endearing name of "brethren" to the Christians, because nothing was more hateful to the unbelieving Jews, than that believing Jews, and believing Gentiles, should constitute one holy brotherhood in Christ. (Besser).

VER. 3. **Long time - - - by their hands.** —When the servants of God honor Him by boldly bearing witness to His truth, God often honors them in return, by extraordinary manifestations of His divine protection and blessing. 1 Sam. ii. 30. (Starke).—The Lord always possesses the means to put his enemies to silence. Even if the Jews succeeded in casting suspicion on the words of the apostles, all men now beheld works—signs and wonders—which were wrought in public, and which powerfully appealed to the judgment and the hearts of the Gentiles whom the Jews had stirred up. (Williger).—The apostles were not eager to work miracles, for we see that the blessings which their office conferred on the people of Iconium, proceeded simply from the preaching of the Gospel; a large number had been converted, before any miracle was performed. They continued to preach, and God wrought the miracles in order to affix a sign to the preached word of his grace. (Ap. Past.).—The Book of THE ACTS is not a chronicle of miracles, but a mirror of grace. (Besser).

VER. 4. **But the multitude - - - was divided.**—Such a division is by no means wholly unacceptable to a faithful teacher; the Lord Jesus, indeed, says that he came into the world in order to produce such a division [Lu. xii. 51]. The Lord fulfils that saying, whenever he convulses the kingdom of darkness through the agency of his servants, creates a salutary disturbance, and teaches men to depart from iniquity. He will hereafter, on the day of judgment, exercise his awful authority, and make that division complete. (Ap. Past.).

VER. 5. **And when there was an assault made,** etc.—After sufficient time had been granted to the apostles for scattering the seed in Iconium, God permitted a storm of persecution to burst forth, doubtless with the design that the seed should be carried further, and be wafted to Lystra and Derbe. (Ap. Past.).—How wonderful are the ways of God, both when his people conquer, and when they succumb! Even when they seem to succumb, they are not defeated. Here, the apostles regard the intelligence concerning the plan devised by their enemies, simply as a divine passport that enables them to continue their journey. (Williger).

VER. 6. **And fled.**—We should not always quietly submit to shame and disgrace; still, we must learn to distinguish which course will most of all promote the honor of God. (Quesnel).

VER. 7. **And there they preached the gospel.**—The apostles did not spend their time in uttering complaints respecting the wrong which they had suffered, but, with a cheerful spirit, resumed at once the work which God had assigned to them. (Rieger).

ON VER. 1–7. *The word of God does not return unto him void* [Isai. lv. 11]: for, I. It is always received by many in faith, ver. 1, when it is proclaimed with boldness and in purity, ver. 3, and is accompanied by the signs of a holy walk and of self-denying love, on the part of its heralds, ver. 3; even if, II. All men do not receive it ver. 4, since the malice of some restrains others from believing, ver. 2, and all men of an ungodly spirit combine in opposing the Gospel, ver. 5; but, III. Even such hostility becomes the means of extending the word more widely, ver. 6, 7. (Lisco).—*When they persecute you in one city, flee ye into another* [Matt. x. 23]: I. Those who preach the Gospel to pagans, should not obstinately continue their work, when the word is persecuted (that is, when renewed efforts would be equivalent to tempting God); II. Persecution should not deter them from making new attempts (id.).—*Genuine martyrdom:* I. In what does it consist? (*a*) Not in the great extent of external sufferings which man endures for the sake of faith, but in the measure of fidelity which he exhibits for Christ's sake. (*b*) The apostles discharge the duties of their office with perseverance and joyful courage, ver. 1, 3, and thus demonstrate their fidelity. (*c*) They retire from the post which they had learned to love, as soon as they understand that the Lord no longer called for their services there, ver. 5, 6. II. Why is it so painful to endure? (*a*) Because it exhibits no features which can gratify a carnal self-love. It lacks a halo in the eyes of the world, since fidelity assumes an ordinary and unostentatious garment. (*b*) Because it completely crushes man's own will. The apostles would possibly have preferred to die rather than to flee, even as John the Baptist might have found it easier to engage in self-sacrificing labors of the most painful kind, for Christ, than to pine away in inaction in the prison. III. Wherein does the blessing which attends it consist? (*a*) Through its means the will of God, and not that of man, is done. (*b*) Hence, it produces the richest fruits of every kind; thus, the preaching of the apostles produces faith, ver. 1; the Lord gives testimony to them, ver. 3; their flight is a source of blessing —they carry the word to a wider field of labor, ver. 6. (Lisco).—*Divisions in the church which are salutary in their influence*, ver. 4: I. The cause that leads to them—the faithful and fearless preaching of the divine word, which is quick, and powerful, and sharper than any two-edged sword. [Hebr. iv. 12]. II. Their results—the church undergoes a sifting process; the real sentiments of the heart are manifested; it is during the struggle that truth demonstrates its value, that faith reveals its power, that love exhibits new energy, and that the church is edified.—*Under what circumstances is the flight of a servant of God allowable?* I. *After* the contest, as in the case of Paul and Barnabas (ver. 1–4), but not *previously*, as in the case of Jonah; II. In obedience to the Lord, but not in consequence of the fear of man, or of a carnal love of ease; III With weapons in the hand; (so the apostles continued to preach, with faith and boldness, and never dropped their weapons). IV. In order to enter a new battle-field (Lystra and Derbe), but not to seek a place of rest.—*The servants of God conquerors, even when they succumb:* I. Internally (their faith and courage are firmly maintained, in the midst of external afflictions and shame);

II. Externally (the righteous cause cannot be ruined, when oppressed in one place, it finds a refuge elsewhere; even when prostrated, it arises with augmented power;) III. Eternally (to faithful soldiers of the cross, a heavenly crown of victory is promised.)

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§ II. *The healing of a cripple in Lystra induces the people to offer idolatrous worship, which Paul and Barnabas with difficulty repress; nevertheless, Paul is afterwards, at the instigation of Jews who came from Antioch and Iconium, nearly slain.*

Chapter XIV. 8–20.

8 And there sat a certain man at Lystra, impotent [powerless] in his feet, being[1] [*om.*
9 being] a cripple from his mother's womb, who never had walked[2]: *The same [This
man] heard[3] Paul speak: who steadfastly beholding [looking at] him, and perceiving
10 that he had faith to be healed, *Said with a loud voice, Stand upright on thy feet.
11 And he leaped[4] [sprang up] and walked. *And when the people [But when the multitudes (ὄχλοι)] saw what Paul had done, they lifted up their voices [voice (φωνήν)],
saying in the speech of Lycaonia [in (the) Lycaonic (speech)], The gods are come
down to us in the likeness of men [The gods have become like unto men, and have
12 come down to us]. *And they called Barnabas, Jupiter [Zeus]; and Paul, Mercu-
13 rius [Hermes], because he was the chief speaker. *Then [But] the priest of Jupiter
[Zeus], which [who (*i. e.*, Zeus, Διός τοῦ ὄντος)] was before their city, brought oxen
and garlands unto the gates [before the gate], and would have done [intended (ἤθελε)
14 to offer] sacrifice with the people. **Which* [But] when the apostles, Barnabas and
Paul, heard *of* [heard this], they rent their clothes, and ran in [rushed forth][5] among
15 the people, crying out, *And saying, Sirs [Ye men (Ἄνδρες)], why do ye these things?
We also [We, too,] are men of like passions [are human beings (ἄνθρωποι), of like condition] with you, and [you, who] preach unto you that ye should turn from these
vanities [these unreal ones] unto the living God, which [who] made heaven, and
16 earth, and the sea, and all things that are therein: *Who in times [ages] past suffered
17 all nations to walk in their own ways. *Nevertheless [Although][6] he left not himself
without witness [himself unattested], in that he did good,[7] and [from heaven] gave us
rain from heaven, [*om. here:* from heaven,] and fruitful seasons, filling our hearts with
18 food [nourishment] and gladness. *And with these sayings [words] scarce restrained
they [they were scarcely able to restrain] the people [multitude], that they had not
19 done sacrifice [from sacrificing] unto them. *And [But] there came thither *certain*
[*om.* certain] Jews from Antioch and Iconium, who persuaded the people [the multitude], and, having stoned Paul, drew [and they stoned Paul, and dragged] *him* out
20 of the city, supposing[8] he had been dead[9] [that he had died]. *Howbeit, as [But (δὲ)
while] the disciples stood round about [encircled] him, he rose up, and came [went]
into the city: and the next day he departed [went out] with Barnabas to Derbe.

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[1] Ver. 8. a. [ὑπάρχων, after αὐτοῦ, in *text. rec.*, from G. H. etc., is omitted in A. B. C. D. E., Cod. Sin., and by Lach., Tisch., and Alf. The latter, with de Wette and Meyer, regards the word as an interpolation from ch. iii. 2.—Tr.]

[2] Ver. 8. b. In place of the pluperfect περιπεπατήκει [found in D. E. G. H., without the augment (Winer: Gr. § 12. 9), while the *text. rec.* exhibits it, περιεπ.], Lach. and Tisch. [and Alf.] have adopted the aorist περιεπάτησεν [from A. B. C.; found also in Cod. Sin.]. The aorist conforms to the usual mode of expression in constructions with the relative, and was therefore substituted by copyists for the [original] pluperfect. [This is also the opinion of de Wette and Meyer.—Tr.]

[3] Ver. 9. ἤκουε occurs, indeed, only in B [e sil]. and C. [adopted by *text. rec.*]., and Lach. and Tisch. therefore prefer the aorist ἤκουσε, which is found in most of the manuscripts [A. D. E. G. H. Cod. Sin.]. As the aorist, however, is constantly employed elsewhere in the narrative, the imperfect, if original, could have more easily been converted into an aorist by copyists than *vice versâ;* the imperfect may, therefore, be assumed to be the genuine reading. [Alford, with de Wette and Meyer, concurs, and translates in the imperfect: *he was listening:* see Exeg. note, ch. viii. 15–17. ult.—Tr.]

[4] Ver. 10. [The *text. rec.* reads ἥλλετο, with G. H., but Lach. Tisch. and Alf. adopt ἥλατο, which is found in A. B. C Cod. Sin. The aorist was changed into the imperfect to suit περιεπάτει (Mey.), See Winer: *Gr.* § 15.—Tr.]

[5] Ver. 14. ἐξεπήδησαν [found in A. B. C (original). D. E., Cod. Sin. Syr. Vulg., (*exilierunt*) and adopted by recent editors.—Tr]. is, unquestionably, preferable to the reading εἰσεπ. [of *text. rec.*]. The latter is found only in a few of the later manuscripts [in C (corrected). G. H.—Tr.]

[6] Ver. 17. a καίτοιγε [of *text. rec.* from C (second correction). G. H.] must be regarded as the genuine reading; those that deviate from it drop either τοι or γε. [καίτοι in A. B. C.; adopted by Lach. and Tisch., but not by Alf.; καίγε in D. E.—Cod. Sin. (original) had καιτοίγε; a later hand attempted to erase γε.—Tr.]

[7] Ver. 17. b. [For ἀγαθοποιῶν, (of *text. rec.* from D. E. G. H.) Lach., Tisch., and Alf. substitute ἀγαθουργῶν (from A. B C. Cod. Sin.,) as the less usual word.—For ἡμῶν after καρδίας, of *text. rec.*, from A. B (e sil). G. H. Vulg. (*nostra*), Lach Tisch. and Alf. substitute ὑμῶν from C. D. E., fathers. The *Cod. Amiatinus* of the Vulg. reads *vestra;* the reading in *ed. Sixtina* was *eorum*, indicating αὐτῶν, which conforms to the Syr. version. Ἡμῖν after οὐρανόθεν, is omitted by Tisch. and Alf.; C. D. E. G. H. read ὑμῖν, which is adopted by Lach. The pronoun appears to have been altered in Cod. Sin. to the second person.—Tr.]

[8] Ver. 19. a. νομίζοντες, *part. pres.* is more strongly supported [by A. B. D. Cod. Sin., and adopted by Lach. and Tisch.] than νομίσαντες. [of *text. rec.*, from C. E. G. H.; Alf. prefers the latter, and regards the former as a correction by a later hand.—Tr.]

[9] Ver. 19. b. [Lach. Tisch. and Alf. read τεθνηκέναι, in accordance with A. B. C. Cod. Sin., instead of τεθνάναι of *text rec.* from D. E. G. H., the latter being the more usual form, and hence more readily adopted by copyists than the other.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 8–10. **A certain man, at Lystra.**—[Ἐν Λύστροις, but, in ver. 7, Λύστραν; the name occurs both as a fem. sing., ἡ Λ., and as a neut. pl., τα Λ. (Meyer, and Rob. *Lex.*).—Tr.]. Luke has here furnished several details: (*a*) the healing of a cripple by Paul, ver. 8–10; (*b*) the attempt, in consequence of the miracle, on the part of the population, to offer sacrifice to the two missionaries, as to gods, which was repressed only by the most resolute acts of the latter, and by the witness which they bore, ver. 11–18; (*c*) the ill-treatment which Paul subsequently experienced, of which foreign Jews were the instigators, and which very nearly cost him his life, ver. 19, 20.—The healing of the cripple resembles the miracle wrought by Peter, ch. iii. 2 ff. The unhappy man in Lystra, like the one in Jerusalem, had been lame from his birth, had never learned to walk, and was compelled to **sit**; (ἐκάθητο, that is, *sat* there, not: *dwelt* in Lystra (Kuinoel; [Rob. *Lex.*]). He listened to Paul, whenever the latter spoke; (the imperfect, ἤκουε, which, on critical grounds, claims the preference [see note 3, appended to the text, above.—Tr.], expresses continued action, and, consequently, here, persevering and attentive listening.). Paul, whose attention was arrested by this circumstance, gazed intently upon him (ἀτενίσας), in order to ascertain his spiritual state, as far as possible, and to form an opinion of the processes which were occurring in his soul. He now perceived that the man **had faith to be healed**; (τοῦ σωθῆναι is the complement of πίστις, and expresses the object to which his reliance and faith referred. [“The infinitive depends on πίστιν; see Winer: *Gr.* § 44. 4.” (de Wette).—Tr.]. It is probable that the discourse of Paul, as well as his general bearing, had gained the confidence of the sufferer, and induced him to believe that the apostle possessed both the ability and the will to relieve him. His general appearance taught the apostle that such were his sentiments. The cripple drew an inference respecting external matters from the spirit in which the apostle spoke, and accordingly hoped with confidence that his bodily infirmity would be healed. The apostle, on the other hand, formed a judgment respecting the spiritual state of the cripple, from certain external manifestations, and became convinced that the man's soul was filled with faith. [“Dum claudus verbum audit, vim sentit in anima: unde intus movetur, ut ad corpus concludat.” (Bengel).—Tr.]. And here a difference is perceptible between the present occurrence, and the one which took place at the gate of the temple, ch. iii. 2 ff. The lame man, in the latter case, merely desired and hoped to receive alms, even after Peter had bidden him to “look on” him and John, ch. iii. 3–5. But the cripple of Lystra had already been an attentive hearer of Paul, had desired to be saved, and had hoped and believed that the apostle would afford him relief. Paul speaks to him aloud, and directs him to arise and stand upright on his feet. He does not, like Peter, ch. iii. 6, pronounce the name of Jesus by whose authority he issues the command, and in whose power the miracle is to be wrought, since the cripple had already been taught by the preaching to which he had listened, to receive Jesus as the Saviour; and in this respect also, the two occurrences differ. [Lachmann alone inserts between φωνῇ and ἀνάστηθι the words: Σοὶ λέγω ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ Χριστοῦ, but the manuscripts which furnish this reading (C. D. E.), do not precisely agree; no traces of it appear in the other uncial MSS. (A. B. G. H. Cod. Sin.); and hence other editors and commentators agree in pronouncing the whole an interpolation from ch. iii. 6.—Tr.]. As soon as the man was addressed in this manner, he at once sprang up (ἥλατο, *aor.*), and walked about (περιεπάτει *imperfect*). [See above, note 4, appended to the text.—Tr.]. A third difference between the two cases is found in the circumstance, that while Peter took the lame beggar by the hand, and raised him, the cripple of Lystra was able to spring up without assistance.

Ver. 11–14. **And when the people saw,** etc.—The impression which the miracle made on the pagans who were assembled, apparently in large numbers, was peculiar, and, indeed, unparalleled. The healing of the cripple was so wonderful, and so exclusively a divine act in their eyes, that the thought occurred to them that the men who taught this heavenly doctrine, and exercised these supernatural powers, could themselves be nothing less than gods in human form. Hence, after such a conjecture had been expressed, possibly by a few individuals, it was at once adopted as an established truth, and the multitude exclaimed aloud: “The gods have become like unto men, and have come down to us.” To Barnabas they gave the name of *Zeus*, and to Paul, that of *Hermes* [the *Greek* names of Jupiter and Mercury.—Tr.]; the latter was so named, because he was ὁ ἡγούμενος τοῦ λόγου, **the chief speaker,** Hermes being regarded as the active messenger, and the eloquent herald and interpreter of the gods. Luke does not state the reason for which Barnabas received the name of Zeus; he had, doubtless, remained in a state of calm repose, and may, on this account, (perhaps as the elder of the two,) as well as on account of his dignified presence (Chrysostom says: ἀπὸ τῆς ὄψεως ἀξιοπρεπής), have appeared to be the superior god. The cause which led the people to assume that the two men were precisely Zeus and

Hermes, and not two others of the gods, was furnished by the worship which was offered in that spot specially to these two; thus, Zeus had a temple before the city, ver. 13, and the legend was widely spread, especially in those Phrygian regions, respecting appearances of Zeus and Hermes in human form; they were, for instance, said to have been there entertained, on a certain occasion, by Philemon and Baucis (Ovid: *Met.* VIII. 621–726). [The explanation of *τοῦ ὄντος π. τ. πολ.*, *i. e.*, *τοῦ Διὸς*, may be found in the pagan conception that the god himself was present in this temple, which stood in front of the city gates. (Meyer).—Tr.]. Ewald expresses the happy conjecture (*Ap. Zeitalt.* 416, n. 1) that this legend was annually recited at the festival of Zeus in this temple, and that thus the people could the more readily form such an opinion respecting Barnabas and Paul. Luke remarks, ver. 11, that the people uttered the words aloud, which deified the two men, but spoke *λυκαονιστί*, in their Lycaonic mother tongue. This notice is intended to explain the cause on account of which the apostles did not at once object to the procedure, but almost allowed the people to reach the point of offering a sacrifice. They did not understand the intentions of the Lycaonians, who spoke, not in Greek, but in a provincial language, which was unknown to the apostles. [This suggestion, which appears to have been first made by Chrysostom, Hom. 30, is here fully adopted by Lechler, and, apparently, also by Alexander and Hackett, as well as by others; but it derives no support whatever from the language employed by Luke. After the healing of the man, ver. 10, the apostles withdrew from the spot, for the oxen and garlands were afterwards "brought" to the place to which the apostles had retired, ver. 13, 14. The cripple and others had remained behind, and were soon surrounded by larger numbers, who gazed with wonder on the man that had been healed. The statement that a theophany had occurred, began to circulate, and then the shouts arose, and the priest commenced to make his arrangements. All this consumed time. It was the *absence* of the apostles, not their ignorance of a certain language, which prevented them from ascertaining the intentions of the people at an earlier moment. Had they received the gift of tongues to such little advantage, and was the gift of inspiration of so little avail at a critical moment, when idolatry was gathering its forces anew, that they could witness all the previous scenes, and not suspect the purpose? Why did they "rush forth" (see note 5, appended to the text), if they had been present during the whole time, (as Lechler here seems to assume), and had heard the supposed unintelligible shouts?—Tr.].—It is no longer possible to determine to which family of languages the Lycaonian belonged. The conjectures that it was a corrupt Greek, or, that it had grown out of the ancient Assyrian, etc., are entirely destitute of foundation. Although the attempt has been recently made, to represent the present notice respecting the language, as involving a fiction (Zeller), the circumstance is, in reality, very natural, since both experience and psychological investigations show, that in moments of excitement the individual's mother-tongue usually supersedes a language that had been acquired at a later period of life.—The priest of Zeus, whose temple and statue were before the city, now brought before the gates (of the city) the animals which were intended for sacrifice, as well as wreaths, which were to serve as decorations of the victims and the altar, and, with the multitude, was on the point of offering solemn sacrifices and adoration to the supposed gods who had blessed the city with their appearance. At this moment the apostles ascertained the circumstance; in the grief and indignation which were awakened in them by the sin of idolatry that was about to be committed, they rent their clothes, ran out with the utmost haste before the gate (*ἐξεπήδησαν*) among the people who were assembled in order to perform the sacrificial act, and, deeply moved and full of zeal, cried to them to desist. [But a different conclusion, with respect to the precise spot, is reached by Conyb. and Howson, (Life etc. of St. Paul, I. 206. n. 4.): "*Πυλῶνες* does not mean the gate of the city (which would be *πύλη*), but the vestibule or gate which gave admission from the public street into the court of the Atrium (the procession moved to the residence of the Apostles.). So the word is used, Mt. xxvi. 71, for the vestibule of the high priest's palace; Lu. xvi. 20, for that of Dives; Acts x. 17, of the house where Peter lodged at Joppa; Acts xii. 13, of the house of Mary. - - - It is nowhere used for the gate of a city except in the Apocalypse. Moreover, it seems obvious that if the priest had only brought the victims to sacrifice them at the city gates, it would have been no offering to Paul and Barnabas."—Tr.]

Ver. 15–18. *a.* **Sirs** [Ye men], **why do ye these things?**—The loud and impassioned exclamations of the apostles are immediately followed by an address (*λέγοντες*).—*Ὁμοιοπαθεῖς ὑμῖν ἄνθρ.*, that is: 'We are human beings, subject, like yourselves, to all manner of sufferings, disease, and even to death.' The pagans regarded the gods as *ἀπαθεῖς*, blessed, immortal, incapable of suffering want.—The words *εὐαγγελιζόμενοι ὑμᾶς* indicate the object of the coming of the missionaries, thus: 'We come, not to receive divine honor, but to convey the good tidings to you that ye should turn from these unreal gods to the living God.' (*Τούτων*, suggesting that the speaker pointed to the temple of Zeus with his statue, is masculine, and not neuter; [comp. 1 Thes. i. 9; 1 Cor. viii. 4]). This language grants a certain permission, and gives a gracious invitation, thus cheering and elevating the soul; hence *εὐαγγελ.* The living God, as contradistinguished from the lifeless images and the imaginary forms of the gods, is also the Creator of heaven, of the earth, and of the sea—the three divisions of the universe, to each of which the pagans assigned particular gods.

b. The demand that the people should **turn** (*ἐπιστρέφειν*) **to the living God**, assumed that the ways in which they had hitherto walked, were wrong ways. What is the sense? Paul says, with great forbearance: 'God has hitherto permitted all nations [*πάντα τὰ ἔθνη*, *i. e.*, all the Gentiles.—Tr.] to walk in their own ways.' He does not expressly declare that these were wrong ways, but this truth is indicated with sufficient distinctness for those who are willing to under stand. Nevertheless, God did not leave himself unattested during this period. [De Wette thus explains the force of *καίτοι*, (for which see note 6, appended to the text): '*Although* (the nations were, at the same time, not guiltless, since) *he left*, etc.'—Tr.]. The testimonies which God gave of himself consisted altogether in benefits (*ἀγαθοποιῶν*) in the natural world and in the sphere of physical life (*ὑετούς, καιρ. καρπ.*); but he gave all these *οὐρανόθεν*, in order to draw men towards heaven, which is, indeed, the habitation of God. Man's gladness, expressed in the language of gratitude, was intended to draw his heart heavenward. The statement that God had filled men's **hearts** with nourishment, assumes that the corporeal and spiritual are interwoven with each other; the heart, as the seat of all the perceptions and movements peculiar to man's psychical life, is unquestionably filled with gladness, in consequence of the contentment which an adequate supply of nourishment affords. ["Hearts - - (that is) *minds* or *souls*, as the only real seat of all enjoyment, even when afforded by the body." (Alex.).—Tr.]

Ver. 19, 20. **And there came thither.**—The arrival of certain Jews from the Pisidian Antioch and Iconium, (*ἐπῆλθον*, they came *to* the inhabitants of the city) was, undoubtedly, not an accidental circumstance, but was occasioned by the tidings which they had received of the success that attended the labors of the apostles in Lystra; here, too, they fully *intended* to cross the path of the missionaries. And it is a striking proof of the fickleness of the multitude (*οἱ ὄχλοι* both in ver. 18 and ver. 19), that they allowed the insinuations and representations (*πείθειν*) of the Jews, to produce such an amazing change in their sentiments. ["The Lycaonians were proverbially fickle and faithless. (The Schol. on Il. IV. 88, 92, says: *Ἄπιστοι γὰρ Λυκάονες, ὡς καὶ Ἀριστοτέλης μαρτυρεῖ.*)." *Conyb. and Hows.* I. 208. —Tr.]. They now hurl stones with a murderous purpose at those to whom they had so recently intended to offer divine honors and sacrifices. That the project of stoning the two men was devised by the *Jews*, may be readily conjectured, and the grammatical construction leads to this interpretation, although it is obviously the sense of the passage, that the people of Lystra, had been excited by these Jews, and had coöperated with them. **The disciples**, ver. 20, that is, the recently converted inhabitants of Lystra, surrounded Paul, who was **supposed** to be dead, probably not for the purpose of burying him (Bengel), or, of protecting him (Ewald), but in order to ascertain whether he still lived, and was capable of receiving aid. Then Paul arose, and returned to the city, but left it on the following day, and proceeded to **Derbe**. (For *Derbe*, see Exeg. note on ver. 4–7). ["We have now reached the eastern limit of the present expedition." (Hackett).—Tr.].

DOCTRINAL AND ETHICAL.

1. When Paul gazed on the lame man, it became apparent to him that the latter believed that he would obtain relief. The whole occurrence hinges on this peculiar frame of mind of the cripple. Faith comes by the hearing of the word; and as faith, or the confident expectation of obtaining aid and deliverance, proceeded, in this instance, from the hearing of the word, so, too, faith, in every case in which it exists, is wrought by the preaching of the Gospel, Rom. x. 14, 17. Even when redemption, or that which constitutes its central point, namely, the spiritual welfare or salvation of the soul, is not the direct object of faith—when faith is fixed rather on less central objects, or even on those which belong to the material world, still, if it is founded on the Saviour [comp. cases like Mt. viii. 10; ix. 22. xv. 28, etc.—Tr.], it is an acceptance of salvation which meets with divine favor. For *σωτηρία* is not solely spiritual, as contradistinguished from that which is corporeal—it embraces the body, soul and spirit. If redemption can extend its influence from the spirit even to the body, penetrating, sanctifying, glorifying and redeeming the latter, even so this *σωθῆναι*, ver. 9, may begin with the body, until, in its continual advance, it extends to the soul and the spirit.

2. The act of deifying the apostles originated in a combination of heathen superstition with truth. The latter consisted in the impression that divine omnipotence and grace interposed in the affairs of men; such was, in reality, the case at that time; the healing of the cripple was a miraculous and gracious act of God. But with this truth the people immediately combined their superstitious and polytheistic delusions respecting Zeus and Hermes, and appearances of their gods in human form (after the manner of the Docetæ). Their purpose to offer sacrifice at once to the supposed gods, was the natural result of such conceptions. In what other manner could they offer thanks, divine honor, and adoration? This occurrence enables us to form a clearer view of the mode in which paganism itself originated. We are not authorized to declare that the latter is altogether a delusion, unmixed error, and sin. Pagan errors always cling to a truth for support. A pure and genuine feeling, accurate observation, or an indistinct consciousness of the existence of that which is divine, lies at the foundation. But the pagan thence draws a hasty and false inference: that which is natural and a created object, but in which the might, the goodness, the punitive power, etc. of God are revealed, is at once deified, and thus natural religion—polytheism—or paganism in its various forms, is ushered into life.

3. The peculiar character of the apostles is well sustained on this occasion. Their conduct is precisely the opposite of that of Herod Antipas in a similar case. The latter did not utter a single word for the purpose of restraining the people, when they deified him, ch. xii. 22 f. The apostles instantly protested, with grief and indignation, and as energetically as possible, in order to avert the sin of idolatry alike from themselves, to whom divine honor was to be paid. and from those who designed to offer such worship. And yet, they were exposed to a temptation of no ordinary kind. They might have thus reasoned:—'These pagan prejudices should be treated with gentleness, for a spark of truth may be discerned in them; the honor paid to us personally might subserve the cause of the Gospel.

indeed, the delusion respecting the appearances of gods on earth, might render services to the doctrine concerning Christ, the Incarnate Son of God.' But they would, in that case, have really premised that the end sanctifies the means. How often such views have been carried out in practice! And, nevertheless, in place of promoting, they have always injured, the cause of truth, and impaired the honor of God. The apostles act promptly and with decision; they tear asunder the web which idolaters are weaving, in place of aiding in the construction of it, and with fidelity and success maintain the honor of God.

4. The apostles gained their object—the prevention of sin in the form of an idolatrous act—by imparting instructions of the utmost importance. As an error cannot be successfully combated, unless we oppose to it the corresponding positive truth, Paul does not confine himself to a denial of the former. (We are, probably, not in error, if we suppose that it was he especially, who expressed the thoughts here recorded by Luke). He at once proceeds to state the truths, for a distinct declaration of which, the occasion called. They are the following: (*a*) The conception of *the living God*, as contradistinguished from the *μάταια*; he doubtless here insisted on such characteristic features as reality, a real existence, an absolute power of life, and self-determination; the singular number, *ὁ θεός*, as contradistinguished from the plural, *τὰ μάταια ταῦτα*, bears testimony to the unity of God, or to monotheism. [But the author had said above, Exeg. notes, ver. 15–18 a., that *τούτων* was masculine; hence—*οἱ μάταιοι οὑτοι*.—Tr.]. (*b*) The conception of *the creation of the world*, as a free and independent act of God, by which all things that exist, were, without exception, called into being. This declaration, ver. 15, also involves a protest against the deification of a creature. (*c*) *God's revelation of Himself*, granted at all times, and to all men, namely, through the medium of benefits connected with the world of nature, ver. 17. (*d*) *The division of the times*, in the history of the human race, into two periods, namely, the ante-Christian, and the Christian; the message of the Gospel, which commands men to turn, ver. 15. (*εὐαγγελιζ.* etc.) belongs to the latter. The ante-Christian period, on the other hand, is characterized by the liberty which God had permitted all nations to enjoy, of walking in their own ways, ver. 16.—It is obvious that the words *εἴασε πορεύεσθαι* cannot be reconciled with the predestinarian view, that the aberrations of the pagans resulted from a divine and unconditional arrangement; they testify, on the contrary, with sufficient distinctness, to the freedom of man's self-determination and development, which God had permitted and conceded, in order that men might learn from experience, how far they could advance by their own efforts.

5. It is evident that all these thoughts bear a Pauline impress. That view of history, especially, which distinguishes between the period that preceded the appearance of Christ and the period of Christian revelation, is peculiar to the apostle Paul. The witness which he bears to the *one* living God, and to the creation of all things by Him, (which was so urgently demanded by the circumstances), does not, it is true, belong to the doctrinal points which distinguish Paul's preaching from that of the other apostles, still, the truth which he here inculcates, is one of those which he continually represents as essential and fundamental truths of the Gospel.

HOMILETICAL AND PRACTICAL.

Ver. 8. **A cripple, etc.**—Two miracles of a similar nature had been already recorded in The Acts, ch. iii, and ch. ix. 33 ff. The healing of precisely such sufferers is specially significant; it affords an image of the change which must take place in man's spiritual state. When his eyes are open, when he hears the Gospel with his ears, and when his heart is touched, the whole work is not accomplished. The awakened sinner must learn to *walk* in the light (1 John i. 7), to "lift up the hands which hang down, and the feeble knees." (Hebr. xii. 12). (Williger).

Ver. 9. **Who steadfastly beholding him - - - faith to be healed.**—If the apostle looked so steadfastly at the feeble spark of faith in the cripple's heart, how much more distinctly will the all-seeing eye of the Lord observe that spark in us! "O Lord, are not thine eyes upon the truth [*upon faith*, (Jerem. v. 3) as לֶאֱמוּנָה is translated by Sept. Vulg. and Luther.—Tr.]?" (Ap. Past.).—The desire that we might obtain help, and the confident expectation of obtaining it, essentially belong to genuine faith; and these features distinguish it alike from mere knowledge possessed by the mind, and from highly excited feelings of the heart. (id.).

Ver. 10. **Said - - Stand upright on thy feet. And he leaped and walked.**—It was only necessary that the apostle should say: "Stand upright on thy feet." The words: 'in the name of Jesus Christ' (ch. iii. 6), were no longer required. Christ was already present (in consequence of the discourse of the apostle, and the faith of the cripple), and had exhibited his power in the soul and the body of the sufferer. It was only necessary that the latter should furnish, by his movements, the evidence of all that the Lord had done for him. (Williger).

Ver. 11–13. **The gods are come down to us, in the likeness of men.**—If pagans recognize God as the author of universal benefits and works, what shall we think of those Christians who blaspheme that which they neither recognize nor understand? (Starke).—These heathen fables of the appearances of gods, exhibit a presentiment of the truth; they indicate an obscure remembrance of the happiness of Paradise, when God walked with men, and they point, in a manner not understood by pagans themselves, to a restoration of the fallen and miserable creature, through the incarnation of God in Christ. (Langbein).—The people observed that there was something divine in the apostles; but, in place of discerning the divine character of their doctrine and their office, they deify the apostles personally, in order to harmonize the miraculous powers of the latter with their own superstition. Such is the course of the benighted world, when it forms an opinion of divine things. (Ap. Past.)

—Carnal reason might have deemed it expedient to employ this prejudice as a means of opening an avenue for the Gospel, and of establishing the doctrine of the incarnation of the Son of God upon it. But the holy mind of the apostles contemns such vain means and foolish artifices. The Gospel can extend its influence, without walking in crooked paths. The apostles preached not only with divine power, but also with divine purity. (id.).—They could have easily taken the place of the gods whom they had overthrown, but they preferred to confess that God had deposited his treasure in earthen vessels [2 Cor. iv. 7]. There is danger, even in our own day, that many may be converted to their pastor, as to a new idol. The modern world can offer its honors with more delicacy than these people, who brought oxen and garlands, but the incense of the praise which the former offers, contains a far more virulent poison. When we cannot secure honor for the Lord Jesus, we should be content to remain also ourselves without distinction and influence. (Rieger).—The deification of the creature constitutes the fundamental principle of heathenism, both in ancient and in modern times. For it is the disgrace and the curse of all who despise the incarnate Son of God, that, in their opinions, their knowledge and their labors, they slavishly follow human guides, as if these were gods who had descended from heaven; they offer to lofty minds, to heroes, and to imaginative poets, an unchristian "worship of genius," as if these were the saviours, and the original and divine types of the human race (Leonh. and Sp.).

Ver. 14. **Which when the apostles - - heard, they rent their clothes.**—When the apostles suffer and are persecuted, they are tranquil, and, as sheep before their shearers, open not their mouth; but when a carnal superstition attempts to overwhelm them with undue honors, they resist these snares of Satan with all their strength. "This is the holy indignation which should be enkindled in the souls of God's servants, whenever He is robbed of the honor which is due to Him. That man will not readily serve God with an upright heart, who is not animated by the 'godly jealousy,' of which Paul speaks (2 Cor. xi. 2), and who does not watch over the honor of his Lord with as much perseverance and diligence, as a husband watches over the fidelity of his wife." (Calvin).—But what would these apostles do, if they should witness the honor which is now paid to their bones, the adoration of their images, and the idolatry which is at present connected with their names? Leonh. and Sp.).

Ver. 15. **We also are men of like passions** [condition] **with you.**—A very salutary influence is exerted by pastors who minister about holy things [1 Cor. ix. 13], when they class themselves with the chief of sinners, and testify that they are poor, miserable creatures, even as others, and are sustained solely by the grace of the Lord. Thus they awaken the desire and the hope of deliverance in unconverted men, and prevent the awakened, who may observe human infirmities in them, from being offended. (Ap. Past.).—The Christian is never benefited by receiving the tribute of praise; Paul was even pained when a certain damsel followed him, exclaiming aloud: 'These men are the servants, etc.' [Acts xvi. 17]. The Christian never forgets that he is a mere flower of the field, a shadow—in truth, nothing at all without the grace of God. When others extol him—his good qualities, his alms, his deeds, his merits—he says: 'I, too, am a dying creature!' (Leupold).—**And preach unto you, that ye should turn,** etc.—When the apostles proclaimed such doctrines, they engaged in a direct conflict with paganism; its idols are simply the powers of nature, the adoration of which can produce no other result than that of a still wider and more mournful departure from the truth. But the Gospel, even within the pale of Christendom, is not yet delivered from its early contests with the worship of nature. The deification of it is sometimes veiled, at other times, unrestrained and bold. Nature, creation, and heaven, are lauded a thousand times, while the personal, thrice holy God, is scarcely named. The second article [of the Apostle's Creed] is first of all set aside; the first article ["I believe in God the Father, Almighty, etc."] can then no longer be retained; for he that honoreth not the Son, honoreth not the Father which hath sent him [John v. 23]. (Langbein).

Ver. 16, 17. **Who - - - suffered all nations to walk in their own ways. Nevertheless he left not himself without witness.**—When God suffered the Gentiles to walk in their own ways—the ways of pride and disobedience, and, consequently, the ways of death and destruction—his punitive justice was primarily revealed; but his love and his compassion, which, although veiled, were not less active, sought by this course, which compelled men to taste the bitter fruits of sin, to awaken in their hearts an earnest desire after salvation, and to open an avenue for his grace. And even this course of 'suffering them to walk in their own ways', by no means implies that God ceased to observe these ways. While the Jews were appointed to make the effort to obey the will of God consciously and with success, the task was assigned to the Gentiles of endeavoring, by their own wisdom, to know God in his wisdom. And even as God often aided the Israelites in their feeble efforts, both by chastisements and by benefits, so, too, he permitted some rays of light to penetrate the gloom of heathenism. The blessings which God bestowed in the sphere of nature, were voices that spoke with sufficient loudness to awaken the slumbering thoughts of men, and direct their attention to the One true God, at least in the case of reflecting pagans. [Rom i. 20.] (Williger).—**Filling our hearts with food and gladness.**—God gives us rain and fruitful seasons, not merely in order that the wants of our bodies might be supplied, but also that our hearts might be cheered by such temporal blessings, and that we might gratefully praise the Lord and confide in his goodness (Leonh. and Sp.).

Ver. 18. **And with these sayings scarce restrained,** etc.—To what severe labors and pains men submit in the service of false gods, while they do not willingly dedicate even one hour in the week to the true and living God! And how difficult it is to free them from the obvious folly of their superstition, while the senseless words of a deceiver can often shake, and even destroy their faith! The reason is plain: our natural heart loves darkness rather than light. (Leonh. and Sp.).

Ver. 19. **Having stoned Paul.**—How fickle the world is! They first bring garlands—then, stones! (Starke).—Every generation ultimately stones its own gods; the only difference is found in the manner in which the stones are cast. (Ahlfeld).—Those who are the most courageous in assailing the kingdom of darkness, are surrounded by the most numerous foes; it is Paul, not Barnabas, who is stoned. (id.).—The retributive justice of God extends even to His children. Paul was pleased with the stoning of Stephen—he is now stoned himself. (id.).—God had, unquestionably, wise reasons for preserving Paul from being stoned in Iconium, while he suffered that affliction to overwhelm him here in Lystra. May it not have been one of his purposes to condemn the more emphatically the divine worship which the people had intended to offer to the apostles? Thus, too, when pastors have attained undue influence, and have been inordinately honored, the afflictions with which they are visited, are often the more severe and humiliating. For the Lord does not intend to train his servants to be idols, but to be bearers of his cross. (Ap. Past.).

Ver. 20. **As the disciples stood round about him, he rose up.**—When the world passes its sentence on the kingdom of Jesus, and on the sad lot of his people, it often deceives itself. Enemies rejoice, and exclaim: "Rase it, rase it [*Hebr.* Make bare, make bare (margin)], even to the foundation thereof [Ps. cxxxvii. 7]; let him never arise; let his remembrance perish from the earth [Job xviii. 17]." But the oppressed rejoice, and say: "Rejoice not against me, O mine enemy: when I fall, I shall arise. (Micah vii. 8). For they that wait upon the Lord, etc. [Isai. xl. 31]."—The Lord delivered the martyr Numidicus in Carthage, in the time of Cyprian, in a similar manner [during the Decian persecution, A. D. 249, and subsequently; Cypr. *Ep.* 18.—Tr.]. He had been severely burned, and then overwhelmed by a shower of stones, so that he was supposed to be dead. But when his daughter came to bury him, he arose and went with her to the city.—**And came into the city.**—Did he then return to the city in which he had nearly been killed? Was not such a step too hazardous to be taken? The apostles had indeed fled once before, ver. 5, 6; but such a course is not expedient at all times. Circumstances may occur, which require us to return to a spot whence we had been ignominiously expelled. It was necessary to show the discouraged heathen converts, that Paul was still alive. (Gossner).

On the whole section.—Ver. 8–20. *How does the Christian deal with those who offer him honors that belong to God alone?* I. He testifies that their blindness grieves and pains him; II. He humbly confesses his own infirmities; III. He boldly proclaims the majesty of God. (Leupold).—*The idolatry practised in our day:* I. Its objects; II. Its source; III. Its fruits. (Leonh. and Sp.).—*Our God, demonstrated as the* living *God:* I. By the creation and preservation of the world, ver. 15, 16; II. By the redemption of the world in Christ Jesus, ver. 15 [εὐαγγελ.]; III By his judgments, in the case of entire nations, as well as of individuals, ver. 16. (ib.).—*The sinfulness of the adoration of the saints in the Romish church:* I. The mode in which it is offered; II. Its sinfulness. (Lisco).—*The conflict between Christianity and Heathenism:* I. Christianity contends against the deification of men, while it proclaims the incarnation of God; II. It contends against the worship of nature, while it proclaims the living God as the Lord of creation; III. It contends against man's inclination to walk in his own ways, while it commands him to walk in the way of God's commandments. (Langbein).

Ver. 21. **The gods are come down,** etc.—I. These words, when pronounced by heathens, proceed from folly and self-delusion: (*a*) they express, indeed, the indistinct longing of the heart of man, who seeks a condescending and compassionate God; but (*b*) they also betray man's ignorance of the unapproachable majesty of Him who alone is holy, and who is invisible; nevertheless, these words, II. Involve a precious truth relating to the kingdom of Christ: (*a*) they direct attention to the mystery of the incarnation of God in Christ; (*b*) illustrate the blessedness of the human race, when it is reconciled to God. —**Turn from these vanities unto the living God.**—*These words, considered as a solemn warning addressed to idolaters among us:* I. What are your gods? Mammon? The belly [Phil. iii. 19]? Mortals? Your own self? Nature? Art? etc. II. What aid can these afford? Can they secure your happiness in this world, or in the world to come? Therefore, III. While it is said, To-day if ye will hear his voice, harden not your hearts [Hebr. iii. 15]; turn from these vanities unto the living God! He exhibits in the visible and fleeting world a reflection of his glory, through the medium of his gifts, ver. 15–17; but it is in the Gospel of Jesus Christ that his divine majesty and his condescending grace are fully revealed. —*God revealed in nature* (ver. 15–17): I. As the almighty Creator, ver. 15; II. As the gracious Preserver, ver. 17: III. As the holy Ruler of the world, ver. 16.—*The book of the world* (nature and history), *viewed as an introduction to the Book of books:* I. By its revelations, all of which conduct to the living God of the Bible; II. By its mysteries (sin and death), the solution of which is found in the Gospel alone.—*The sacrifices with which God is well pleased* [Hebr. xiii. 16], ver. 14–18: I. Offered, not to dumb idols, or to mortal men, but to the living God, the Giver of every good gift; II. Consisting, not of the fruits of the field, or of animals adorned with garlands, that is, not of any external gifts or works, but of penitent, believing, and obedient hearts.—*Paul in Lystra*, or, *The steady progress of a servant of God through this fickle and perverse world:* I. Its garlands do not deceive him (worldly prosperity, and popular favor do not fill him with pride; he always ascribes, with an humble spirit, all the glory to God alone, ver. 8 ff.); II. Its stones do not crush him (the hatred of men, and insults offered by the world, cannot cast him down; he walks with a firm step amid all his afflictions, sustained by the power of his Lord, ver. 19 ff.)

§ III. *Paul and Barnabas, on returning to Antioch [in Syria], pass through Lystra, Iconium and the Pisidian Antioch, strengthening and encouraging the newly-formed congregations in those places, and completing their organization.*

CHAPTER XIV. 21–28.

21 And when [after] they had preached the gospel[1] to that city, and had taught
many [gained numerous disciples][2], they returned again [*om.* again] to Lystra, and *to*
22 Iconium, and[3] Antioch, *Confirming [Strengthening] the souls of the disciples, *and*
exhorting them to continue in the faith, and [teaching them] that we must through
23 much tribulation [many afflictions] enter into the kingdom of God. *And when
they had ordained [chosen] them elders in every church, and had prayed with
fasting, they commended them [congregation, they commended them with prayer and
24 fasting] to the Lord, on whom they [*plup.* had] believed. *And after they had
25 passed throughout Pisidia, they came to Pamphylia. *And when they had preached
26 [spoken] the word in Perga, they went down into Attalia: *And thence sailed [away]
to Antioch, from whence they had been recommended [commended] to the grace of
27 God for the work which they [had now] fulfilled. *And when they were come [But
after they had arrived here], and had gathered the church [congregation] together,
they rehearsed[4] [announced] all that [how much] God had done with them, and how
28 [that ὅτι] he had opened the door of faith unto the Gentiles. *And there[5] they
abode long [not a little] time [in intercourse] with the disciples.

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[1] Ver. 21. a. [Lach. and Tisch. insert the participle present, from A. D. E. H., instead of the part. aor. of *text. rec.*, which is found in B (e sil). C. G. and also in Cod. Sin. The latter reading is preferred by Alf., who regards the former as a correction after ver. 7.—The original writer of Cod. Sin. omitted all the words intervening in *text. rec.* beween εἰς τὴν πόλιν in ver. 20 and ἐκείνην καὶ μαθ. in ver. 21. Tischendorf remarks here as follows, in the note, p. LXIX.: " εκεινην τ punctis positis rursusque deletis C præposuit και τη επ. εξηλ. συν τω βαρ. εις δερ. ευαγγελισαμενοι τε την πολιν." This reading precisely agrees with that of *text. rec.*—TR.]

[2] Ver. 21. b. [For the words: *had taught many*, the margin of the Engl. Bible furnishes the following more literal version of μαθητεύσαντες ἱκ.: *had made many disciples.* (Wiclif, Tynd., Cranmer, Geneva, Rheims: *had taught many.*).—Alexander (Commentary) translates: *having discipled many.*—TR.]

[3] Ver. 21. c. [Lach. (and latterly, Tisch.), and Alf. with whom de Wette concurs, prefix εἰς both to Ἰκόν., and to Ἀντ., with A. C. E. and Cod. Sin. as the original reading; the preposition is omitted by *text. rec.* in accordance with B (e sil). D. G. H.—TR.]

[4] Ver. 27. [In place of the aorist of *text. rec.* from E. G. H. ("a correction to aorist as more usual." Alf.), Lach. Tisch. and Alf. insert the imperfect from A. B. C.: the latter occurs also in Cod. Sin.; the reading of D. is ἀνήγγειλον.—TR.]

[5] Ver. 28. [ἐκεῖ before χρ., inserted by *text. rec.*, from E. G. H. is omitted by Lach. Tisch. Alf. and other editors, in accordance with A. B. C. D., Vulg. It is omitted in Cod. Sin.—TR.]

EXEGETICAL AND CRITICAL.

VER. 21–23. *a.* **And when they had preached the gospel in that city**, etc.—The preaching of the Gospel in Derbe seems to have been followed by the happiest results; the statement that the apostles had made ἱκανούς disciples, permits us to assume that the converts were quite numerous. [And as Derbe is not "enumerated, 2 Tim. iii. 11, with Antioch, Iconium, and Lystra, as the scene of any of Paul's sufferings, we may perhaps infer that none befell him there." (Alf.).—TR.]. It is, besides, not probable that the two missionaries hastened to depart from this city, where their labors met with no opposition.—From this point they returned to Syria, without, however, taking the road which was, geographically, the nearest, namely, through the province of Cilicia, which bordered on Lycaonia on the south-east; their course at first conducted them further from Syria, through the same cities which they visited on their approach to Derbe. They can have had no other motive in proceeding in such a direction than that of visiting all the congregations which had been gathered on this missionary journey, and, of establishing them more firmly, both in their external and their internal affairs. As the circumstances seemed to impose this duty on them, they revisited, after leaving Derbe, the three cities of Lystra, Iconium, and Antioch in Pisidia, in which they had successfully founded congregations.

b. The statements in ver. 21–23 refer, summarily, to the three cities, or, rather, to the four; for, before the apostles departed from Derbe, they doubtless adopted the same course there, which seems, it is true, according to the grammatical construction, to be described only in the case of Lystra, Iconium and Antioch. Their labors assumed, partly, a direct form—words and acts; partly, an indirect form—prayer to God. In the former case, they endeavored to strengthen the souls of *individuals* by the word of doctrine and exhortation, urging them to adhere with fidelity to the faith which they had received, and to remain steadfast. They also represented to the believers (for ὅτι implies that παρακαλεῖν here includes λαλεῖν or διδάσκειν), that the way to the kingdom of God, would necessarily (δεῖ) conduct them through many trials. Such instructions and representations, which tended to strengthen their souls, were the more appropriate and necessary, as persecution and affliction might have otherwise perplexed their minds, and induced them to renounce their faith.—Paul and

Barnabas sought, moreover, to strengthen the *congregations*, as such, by adopting a certain measure of a practical character: they supplied the latter with **elders**, who might lead and direct them—*πρεσβυτέρους κατ᾽ ἐκκλησιαν*, *i. e.*, not *one* elder, but *several* elders, in each congregation; the customs of the Israelitic authorities alone, without referring to other considerations, show that no other view can be entertained [comp. also ch. xx. 17; Tit. i. 5.—Tr.].—Some doubt, however, attends the *mode of presentation* indicated by the words: *χειροτονήσαντες αὐτοῖς*. Did Paul and Barnabas nominate suitable men solely on their own authority, and in accordance with their own judgment, or did they induce the congregations to elect these officers? Χειροτονεῖν signifies: *to raise the hands; to vote, elect, by stretching out the hands.* The expression accordingly suggests the thought that the apostles may have appointed and superintended a congregational election. And this view is supported by the circumstances related in ch. vi. 2 ff., when the Twelve directed that the election of the Seven should be held. Indeed, the very nature of the case would seem to have required that the apostles should be guided in their decision by public opinion, and by the confidence reposed by the members of the congregation in certain individuals. [The author remarks in his work, to which he refers below, that the word *χειροτ.* may possibly here bear the sense of: *appointing a congregational election.* "It is, however, more probable," he adds, "that the word is here used in the general sense: *to elect*, so that it neither states directly that the elders were appointed by the authority and according to the judgment (of the apostles), nor does it expressly include any active participation of the congregation. But, in any case, the confidence and the judgment of the members were necessarily taken into consideration." This explanation would be more appropriate if the participle *passive* had occurred here, *e. g.* "elders having been appointed." See below, Doctr. No. 2.—Tr.].—These congregations of Asia Minor were remote from their mother-church at Antioch in Syria, and the pressure of certain local wants began to be felt. For they were at once severed from the synagogue, and were thus reduced to the necessity of forming a society of their own, and the hostility of the Jewish population which surrounded them, imperatively demanded that they should exhibit a compact and independent organization. As a natural result, it became indispensably necessary that this congregational organization should be placed under the direction of certain officers.—Schrader (*Paulus*, V. 543) doubts the historical accuracy of the statement in the passage before us, and conjectures that an arrangement of a later date is, without reason, assigned to this early period, and ascribed to the apostles; see my [work, entitled] *Apost. und nachapost. Zeitalter* [*The Apostolic and Post-apostolic Age*], 2d ed. p. 358 ff. [The author, among other considerations, here adduces the fact that *elders* presided over the church in Jerusalem at a period *anterior* to this journey of Paul, ch. xi. 30, etc., etc.—Tr.]. On each occasion on which Paul and Barnabas took leave of a congregation, they engaged in solemn religious exercises, and while they fasted and prayed, commended the new converts to the Lord, whom these had received in faith; that is the apostles besought Jesus Christ to grant to these converts his gracious presence, promote their growth in the divine life, and bestow his protection on them. (*Παρατίθεναι* is, namely, specially employed, in those cases in which an object, which is to be subsequently returned, is intrusted to the care of another, or deposited with him—*fidei alicujus committere, servandum et custodiendum tradere*).

Ver. 24, 25. **Passed throughout Pisidia.**—The apostles, on their road to the sea-coast, again visited Perga (ch. xiii. 13), in the province of Pamphylia, where they preached the Gospel, although the narrative does not state whether their efforts were successful. They finally reached the coast (*κατέβησαν*) at Attalia [Attaleia, with the accent on the third syllable.—Tr.], a sea port on the south-east of Perga, near the boundary line of Lycia; it received its name from its founder, Attalus Philadelphus, king of Pergamus [who ascended the throne 159 B. C.—Tr.] Here the missionaries took ship, and, after sailing in an eastern direction, towards Seleucia and the Orontes, at length reached Antioch.

Ver. 26. **Whence they had been recommended**, etc.—At the close of this narrative, which constitutes a complete and independent whole, Luke refers to the beginning, ch. xiii. 2, 3, and connects the completion of the work of the missionaries (*ἐπλήρωσαν τὸ ἔργον*) with the prayers of the Antiochian congregation (xiii. 3) that the protecting grace of God might attend them (*παραδεδ. τῇ χ. τ. θεοῦ*). This journey, which may have occupied Paul and Barnabas during a period of two or three years (46–48 A. D.), conducted them not only to the island of Cyprus, but also through an extensive district in the south eastern quarter of Asia Minor. The results, in addition to individual cases of conversion, were, at least, four Christian congregations, (consisting principally of converted pagans) which were organized with a fair prospect that they would continue to flourish.

Ver. 27, 28. **And when they were come** [had arrived], etc.—When Paul and Barnabas reached Antioch, they called together the congregation by which they had been sent forth and commended to the grace of God; they designed to give an account not only of all that *they themselves* had done, but also, and, indeed, primarily, of all that *God* had done, who had been **with them**; (*μετ᾽ αὐτῶν* is not equivalent to *δι᾽ αὐτῶν* [which occurs in ch. xv. 12.—Tr.], but signifies: *being with them, succoring them* [comp. *e. g.* ch. vii. 9; Rom. xvi. 20.—Tr.]).—The *θύρα πίστεως* which God opened unto the Gentiles, does not refer simply to any external opportunity or any exhortation that they should believe, such as God provided for them through the missionary journey of the two messengers; it also designates an internal *opening* through the gracious influences of the Holy Ghost—a willingness to believe, which had been awakened in them, and which God had given. [Comp. 1 Cor. xvi. 9; 2 Cor. ii. 12; Col. iv. 3, and *εἲςοδος*, 1 Thess. i. 9 —Tr.].—The *χρόνος οὐκ ὀλίγος* which Paul and Barnabas passed with the **disciples**, that is, the congregation at Antioch, is an expression which allows us to conjecture that several years were thus spent, doubtless with great benefit alike to the two missionaries and to the congregation itself.

DOCTRINAL AND ETHICAL.

1. The conception of *the kingdom of God*, as indicated in ver. 22, obviously includes something that lies beyond the bounds of this world, and cannot refer exclusively to the latter; we are told that we can enter into the *βασιλεία τοῦ ϑεοῦ* only through many *ϑλίψεις*. These *ϑλίψεις* are the road, not the place of destination—the gate, not the house itself. And yet, those who endure these *ϑλίψεις*, are already devout and believing souls, who abide in faith (*ἐμμένοντες τῇ πίστει*). As long as they are passing through *ϑλίψεις*, they have not yet entered into the kingdom of God. That kingdom, therefore, as it is obvious, lies beyond these *ϑλίψεις*, and is a kingdom of blessedness. Those who walk through tribulations, already walk in faith, and are members of the church of Christ. Still, they belong to the church militant; after they have entered in, they belong to the reigning and triumphant church, to the *βασιλεία τοῦ ϑεοῦ*. "The Church" and "The kingdom of God", are not equivalent terms: the former is the court; the latter, the sanctuary, or, rather, the Holiest of all [Hebr. ix. 2, 3].

2. The wisdom of the course adopted by the apostle of the Gentiles, as a teacher and ruler in the church, and his mode of action, as taught by the inspiration of the Holy Ghost, are strikingly illustrated in ver. 22, 23, and furnish a type and a model for succeeding times. We can here perceive the happy combination, and the genuine and reciprocal influence, of teaching and ruling—of the action of man and the action of divine grace. It is the firm conviction of the apostles that the congregation which had recently been planted, could be protected and strengthened solely by the presence and grace of Christ. Hence they commend these congregations, with genuine earnestness of spirit, and with fasting and prayer, to the care of the Lord, who is the strong tower and the rock of all believers. But their trust in God is far from assuming a fanatical character; hence they labor personally, by word and deed, to strengthen and establish those newly formed congregations as firmly as their own means admit. They do not, however, primarily resort to human arrangements or plans, as if these constituted a guarantee of success, but, first of all, speak words of exhortation and instruction, of consolation and promise (*παρακαλοῦντες*)—all founded on the word of God. Nevertheless, the apostles do not agree with those who wish to relinquish all to the influence of the word exclusively, who assign no value whatever to forms, rights, and ordinances of the church, and who dispense with them entirely. On the contrary, they invested certain persons in every congregation with the office of *elders*, in order that these congregations might acquire that social and independent character, which the circumstances required; the means which they adopted appear to have consisted of an election on the part of each congregation. And yet, these were newly formed societies, whose Christian experience had been comparatively brief, whose Christian character had not yet been subjected to the trial of time, and whose views cannot, at that period, be supposed to have been very profound. But that these elders were exclusively, or even chiefly preachers and teachers, may be confidently denied, already for the reason that the elders of the Israelites were by no means invested with the office of teachers, and the functions of the *πρεσβύτεροι* who are mentioned in ch. xi. 30, are those of rulers and administrators, but not of teachers.

3. The conclusion of this section (ch. xiii. and xiv.), like other passages with which we have already met, deeply impresses us with the truth, that all the noble acts of the apostles, and all the momentous, glorious and victorious acts of believers, were, in reality, acts of God, and of the Lord Jesus Christ himself. *He* was **with them** (*μετ' αὐτῶν*, ver. 27)—*He* opened the door of faith unto the Gentiles. The apostles undoubtedly completed (*ἐπλήρωσαν*, ver. 26) the work, but they succeeded solely through the grace of God to which they had been commended. The blessing and increase, the fruit and result, the honor and glory—all belong to HIM! This is the lesson which the Redeemer teaches; this is the conviction of the apostle Paul himself, 1 Cor. xv. 10; this is now, and forever will be, the truth.

HOMILETICAL AND PRACTICAL.

VER. 21. **And when they had preached - - returned to Lystra**, etc.—With what ardent love the heart of the apostle must have been inspired, if, after having been stoned, he immediately returned to that city, and, far from surveying his enemies with imbittered feeling, could resume the preaching of the Gospel with meekness and pitying love, firmly resolved not to discontinue his labors, although the result should be his death! Ought not such earnestness of purpose, while it puts us to shame, also cheer and encourage us? (Ap. Past.).—The wounds of the apostle are still bleeding; yet he already resumes the preaching of the cross of Christ; his very wounds preach concerning the power of faith. (Leon. and Sp.).

VER. 22. **Confirming the souls**, etc.—Behold here *the work of the ministry*, in its whole extent: I. *εὐαγγελίζειν*, to preach Christ, ver. 21; II. *μαθητεύειν*, to instruct individuals, and make them disciples, ver. 21; III. *ἐπιστηρίζειν*, to strengthen and establish in faith and sanctification, ver. 22; IV. *παρακαλεῖν*, to exhort and comfort in tribulation, ver. 22. (Ap. Past.).—**That we must through much tribulation**, etc.—This truth should be diligently preached to all Christians; the Church withers away amid scenes of levity; but the more she weeps, the more gloriously she flourishes. The vine which God prunes, grows luxuriantly. (Starke).—The consolation which they left behind, when they took leave of those who had but recently become disciples, was not this: 'Our tribulation will soon come to an end,' but rather: 'Tribulation is coming—it must come; ye must make known by this badge that ye belong to the order of the

Cross.' (Williger).—That word "must" has a gloomy sound, it is true, but the necessity is not imposed by a blind and rigid fate; it proceeds, first, from the appointment of God, so that believers might in this manner be conformed to Christ (Rom. viii. 17); secondly, from the enmity which was, at the beginning, put between Christ and Satan (Gen. iii. 15), and, lastly, from the urgent need that our corrupt flesh should be crucified (2 Cor. iv. 16). (Starke).—Thinkest thou that thou wilt enter into the kingdom of Heaven without the cross and tribulation? But neither Christ, nor any one of his most beloved friends and saints had the power or the will to do so. Ask any one of the triumphant citizens of heaven whom thou wilt; they will all respond: 'We attained to the glory of God by the cross and chastisements.' Then, take the yoke of the Lord upon thee, which is light and easy for them that love him. Stand faithfully by the cross which blooms with virtues, and drops with the oil of grace. What else dost thou desire? This is the true, the holy, the perfect way, the way of Christ, the way of the righteous and elect. Carry the cross with a willing heart, and it will carry and guide thee thither, where thy sorrows will end, and where thou wilt find all for which thy soul has longed. (Thom. Aquinas).—If the head was crowned with thorns, the members cannot expect garlands of roses. (Scriver).—O how blessed we Christians are! We have the pledge of the Father's love in our hearts; we hold in our hands the cup of sorrow, which unites us with the Saviour in the fellowship of the cross. That crown is in our view, which follows after the fellowship of the cross. Who, then, can be dismayed or be sad? (Tholuck).

Ver. 23. **Ordained [chosen] them elders - - - prayed with fasting - - - commended them to the Lord.**—The apostles judged that the office of teachers was needed even among believers, and therefore furnished their new congregations with elders; they did not, however, authorize the latter to exercise dominion over the faith [2 Cor. i. 24] of the members, but commended all to the Lord on whom they had believed. This is the just medium between the two extremes of an excessive exaltation of the office of the ministry, on the one hand, and of an entire rejection of it, on the other. (Ap. Past.).—When we can no longer hold intercourse personally with those whom we love, or provide for them, it becomes our duty to offer believing prayer to God in their behalf, and then dismiss all fear. (Starke).—To establish system and order in congregations that have been recently gathered, is not a less important work than that of gathering them through the medium of the Gospel. (Williger).

Ver. 27. **And when they were come - - - he had opened the door of faith unto the Gentiles.**—He that hath the key of David [Rev. iii. 7], can open every door. But let no preacher presume to take the key into his own hand, nor let him entertain the vain opinion that he himself can open the hearts of men; let him beseech the Lord to do that work, and then give all the glory to Him. (Gossner).—God opens three doors, when any work that leads to the salvation of men, is performed—the door of the teacher's mouth—the door of the hearer's ear—and that of his heart. (Starke).—And the fourth and last door is that of heaven!—We should not observe silence respecting the works and wonders which God has wrought, but, in sincere humility, proclaim them aloud, so that others, besides ourselves, may praise the goodness and almighty power of God. (Starke).—**The work which they fulfilled**, ver. 26.—Such honor attended Jesus, when he went to the Father: "I have finished the work which thou gavest me to do" [John xvii. 4]. And nothing but such a faithful performance of the work assigned to us, can bear honorable testimony in our behalf, when we depart from the world.

Ver. 28. **And there they abode**, etc.—The repose of faithful servants of God is, as it were, only a change of labor. (Quesnel).

On the whole section.—Ver. 21–28. *A description of the labors of the apostles:* I. They permit no persecutions to arrest their progress; II. They convey the word to those who are still strangers to it; III. They strengthen the faith of new converts; IV. They organize congregations; V. They deliver an account of their labors. (Lisco).—*The blessings which flow from the preaching of the Gospel to heathens:* it bestows a blessing, I. On the messengers of the word (their faith is established by their experience of divine support in affliction, ver. 20–22); II. On those who are converted (pagan vices are succeeded by a holy life—fables yield to the divine word, ver. 23–25); III. On those who send the messengers (increase of faith—deeper love). (From Lisco).—*The return of Paul and Barnabas, an image of our return to our heavenly home:* it is an image, I. Of the varied experience of believers on the road, ver. 20–22; II. Of the great purposes of their journey, ver. 23–25; III. Of their arrival at home, ver. 26–28. (Lisco).—*The consolations derived from the saying: We must through much tribulation enter into the kingdom of God:* I. Viewed as, in truth, a prediction of Christ, it deprives tribulation of all its startling features; II. It reveals to us the state of our hearts by nature, and the design of tribulation; III. It imparts clearer views than we would otherwise entertain respecting the relation in which both the kingdom of Christ and we ourselves stand to the world. (Harless).—*The way of tribulation:* I. Those who walk in it: all true Christians—"we." (Therefore, be not alarmed). II. The necessity of walking it—"must." (Therefore, do not draw back). III. Its nature; it is rude and long, but not made by us—"through much tribulation." (Therefore, do not despond). IV. Its end: salvation—"into the kingdom of God." (Therefore, do not neglect this great salvation)! (Florey).—*The blessings which the cross conveys to us:* I. It exposes the vanity of earthly happiness, and thus urges us to seek for heavenly treasures; II. It exhibits the fickleness of human love, and thus urges us to seek our help in the Lord alone; III. It reveals to us our own weakness, and thus urges us to labor that we may be strong in the Lord. (Leon. and Sp.).—*How may we, as good soldiers of Christ* [2 Tim. ii. 3], *fight a good fight* [2 Tim. iv. 7]? (ver. 19–23). I. By accepting affliction at once, in a spirit of humility; II. By encouraging one another to hold faith and a good conscience [1 Tim. i. 19]; III. By faithfully and perseveringly leaning on the Lord in prayer. (Langbein).—*The office of the evangelical pastor:* I. Its sorrows and dangers, ver. 19; II. Its duties and labors, ver. 20–23; III. Its victories and joys, ver. 24–27.—*The consolations of a shepherd on taking leave of his flock:* I. The good seed, which already begins to grow, ver. 21, 22; II. The faithful fellow-servants, to whom he resigns the flock, ver. 23; III. The great Shepherd [Hebr. xiii. 20], to whose care he intrusts the souls of the people, ver. 23.—"My word that goeth forth out of my mouth, shall not return unto me void" [Isai. lv. 11]—illustrated and verified by the results of the first mission among heathens.—"The Lord hath done great things for us"—such is the hymn of praise of all faithful servants of God, when they cast a retrospective glance at their pilgrimage, ver. 27. This language expresses, I. The lively joy with which they survey all that the Lord has done for them, and through them; II. The deep humility produced by the conviction that all the honor belongs unto the Lord alone.—[**From whence they had been recommended to the grace of God**, ver. 26. *The consciousness that we are walking in the path of duty:* I. Its value: (*a*) in seasons of affliction; (*b*) when stern duties are imposed; (*c*) when happiness attends us; II. Its absolute necessity: (*a*) without it, we are unfaithful to our Creator; (*b*) ungrateful to our Saviour; (*c*) unprepared to meet our Judge; III. Means by which it may be acquired and maintained: (*a*) clear views of our true position on earth; (*b*) continued self-examination and prayer; (*c*) conscientious use of the means of grace. —Tr.]

SECTION II.

PAUL AND BARNABAS, THE APOSTLES OF THE GENTILES, ARE SENT FROM ANTIOCH TO JERUSALEM, FOR THE PURPOSE OF ARRANGING MATTERS THAT CONCERNED GENTILE-CHRISTIANS; THE PROCEEDINGS IN JERUSALEM, AND THEIR RESULTS.

Chapter XV. 1–35.

A.—THE JUDAIZING DEMAND RESPECTING CIRCUMCISION PRODUCES AN EXCITEMENT IN ANTIOCH; PAUL AND BARNABAS ARE COMMISSIONED TO PROCEED TO JERUSALEM IN REFERENCE TO THIS SUBJECT, THEIR JOURNEY, AND THE OCCURRENCES WHICH FIRST TOOK PLACE ON THEIR ARRIVAL.

Chapter XV. 1–5.

1 * And certain men which [who] came down from Judea taught the brethren, *and*
said [*om.* and said,], Except ye [If ye do not suffer yourselves to] be circumcised[1]
2 after the manner [usage] of Moses, ye cannot be saved. *When therefore Paul and
Barnabas had no small dissension and disputation [contention][2] with them, they determined [arranged] that Paul and Barnabas, and certain other [some others] of them,
should go up to Jerusalem unto the apostles and elders about this question [contro-
3 versy]. *And [So then] being brought [conducted] on their way by the church, they
passed [journeyed] through Phenice and Samaria, declaring [relating] the conversion
4 of the Gentiles: and they caused great joy unto all the brethren. *And [But] when
they were come to [arrived at] Jerusalem, they were received[3] of [by] the church,
and *of* [by] the apostles and elders, and they declared [announced to them] all things that
5 [how much] God had done with them. *But [Then, δέ] there rose up[4] certain [some]
of the sect of the Pharisees which believed [who had become believers], saying, That
it was needful to circumcise them, and [saying, It is necessary to circumcise them, and]
to command *them* to keep the law of Moses.

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[1] Ver. 1. περιτμηθῆτε, instead of περιτέμνησθε [of *text. rec.*, from E. G. H.], is sufficiently sustained [by A. B. C. D. Cod. Sin.], and has therefore been preferred by all the recent critics; the *present* tense, on the other hand, appears to be less exact. [τῷ not only, as in *text. rec.*, precedes ἔθει, but is also inserted after it by Lach. and Tisch. from A. B. C. and also Cod. Sin.; it is omitted after ἔθει by D. E. G. H. and by Alf.—Tr.]

[2] Ver 2. ζητήσεως, which with καὶ [before it], is entirely wanting in one MS. (E) [as well as in the Vulg.], is far better sustained [by A. B. C. D. G. H. Cod. Sin.] than συζητήσεως [of *text. rec.*], which is not found in a single uncial MS. [The latter is a correction from ver. 7. (Meyer).—Tr.]

[3] Ver. 4. παρεδέχθησαν is supported only by a minority of the MSS., it is true [A. B. D (corrected)., Cod. Sin., and adopted by Lach., Tisch., Born., and Alf.], but it is, nevertheless, the original reading; ἀπεδεχθ. [of *text. rec.*] was substituted only because the former word is unusual. [The latter is found in C. E. G. H., nearly all the minuscules, some fathers, etc., and is regarded by Meyer as the genuine reading.—Tr.]

[4] Ver. 5. [In the margin of the English Bible, the translators offer another interpretation, according to which verse 5 is not a part of Luke's narrative, but a quotation which he gives from the report of Paul and Barnabas; hence, they insert in the margin in Italics the words "*said they*" between "rose up" and "certain". See the **Exeg.** note on the passage, below.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 1. *a.* **And certain men which came down.**—The arrival of these men from Judea, and the declarations which they made in Antioch, plainly show that very serious difficulties had arisen, involving a principle of vast importance, which not only needed elucidation, but which it was indispensable that all should distinctly recognize and adopt. The men who created the confusion, which was now continually increasing, are described by Luke as *τινές ἀπὸ τῆς* 'Ιουδαίας, that is, they belonged to Judea, or, they came from it. The words do not simply contain a geographical notice, but also allude to sentiments and modes of thought which were preëminently Jewish. The [later] Syriac version [in the margin], and Cod. 8 [named *Stephani ιά*, a cursive or minuscule ms. of an uncertain date, and also Cod. 137, named *Ambrosianus* 97, of the eleventh century, in the text (Alf.)—Tr.] insert after 'Ιουδαίας the words: *τῶν πεπιστευκότων ἀπὸ τῆς αἱρέσεως τῶν Φαρισαίων*; they are, it is true, interpolated from ver. 5, as an explanation, but no doubt correctly describe the facts. Several Christians of this class came to Antioch from Judea, and probably from the city of Jerusalem. The circumstances authorize us to assume that their arrival was not accidental, but in accordance with a settled plan, and possibly, too, after they had previously had an understanding with persons who entertained the same sentiments. And the fact that the apostles and elders directed their official letter not only to Gentile-Christians in Antioch, but also to the converted pagans in Syria and Cilicia, ver. 23, allows us to infer, with some appearance of truth, that these Judaizing men did not restrict themselves in their operations to Antioch, but also attempted to influence the Gentile-Christians in Syria and Cilicia.

b. **Except ye be circumcised.**—When these intruders appeared, they proclaimed a certain doctrine in a distinct and formal manner; *ἐδίδασκον, data opera*, (Bengel); they set forth a certain proposition in a categorical form, expressed in very comprehensive terms, and with great confidence demanded a recognition and an adoption of it on the part of all. It is obvious that they did not merely express certain scruples, doubts, or apprehensions, although their first efforts may have assumed such a form. The principle which they avowed, was virtually the following: The Gentile-Christians cannot possibly be saved from destruction, and obtain salvation in Christ, unless they submit to circumcision according to the custom and usage of Moses, that is, according to the custom that was legally sanctioned by Moses. ["The doctrine in this form was nothing less than an utter subversion of the scheme of Christianity. It denied the sufficiency of faith in Christ as the only condition of pardon and reconciliation." (Hackett).—Tr.]

Ver. 2. **When therefore Paul and Barnabas had no small dissension**, etc.—As a consequence of the proceedings of these men, a *στάσις* or schism, as it may be easily imagined, occurred in the congregation in Antioch, which consisted principally of Gentile-Christians, and had hitherto been free from the Mosaic law. It may hence be inferred that the whole congregation did not unanimously oppose the innovators, but that their representations had produced an impression on the minds of certain individuals, and that certain members had, accordingly, united with them. At the same time, an animated *ζήτησις*, a debate, arose, during which Paul and Barnabas sustained the cause of Christian liberty, in opposition to the legalists. It may, however, be readily perceived, that a positive and absolute decision of the point in dispute, could not be effected in Antioch; the Judeans would not yield, by permitting themselves to be convinced that the Gentile-Christians were exempted, by a divine right, from the duty of observing the law, and Paul and Barnabas, on the other hand, could not abandon the cause of the evangelical Christians, and yield to the Judaists; the congregation in Antioch, besides, had a direct interest in the case, and could not act as judge in its own cause. It was therefore judiciously determined to transfer the decision to Jerusalem. The innovators who introduced such disturbing elements, had come from Judea, and, as we may easily conjecture, spoke in the name of many others, possibly, too, alleged that they represented the primitive congregation and the apostles themselves. It thus became necessary to submit the whole case to Jerusalem. The congregation (*ἔταξαν, scil. οἱ ἀδελφοι*, ver. 1, the Antiochian Christians) accordingly resolved that Paul and Barnabas, together with some others of their own number (the former, as missionaries to the Gentiles, in an independent capacity, the latter, as representatives of the congregation) should proceed to Jerusalem, and there submit the point in dispute to the apostles and elders, in order to obtain, if possible, a definite decision. It is true that Antioch had already become the mother church of several newly formed Christian congregations; still, Jerusalem continued to be, at that period, the metropolis of all Christendom, principally because some of the apostles were yet established in that city, and the Christians knew of no higher authority in the visible world.—When the language in ver. 1 and 2, is compared with that in Gal. ii. 1 ff., it will be perceived that the *ἀποκάλυψις*, in consequence of which Paul travelled to Jerusalem, is not inconsistent with the *τάσσειν* on the part of the Antiochian congregation, nor does the latter contradict the former. ["It may be that Paul was instructed to propose the mission to Jerusalem; or, if the measure originated with the church, that he was instructed to approve of it, and to go as one of the delegates." (Hackett).—Tr.]. It is certain that in both passages the difficulties are alike described as having originally proceeded from Judæo-Christians who were legalists in sentiment. And when Paul relates that he and Barnabas had taken Titus with them, his statement fully agrees with the remark in the present passage that *καί τινες ἄλλοι ἐξ αὐτῶν* went up with Paul and Barnabas.

Ver. 3. **And being brought** [conducted] **on their way by the church.**—Προπέμπω may signify either *to send on before*, or, *to accompany;* the latter alone can be the meaning here: the Antiochian congregation attended them for some distance with great solemnity, thus demonstrating alike the affectionate interest with which the messengers were regarded, and also the great importance which was attached to their mission. During the journey, which conducted them through Phenice [Phenicia, see Exeg. note on ch. xi. 19. c.—Tr.] and Samaria, they visited the Christians, and created great joy among them all, partly by the visit itself, and partly by the communications which they made respecting the *ἐπιστροφή τῶν ἐθνῶν*, *i. e.*, not the *walk* of the Gentiles (Luther), which the word never means, but their *conversion;* comp. xiv. 15; xv. 19, *ἐπιστρέφειν.* The missionary journey in Asia Minor, (ch. xiii and ch. xiv.) with its results, was evidently the chief subject of their *ἐκδιηγήσεις*; comp. *διήγησις*, Lu. i. 1.

Ver. 4, 5. **And when they were come to Jerusalem.**—Their reception in this city like their departure from Antioch, was of a solemn and official character; *ἀπεδέχθησαν*, *i. e.*, they were publicly and honorably received, as ambassadors of the congregation in Antioch, by the congregation in Jerusalem, as well as by the apostles and elders, in a solemn assembly, after having, as it is obvious, previously informed some individuals of the object of their mission. It was at this congregational meeting that Paul and Barnabas made a full report of the deeds which God had performed among the Gentiles through them, and *with* them (*μετ᾽ αὐτῶν*, as in ch. xiv. 27). In connection with these statements, but, at the same time, in a direct manner, they introduced the subject of the difference of opinions that had appeared at Antioch; and, at first, they avoided argument and discussion. But certain Judæo-Christians, who had, previously to their conversion, been Pharisees, instantly made objections to the reception of so many pagans into the Church of Christ without any reference to the Mosaic law. ’Εξανέστησαν, *i. e.*, at this meeting; the narrative of Luke is here regularly continued, and the words *ἐξανέστησαν δέ τινες*, etc. are not pronounced by the messengers who came from Antioch (Beza; Heinrichs). [See above, note 4, appended to the text.—Tr.].—The assertions of the Christians who entertained Pharisaic views, although essentially the same as those made by the Judaizers in Antioch, nevertheless differ in the following particulars:—1. Those in Jerusalem demand the circumcision of the Gentiles as a duty which must be authoritatively prescribed to them, *δεῖ περιτ. αὐτούς*—a duty which they must be compelled to perform. Those in Antioch, had simply taught that the Gentile-Christians ought to submit voluntarily to circumcision.—2. In Antioch the claims of the Mosaic law were advocated only in so far as it sanctioned their demand respecting circumcision, and required the observance of that rite as a custom and usage (*τῷ ἔθει Μωϋσέως*, ver. 1); but here in Jerusalem, far more was expected; the demand was distinctly made, that the *observance of the Mosaic law in general* should be imposed on Gentile-Christians as a duty (*παραγλεγ τε τηρεῖν τ. νόμον* M.). It is plain that the party in Jerusalem felt that it *there* appeared on its own ground, and was conscious that it possessed more power *there* than elsewhere; hence, those who belonged to it, openly recognized even the extreme inferences to which their doctrine conducted, whereas the speakers in Antioch encountered different influences in that city, and deemed it necessary to express themselves with great caution and reserve.

DOCTRINAL AND ETHICAL.

1. The difference of opinion which here assumes prominence, involves fundamental principles, and is radical in its nature. The point in dispute was this: Law, or Gospel? Evangelical liberty, or legal bondage? Moses, or Christ? The opponents undoubtedly had no intention to reject Jesus, for they would not, in that case, have been Christians in any sense of the word, whereas they were *πεπιστευκότες*, ver. 5; we have, indeed, no reason to assume that they did not sincerely believe in Jesus as the Saviour, or that their Christianity was a mere pretence. But all their tendencies induced them to demand an unconditional observance of circumcision, the covenantal sign of the old covenant, and, consequently, to demand the observance of the old covenant itself, and of the law of Moses, as indispensably necessary to salvation. Now, whenever aught else, except Jesus Christ Himself, and a living communion with him, is assumed to be a ground of salvation, the Redeemer and his work suffer a loss of honor and dignity. The two are at first, united, and the same rank is assigned to each, that is,—the redemption of Christ, AND the law of Moses; the grace of Christ, AND our own works; (or else—Christ, AND the saints; perhaps, too—Christ personally, AND the true doctrine). And now, another step is unconsciously taken, and that which was, in the main, only coördinate, is advanced to the highest rank, and the truth is positively displaced. The point, therefore, which was really in dispute, although not expressly stated at this early period, was, the perfection or all-sufficiency of Christ—the principle that his divine-human Person had no equal.

2. The foregoing remarks present the case in one aspect: another point of view exhibits *evangelical liberty* as endangered. Paul himself distinctly refers to this circumstance in Gal. ii. 4. The evangelical liberty of the redeemed depends on the grace of God in Christ. When limits are assigned to grace, which is all-sufficient in itself, the liberty of the conscience will be circumscribed in the same degree by the yoke of the law. The points in dispute were, accordingly, these—the exclusive dignity, and the all-sufficient merit, of Christ, as well as the dignity and inward liberty of redeemed souls—the servile, or the child like and happy, state of the conscience with respect to God.

3. Moreover, the *universality* of Christianity (—its design to become the sole religion of the world—) was involved in the dispute. The Judæo-Christians who entertained Pharisaic sentiments, would, no doubt, have consented that pagans should be received into the church of

Jesus Christ; they could, certainly, have offered no objections, even if *all* the pagans had been converted, provided that the latter would submit to circumcision, and adopt the entire Mosaic law. They might regard such views as sufficiently liberal, and believe that they by no means restricted the influence of the Gospel, which was designed for the whole world. Nevertheless, they would have virtually erected a barrier that would, necessarily and essentially, have interfered with the vast and comprehensive design of salvation in Christ—a design which embraced the entire human race. The attempt to maintain the unconditional validity of the Mosaic law, and to establish the observance of it as necessary to salvation, was, in truth, an attempt to secure an absolute perpetuity for the old covenant, and to prevent the establishment of the new covenant—it was an attempt to maintain the distinction which had existed between Israel and the nations of the world, and to perpetuate a system of exclusiveness for the benefit of a single class of men.

4. It was for such reasons that Paul did not feel at liberty to connive at error by silence, or to yield. Peace is a blessing of very great value, and unity in the church is an important end. Yet it would be unwise to seek, or to maintain, peace *at any price*, and to regard unity as absolutely and unconditionally the sovereign good. Truth is higher than all things else. The pure word of the grace of God in Christ alone, must be maintained, or recovered, even with the loss of concord. This is the course which the apostles, and the Reformers of the church in their day, invariably pursued. But let us honestly endeavor to secure the kernel, not merely the shell—to defend the true faith itself, not merely scientific and learned statements of it—to promote the glory of God and Christ, not merely human and party interests.

HOMILETICAL AND PRACTICAL.

See below, ver. 6–21.

B.—COURSE OF THE PROCEEDINGS AT THE ASSEMBLY IN JERUSALEM WHICH DECIDED THE QUESTION.

CHAPTER XV. 6–21.

6 And [But] the apostles and elders came together for [in order] to consider of [*om.*
7 of] this matter. *And when there had been much disputing [But after a long debate
had taken place], Peter rose up, and said unto them, Men *and* brethren, ye know how
that a good while ago God made choice among us [you][1], that the Gentiles by my
8 mouth should hear the word of the gospel, and believe. *And God, which [who]
knoweth the hearts, bare them witness, giving [in that he gave] them the Holy Ghost,
9 even as *he did* [even as] unto us; *And put no difference [made no distinction] be-
10 tween us and them, purifying [in that he purified] their hearts by faith. *Now
therefore why tempt ye God, to put [by putting] a yoke upon the neck of the disci-
11 ples, which neither our fathers nor we were able to bear? *But we believe that
through the grace of the Lord Jesus Christ [*om.* Christ][2] we shall be saved, even
12 [in the same manner, *καθ᾽ ὃν τρόπον*] as they. *Then all the multitude kept silence,
and gave audience [listened] to Barnabas and Paul, declaring [while they related]
what miracles [what great signs, *ὅσα—σημεῖα*] and wonders God had wrought [done]
13 among the Gentiles by [through] them. *And after they had held their peace [were
14 silent], James answered, saying, Men *and* brethren, hearken unto me: *Simeon
[Simon] hath declared [related] how God at the first [at first] did visit the Gentiles,
15 to take out of them a people for his name[3]. *And to [with] this agree the words
16 of the prophets; as it is written, *After this [Afterwards] I will return, and will build
again [build up] the tabernacle of David, which is fallen down; and I will build again
17 the ruins thereof, and I will set it up: *That the residue of men might [the men who
are left over may] seek after the Lord, and all the Gentiles [nations], upon whom my
18 name is called, saith the Lord, who doeth all [*om.* all][4] these things. *Known unto
God are all his works from the beginning of the world. [(Ver. 17)—these things
19 (ver. 18), which were always known].[5] *Wherefore my sentence is, [Therefore I
judge], that we trouble not [should not trouble] them, which [those who] from among
20 the Gentiles are turned [converted] to God: *But that we [should] write unto [charge]
them, that they abstain from pollutions of idols, and *from* [from the abominations o

idolatry and] fornication, and *from* things [that which is] strangled, and *from* blood.
21 *For Moses of old time hath in every city [in cities here and there, *κατὰ πόλιν*] them that preach him, being read in the synagogues every sabbath day [sabbath].

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[1] Ver. 7. *ἐν ὑμῖν*, in Cod. A. B. C. [and Cod. Sin.], has justly been preferred by Lach. and Tisch. [and Alf.]; *ἐν ἡμῖν* [of *text. rec.* from E. G. H., Vulg., fathers], is, at all events, an easier reading. [Meyer regards the latter as the original reading, since the speaker must have necessarily included himself.—Tr.]

[2] Ver. 11. The reading *τοῦ κυριου Ἰησοῦ* is, decidedly, better attested [by A. B. E G H Cod. Sin., and adopted by Lach., Tisch., and Alf.], than *κυρίου Ἰη. Χριστοῦ* [of *text. rec.* from C. D. Vulg. and adopted by Born.—Tr.]

[3] Ver. 14. The dative *τῷ ὀνόματι* is undoubtedly correct, and *ἐπὶ* before it [in *text. rec.* from B (e sil.). G. H. and adopted by Scholz], is as undoubtedly a spurious addition. [The preposition is omitted in A. C. D. E. Cod. Sin., and is dropped by Lach., Tisch., Born., and Alf., with whom Meyer concurs.—Tr.]

[4] Ver. 17. *πάντα* after *ταῦτα* [of *text. rec.* from E. G. H.] is spurious, according to the best manuscripts [omitted in A. B. C. D. Cod. Sin. Vulg. and by recent editors.—Tr.]

[5] Ver. 18. *γνωστὰ ἀπ᾽ αἰῶνος*; these three words [which are all that Scholz, Tisch., and Alf. insert in the text], are [also] all that this verse contains in the two manuscripts B. and C., in 13 minuscules, and some oriental versions. To this original text some manuscripts add *αὐτῷ*, or, *τῷ κυρίῳ*, or, *τῷ θεῷ πάντα τὰ ἔργα αὐτοῦ*, E. G. H. In place of the plural, A. D. and some versions [Vulg. etc.] introduce the singular: *γνωστὸν ἀπ᾽ αἰῶνος τῷ κυρίῳ τὸ ἔργον αὐτοῦ*, and Lachmann has preferred this reading. [Meyer, who recognizes only the three words just mentioned, regards this reading of A. D., as a later emendation. Tisch. and Alf., both of whom insert only the three words in ver. 18, attach them to ver. 17 without any point between *ταῦτα* and *γνωστὰ*. Cod. Sin. exhibits after *ταῦτα* the following: *γνωστὰ ἀπ᾽ αἰῶνος*, and omits *τῷ κυρ. τ. ε. ἀ.*—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 6. **And the apostles and elders came together.**—*Συνήχθησαν*; this assembly was called together expressly and solely for the purpose of considering the present matter (*ὁ λόγος οὗτος*), *i. e.*, the point which was in dispute. Luke speaks only of the apostles and elders; but it distinctly appears from ver. 12 and 22 ff. (*πᾶν τὸ πλῆθος, ὅλη ἡ ἐκκλησία, οἱ ἀδελφοί*), that the congregation was also present, not merely for the purpose of listening, but also of coöperating in deciding the question.

Ver. 7–9. *a.* **And when there had been much disputing.**—An animated debate at first occurred, and the disputants came in direct collision with each other (*πολλὴ συζήτησις*): opinions which were diametrically opposed to one another were expressed in the most explicit and emphatic manner. We may thence infer that the speakers represented respectively the two opposite parties, the Judaists, on the one hand, and the Antiochian Gentile-Christians, on the other. But Peter now arises, amid the confusion produced by such conflicting views and feelings, and states a leading principle, the application of which promotes a peaceful solution of the difficulty. He addresses himself directly to those who entertain Pharisaic and legal views, as the reproach which occurs in ver. 10, and which assumes an interrogative form, plainly shows; he designs, not merely to calm their excited minds, but also to convince them that they erred, that they were doing a wrong, that they committed a sin. With this view, he reminds them of a fact with which they were well acquainted (*ὑμεῖς ἐπίστασθε*), namely, the conversion of Cornelius and the Gentiles who were associated with him (x. 27, 44 ff.). He describes the occurrence as one that had taken place a long time ago (*ἀφ᾽ ἡμερῶν ἀρχαίων*), that is, at least ten years previously, if not at an earlier date.

b. **Peter rose up, and said**, etc.—He first exhibits the deep significance of that occurrence (ver. 7–9), and then applies it to the question which was under discussion. Four of its characteristic features were adduced, as evidences of its *great importance.* (*a*) *God* was, on that occasion, the direct author of the whole (*θεὸς ἐξελέξατο* etc.; *ὁ καρδιογν. θεὸς ἐμαρτύρησεν αὐτοῖς, δοὺς* etc.; *καὶ οὐδὲν διέκρινε*, etc.). (*b*) The preaching of the Gospel, in consequence of which those pagans had become believers, was not exclusively his own (Peter's) work, but had at that time been assigned to the whole church; God had chosen him merely on this special occasion (*ἐν ὑμῖν ἐξελέξ.* etc.). (*c*) The omniscient God bore witness to those pagans of his good pleasure, by giving the Holy Ghost (*αὐτοῖς, dat. comm.*). Peter here assumes that God gives the Holy Ghost to those alone who are acceptable in his sight; and that He could not be deceived in those persons, is implied by the epithet *καρδιογνώστης*. (*d*) After God had purified the hearts of the pagans by faith, He no longer made any distinction whatever between them and the believing Israelites.—The words *οὐδὲν διέκρινε—καθαρίσας*, allude very distinctly to those which were spoken to Peter in the vision, ch. x. 15. God had cleansed the *hearts* of the pagans; their uncleanness was not, as those who entertained Pharisaical views vainly supposed, that of the body; it was, hence, not circumcision, but faith, which constituted the means of purification.

Ver. 10. **Why tempt ye God?**—In this verse Peter makes the *application* to the present controversy, by proposing a question which conveys a reproach: 'Under these circumstances (*οὖν*), [a divine decision having already been made in the former case (Alex.).—Tr.], why do ye tempt God, by seeking to put a yoke upon them?' (*ἐπιθεῖναι, Inf. epexeg.* in a loose connection. [The infinitive here describes the manner in which a certain purpose that is stated, is to be accomplished (Winer: *Gr. N. T.* § 44. 1).—Tr.]). Such conduct was a tempting of God, that is, a course of action, when man undertakes, or is at least willing, to ascertain whether God will make known and execute his will by punishments, to the inquirer's own harm and ruin. The **yoke** which they wished to put on the neck of the disciples, is not exclusively the rite of circumcision, but, in connection with it, the entire Mosaic law [Gal. v. 1, 3]. But when Peter maintains that neither the fathers, nor he himself, with all the converted Israelites (including those who entertained Pharisaic sentiments, *ἡμεῖς*), were able to bear the yoke of the law, he undoubtedly, at the same moment, renounces the Mosaic law, viewed as an obligatory system; he declares (1) that no one had been able perfectly to fulfil it, and (2) that, precisely for this reason, it could not be the means of salvation.

Ver. 11. **But we believe that through the grace,** etc.—After having denied that the way of salvation led men through the law, he now declares that, on the other hand (*ἀλλά*), the grace of Jesus Christ conducted to salvation. 'Even as **they** (*ἐκεῖνοι*, the Gentile-Christians), we too are assured of salvation solely through the grace of Christ.' ['Ἐκεῖνοι cannot refer to *πατέρες ἡμῶν*, as Calvin, Calovius, and many of the older commentators suppose, since the salvation of the Jewish fathers (*servati fuerunt* being supplied) had here no connection with the question respecting the *σωτηρία* of the Gentile-Christians. (Meyer).—Tr.]. In both propositions, in the negative, ver 10, and in the positive, ver. 11, the Gentile-Christians are placed in the same class with those who had been Israelites. The thought which ver. 10 expresses, is the following: 'They can as little bear the law as we can'; the sense of ver. 11 is: 'We too, like them, can be saved only through the grace of Christ.'

Ver. 12–15. *a.* **Then all the multitude kept silence.**—This *σιγᾶν* on the part of the whole multitude shows that the *πολλὴ συζήτησις* mentioned in ver. 7, had been arrested by the words of Peter, and that the truth which they unfolded, had tranquillized the minds of all. At this point Barnabas and Paul began to speak, and here again, as in earlier instances [see Exeg. note on ch. xiii. 9–12.—Tr.], the name of Barnabas is placed before that of Paul. The former doubtless spoke first, as he was longer and better known than Paul to those who who were present. The remarks of both referred to their own experience during their missionary journey to the Gentiles. They related the wonderful works of God among the latter, which he had wrought through them as His servants, that is, the remarkable cases of conversion which had occurred, and the operations of the new divine life which had manifested itself in so many pagans. These reports not only confirmed, but also more fully developed all that Peter had communicated as the result of his own experience. Thus the impression of the hearers was deepened, that the conversion of the Gentiles was a work of God, and that their Christianity, even without the observance of the law, must necessarily be acceptable to Him.

b. **James answered, saying;** he spoke after Barnabas and Paul had concluded their remarks; (*σιγᾶν* does not here occur in the same sense as in ver. 12). There can be no doubt that this is "the brother of the Lord," (see ch. xii. 17), who stood at the head of the church in Jerusalem, and, as a strict observer of the law, had received the honorable title of "the Just." [The question respecting the identity of this James—says Neander, *Pfl. u. Leit. d. chr. K.* II. 436, *note*,—is one of the most difficult in the apostolic history.—Tr.]. He commenced by recapitulating the remarks of Peter, and confirmed the leading thought expressed by the latter, by referring to the prophecies of the Old Testament. As a Hebrew, who is addressing the Hebrews, he gives to the apostle Peter his Hebrew name *Συμεών*; (the more usual *Σίμων* is merely a different manner of representing in Greek the original name שִׁמְעוֹן [see the two Hebrew forms, both of which occur in the Talmud, in Gen. xxix 33 and 1 Chron. iv. 20; the less usual Greek form *Συμεὼν* occurs in 2 Pet. i. 1.—Tr.].—'Επεσκέψατο λαβεῖν, that is, God looked around, in order to accept a people, or, God resolved (for the *middle* voice occasionally signifies *considerare* in the classic writers). The antithesis in the phrase: *ἐξ ἐθνῶν λαόν*, is very expressive, as in all other cases *ἔθνη* and *λαός* (Israel) are contrasted with each other, while here the sense is: God hath taken a people for himself out of the Gentiles, *τῷ ὀνόματι αὐτοῦ*, that they might know and revere, or, that they might confess, his name. All that Peter had related and represented as facts, James now explains by means of the prophetic word, and exhibits as the fulfilment of the promises of God. He says: *οἱ λόγοι*, many prophecies; he adduces, however, only one of these in express terms. ["*Τούτῳ*, neuter: *with this* (ver. 15), viz. with the fact stated in the words *λαβεῖν ἐξ ἐθνῶν*, etc. *agree*, etc." (Meyer) —Tr.]

Ver. 16–18. **And will build again the tabernacle which is fallen down.**—In the original Hebrew text, Amos ix. 11, 12, the promise is given that the house of David, that had fallen, should be raised up, or restored; (it is called אֹהֶל, *σκηνή*, because it was decayed). [Alias dicitur *domus David, solium David:* sed hîc, *tugurium David*, quia ad magnam tenuitatem res ejus redactæ erant. (Bengel). The original word is here סֻכָּה (abs.), *booth, hut.*—Tr.]. The additional promise is given that the Israelites shall inherit Edom and all the nations upon whom Jehovah's name is called [margin of Engl. Bible], or who are devoted to him, יִירְשׁוּ, *i. e.* they shall subject these to their authority. The Messianic restoration is, therefore, here described in terms which imply that the heathen nations which accept the worship of Jehovah, shall also share in the blessings of that restoration; and the conversion of Gentiles to Christ is, unquestionably, a fulfilment of this prediction. The version of the Seventy, which is adopted in ver. 17, deviates here somewhat from the present Masoretic text, indicating that they follow a different reading; *e. g.*, instead of: יִירְשׁוּ אֶת־שְׁאֵרִית אֱדוֹם, they must have read: יִדְרְשׁוּ שְׁאֵרִית אָדָם. [Pro יירשו Græcus interpres ידרשו, pro את, אותי, pro אדום legit אדם. (*Rosenmülleri Scholia in Vet. Test. ad loc.*)—Tr.]. James himself makes some additions of his own, *e. g.*, *ἀναστρέψω*, and, afterwards, the words: *γνωστὰ ἀπ' αἰῶνος, scil. αὐτῷ*, or *τῷ θεῷ*, which latter some manuscripts have, indeed, interpolated [see note 5, above, appended to the text.—Tr.], and which are in accordance with the sense; but they are a combination of the interpretation with the original words. The meaning of the words which James adds, is the following:—That which happens in our day, God knew from the beginning, and had resolved to perform; that which we live to see, is simply the execution of an eternal decree of God. [This is the opinion of most interpreters, but de Wette says:—The sense of *γνωστὰ ἀπ᾽ αἰ.* is not: *ipsi ab æternis inde cognita*, nor: *quae ipse ab æterno præscivit*, etc., but: *it has been known from ancient times* (through the prophets,); comp. iii. 21.—Tr.]

Ver. 19. **My sentence is** [I judge]. From the facts of which Peter had reminded them, and from the promises of God, contained in His prophetic word, respecting the reception of the Gentiles into His kingdom, James now draws the practical inference (*διὸ ἐγὼ κρίνω*), that those pagans who were converted to God, ought not to be burdened in connection with their conversion (*παρενοχλεῖν*; the preposition implies: *besides, in addition to*, their turning to God.). This is a conclusion which recognizes the evangelical liberty of the Gentile-Christians, rejects the demands of those who entertained Pharisaic views, and fully agrees with the sentiments of Paul.

Ver. 20. **That they abstain.**—But James proposes, at the same time, that they should require abstinence in certain forms, on the part of the Gentiles. (*Ἐπιστεῖλαι, mandare;* the word does not always mean: *literas mittere;* the former meaning is very frequent, and quite appropriate in this place.). James expresses the opinion that something, at least, ought to be asked of the Gentiles. But the proposal which he made, shows that he differed widely in sentiment from the Judaists. They declared that actual submission to circumcision, together with the adoption of the entire Mosaic law, constituted the indispensable condition of salvation. But James demands nothing more than an *ἀπεχεσθαι*, an abstinence from *ἀλισγήματα. Ἀλίσγημα*, (a word entirely unknown to classic Greek) is derived from *ἀλισγέω*, which occurs in the Septuagint [Dan. i. 8; Mal. i. 7, 12], and in still later Hellenists, in the sense of: *to pollute, to defile;* the noun, accordingly, signifies *pollution.* The four genitives which follow, specify the objects which pollute men. The first are *εἴδωλα*, images of the gods, together with all that belongs to the worship of the latter; *πορνεία*, when the word occurs without any specification, can as little as *εἴδωλα*, be taken in any restricted or metaphorical sense (referring, for instance, to idolatry, incest, marriage within the forbidden degrees, etc.); it can here be understood only in its own proper sense, that is, *lewdness, fornication.* The other two points have reference to food. Abstinence is required from the eating of that which **is strangled** (*τοῦ πνικτοῦ*), that is, of the flesh of animals killed by strangling [without shedding their blood]. Whenever "a man of the children of Israel, or of the strangers sojourning among them" (הַגֵּר הַגָּר בְּתוֹכָם), hunted or caught any beast or fowl that might be eaten, the law (Lev. xvii. 13) commanded him to pour out the blood thereof, before he used it as food. The Gentiles were, lastly, directed to abstain from blood (*τοῦ αἵματος*), that is, from eating it in any mode [Lev. vii. 26, 21; xvii. 10, 14], because the soul [נֶפֶשׁ, *ψυχή*] of every living creature is in the blood; comp. Lev. xvii. 14; Gen. ix. 4. These laws respecting food occupy, in the old covenant, even a higher position than the Levitical, since it was declared that he who transgressed them, should be cut off, Lev. xvii. 14; and they are expressly extended to the גֵּרִים [sojourners, strangers]. All that James, therefore, desires, is, that the Gentile-Christians should avoid those things which were, in their very nature, absolutely inconsistent with the true religion of the holy God, according to their ancient tradition, and which were in the utmost degree offensive to every Israelite, since he regarded them as vile and heathenish abominations.

Ver. 21. **For Moses of old time hath,** etc.—Great difficulty attends the question respecting the logical connection of the contents of this verse with the foregoing. James here remarks that, from a very early period, Moses was proclaimed here and there in cities (*κατὰ πόλιν*), in so far as the Law was read in the synagogues on every sabbath. ["The word *sabbath* does not mean the Lord's Day, or the first day of the week, which is not so called in the New Testament, nor by the oldest Christian writers, but the seventh day or Jewish sabbath, etc." (Alexander, *ad loc.*)—Tr.]. James does not, however, mean to say that Moses was read in the Christian, as well as in the Jewish, assemblies (Grotius), but he does, undoubtedly, assume that the Christians still remain in connection with the synagogue. That this fact is adduced as an argument, is unequivocally indicated by the word *γάρ*. But the *particular point* which is to be established by it, is not immediately apparent. According to some interpreters, the fact is adduced by James as a reason for demanding abstinence in the forms mentioned in ver. 20; (it is indispensable—James is supposed to say—that we should demand this fourfold *ἀπέχεσθαι*, for, otherwise, the regularly recurring weekly reading of Moses will perpetuate the offence which the Judæo-Christians take, when they see the practices of the Gentile-Christians; *Meyer*). Others suppose that the fact is adduced as a reason for proposing to release the Gentile-Christians from the law, ver. 19; (the sense would then be: Although the Mosaic law has already been so long proclaimed, there are, comparatively, few persons [pagans] who are willing to adopt it; as the ceremonial law is a hinderance to the universal spread of the true religion, it must be abandoned; *Gieseler*). Or, possibly, after James has stated his opinions, and, in particular, proposed to exempt the Gentile-Christians from the requisitions of the law, he designs to sustain his entire proposition by answering a certain objection that might be made to it; he accordingly says that all could unhesitatingly adopt his view of the case; for the apprehension that the Mosaic law would thus decline in influence and authority, was altogether unfounded, since this law continued to be read every week in every city. (This interpretation, in its general features, is adopted by Erasmus, Wetstein, Schneckenburger, Thiersch, Ewald: *Gesch. Israels.* VI. 437.). Of these several explanations, the last appears to correspond more fully than any other both to the actual state of affairs, and also to the peculiar Judæo-Christain sentiments and position of James.

DOCTRINAL AND ETHICAL.

1. When the important question whether Gentile-Christians were also bound to observe the Mosaic law, was to be decided for all future times, Peter produces as an argument a certain fact furnished by his own *experience*, namely, the occurrence in Cesarea, ch. x., when it was demonstrated that Gentiles as well as Judæo-Christians, received the Holy Ghost. He exhibits this fact as a significant and instructive decision on the part of God, who had thus placed the Israelites and the Gentiles in precisely the same class (οὐδὲν διέκρινε), without granting any advantage or privilege to the former, which was denied to believing Gentiles. He distinctly testified (ἐμαρτύρησε) in favor of the latter when He gave the Holy Ghost, and by his acts, demonstrated that he took pleasure in them. Such an experience, accordingly, proves the perfect equality of Gentiles and Jews in the sight of God, provided that they believed in Jesus Christ. This reasoning is conclusive, and convinces the mind. It is also, in its general features, a model, exhibiting as it does so happily, the apostle's method of treating the *history* of the Church as a source whence clear views of the truth may be derived. The whole revelation of God in both the Old and the New Testament, depends on history; it *consists*, indeed, essentially, of History. And as the life of Jesus Christ is rich in instructions which it gives, since 'he not only *lived* his own *doctrine*, but also preached his own life,' so the life and the experience of the apostles constitute a rich source of instruction. The doctrine of the apostle Paul is his own life, wrought out in consciousness and knowledge; the doctrine of the apostle Peter is, likewise, his own life, resulting in clear views and conceptions. The manner in which God governs his church in the present world, and during the lapse of centuries, or, in other words, the History of the Church, forms the doctrine, not only concerning the Church, but also concerning other points. Thus we are here furnished with a clear view of the Church, but we also receive instructions respecting the nature of grace, the *usus legis*, etc.

2. Our knowledge of the *nature of faith* has been greatly enlarged by the events described in the passage before us. How many truths are involved in that single proposition which Peter set forth, when he referred to the importance of that occurrence in Cesarea: 'God purified their hearts by faith'! It teaches, first of all, that faith does not depend directly and exclusively on man; it depends on God; it is His work, His gift; it is wrought by His grace. The apostle testifies, in the second place, that faith possesses *a purifying power*. Faith is, therefore, something that is full of life and power; it is as Luther says, "a living, mighty, busy thing"; it exercises a purifying influence, insomuch that the heart which had previously been ungodly and unclean, is now changed, consecrated to God, and morally cleansed. The proposition in ver. 9, comprehends, in the third place, the truth that *the seat of faith is in the heart*—not merely in the memory or in the thoughts—but in the very centre of the life of the soul, where all impulses and movements originate.

3. This was the first occasion on which the disciples clearly saw the essential distinction existing between *Law* and *Grace*. Paul himself, who had been personally conducted to the knowledge of the *grace* of God in Christ, by the manner of his conversion and by his peculiar religious experience, probably obtained his clearest views of evangelical liberty in the state of grace, as contradistinguished from a servile legalism, only after he had encountered opposition in the Gentile-Christian congregations. The case of Peter was similar. He, too, had been taught by his experience of the grace of Christ, that the law is a *yoke*, very heavy, and, indeed, impossible to bear. All that the law makes difficult for man, is made easy by grace. For, in the case of those who are under the law, all depends on their own strength, their personal efforts, the perfect purity of the will; whereas, when man is in the state of grace, God purifies the heart, and inspires it with a love for all that is good.

4. After Peter, as well as Barnabas and Paul, had explained the question by appeals to their own experience in the service of the Gospel, James furnishes additional illustrations derived from the *word of promise*. The apostles referred, in general, to the prophecies of the Scriptures chiefly as guides in explaining the signs of the present times, and in seeking a knowledge of the divine will. They did not employ the prophetic word as the means for becoming acquainted with the future, and discovering times and seasons, circumstances and persons in it, as in a magic mirror. Our success in ascertaining the will of God, his counsel in reference to the progress of his kingdom, and the principles according to which it is governed, will always be proportioned to the degree of attention with which we study the unchangeable, eternal, and firmly established thoughts of God (γνωστὰ ἀπ' αἰῶνος).

5. The house of David is the principal subject of the prophecy of Amos, which James quotes. David's royal *house* had decayed, had dwindled into a **tabernacle**, and had fallen into ruins; God purposes to raise up that which had fallen, to build it anew, and enlarge it, to extend the kingdom, which is, in truth, His own kingdom, even to Gentiles upon whom His name is called, that is, who are willing to acknowledge and serve Jehovah. God will Himself perform all these things, even as He had of old resolved to do.—This promise sheds light upon the present question. It is already a significant circumstance that the theocratic royalty, or the kingdom of God, and not the law as such, occupies a central position in the promise. It is, in the next place, important, that the only condition of incorporation into the kingdom of God consists in the invocation of His name, or the imposition of His name ["upon whom, etc." ver. 17]. And this condition was already fulfilled in the case of the converted Gentiles (ἐπιστρέφουσιν ἐπὶ τὸν θεὸν, ver. 19). Lastly, the words κύριος ὁ ποιῶν ταῦτα, are decisive, *i. e.*, neither are *we* to perform the work, nor is *our* judgment to be consulted; it is *God*, the Lord; He has promised that *He* will do all these things, and, indeed, in its essential fea-

tures, He has already done the work, for He has actually taken out of the Gentiles a people for Himself, ver. 14. And *therefore*, [says James], we are not at liberty, and should not attempt, to impose an additional burden on the Gentile-Christians, which would seem to imply that the work of God had not been completely performed.

6. According to ancient accounts, which have been preserved to our day, James was a man whose personal religion was of the strictest legal type; on this account he was called *ὁ δίκαιος* (see my [the author's] *Apost. u. nachap. Zeitalter*, 2d ed. p. 236. ff.). [Lechler there quotes, in the course of his remarks, a passage in the writings of Hegesippus, which has been preserved by Eusebius, in *Eccl. Hist.* II. 23.—Tr.]. Now it is remarkable that it is precisely this man who advocates the principle of the exemption of the Gentile-Christians from the Mosaic law, and who expressly demands of them *nothing more* than abstinence from certain things which were offensive partly in a social, and partly in a moral and religious respect. The circumstance would be incomprehensible, and, indeed, incredible, only in case that it were impossible that the same man should be rigid with regard to himself, but indulgent toward others. We are, however, fully at liberty to consider James as possessing precisely such a character—a character which claims our highest esteem. That he did not regard Moses with indifference, may be gathered from a slight intimation in ver. 21, when the words are correctly understood. But it also appears from this verse that James hoped that the Mosaic religion would gain more respect by a wider extension and more general knowledge, as well as by a voluntary adoption of it, than by the imposition of any burden on the conscience, which could only tend to disquiet it (*παρενοχλεῖν*, ver. 19). That James combined with habitual and great rigor in his own case, a very sincere and tender love for others, is apparent from a fact related by Hegesippus (Euseb. *Eccl. Hist.* II. 23), viz.: he was continually in the temple, praying on bended knees for the forgiveness of his people. If he prayed with such compassionate love for his unbelieving kinsmen according to the flesh, he was surely capable of meeting the Gentiles who were converted to the Redeemer, with tender forbearance and gentleness. It is, indeed, this feature which reveals to us the image of Jesus himself, shining forth from the soul of his brother (after the flesh, and after the spirit.).

HOMILETICAL AND PRACTICAL.

Ver. 1. **And certain men - - taught.**—Paul had come to Antioch in order to find repose after the trials which he had endured; but when he and the brethren began to build themselves up on their common faith [Jude, ver. 20], this new affliction unexpectedly came upon them. It was a happy circumstance that the gracious manifestations of God among the Gentiles had already occurred, as they supplied the means for deciding the question. The blessing precedes painful experiences. (Rieger).—The adversary again attempted to arrest the progress of the Gospel, and rob believers of the comfort and joy which the conversion of the Gentiles had afforded them. The church militant should always be prepared for such sudden assaults; it may otherwise lose its treasure. (Starke).

Ver. 2. **When therefore Paul and Barnabas had no small dissension,** etc.—It is better to choose strife and retain the truth, than to choose peace and sacrifice the truth. (Starke).—**That Paul and Barnabas - - - should go up to Jerusalem.**—They might have insisted on their own claims, and refused to seek a decision in Jerusalem, as they, too, had received the Holy Spirit. The others might have maintained that these two men were not suitable messengers, and that persons whose minds were less biassed, should be sent. But all things were done on both sides with moderation and candor.

Ver. 3. **And being brought on their way by the church.**—This conduct indicated the deep interest which all took in the object of the journey. When the ambassadors of the Elector of Brandenburg were departing, in order to attend a religious disputation with the Papists, he dismissed them with the words:—"Bring me back the word *sola*," (that is, the concession that man is justified by faith *alone*), "or never return yourselves." The messengers of the Antiochian congregation did not need such an admonition; still, the love and the interceding prayers of the people afforded comfort and joy to their pastors and teachers. (Besser).—**Declaring the conversion,** etc.—With all our zeal for the orthodox faith, we ought not to neglect the work of building up the kingdom of God. (Ap. Past.).

Ver. 4. **They declared all things that God had done.**—Before they described the difficulties which had occurred, they related all that God had done with them, as an evidence that they neither discussed the point in dispute with undue heat, nor were led by it to forget other interests of the church of Jesus. They adopt the principle, on the contrary, of first exhibiting all the favorable aspects of the kingdom of God, and, then, of stating existing defects and faults, in order that appropriate remedies may be applied. Their conduct teaches us, that, although many evils still exist in the church of God, we should never banish from our thoughts the rich mercies which He is every where bestowing on men. (Ap. Past.).

Ver. 5. **But there rose up certain of the sect of the Pharisees.**—How difficult it is to cast away the Pharisaical leaven, and to cling solely to the grace of God! But faith does not at once deliver us from errors and infirmities; long continued exercise, and many struggles, precede our deliverance. (Starke).—**Pharisees, which believed.**—Hence we learn that schisms are not always occasioned by unprincipled men, but that even upright persons are sometimes their authors, when they yield too far to their fancies and prejudices. (Ap. Past.).

Ver. 6. **And the apostles and elders came together,** etc.—The divine inspiration by which the apostles were guided when they spoke and wrote, did not render their common consultations, and their meditations on the divine word, superfluous. (Starke).—How this apostolic simplicity puts to shame the pride of later times. (Ap. Past.).—This assembly exhibits the church in a light in which she is again seen only on a single occasion in the whole history of the pentecostal church. She appears in the presence of her holy Lord and Head; she views the task before her with great perplexity, and is conscious of her own ignorance; no previous experience, no recognized principle, no word of the Scriptures, can supply the present want. But she knows that her Lord had promised her, as a collective body, *that* strength and *that* aid which always suffice. Hence she seeks with sincere humility, but also confesses the truth with courage and joy. (Leon. and Sp.).

Ver. 7. **And when there had been much disputing**, etc.—It was not an angry dispute, but a long discussion, during which the arguments on both sides were carefully weighed. This procedure was honorable to the apostles, and bears witness alike to their gentleness, since they listened to the opinions of inferior brethren, and also to their diligence and care, since they considered divine truths not superficially, but maturely. (Ap. Past.).—**Peter rose up**.—On this occasion we hear him speak for the last time in THE ACTS. We see him extend the hand of brotherly love to Paul, and we listen to their concurrent testimony respecting the mystery of grace, the actual revelation of which constitutes the theme of THE ACTS OF THE APOSTLES. (Besser).—**That - - - God made choice**, etc.—As neither the written word of the Old Testament, nor the personal knowledge and judgment of the brethren, could conduct to a satisfactory conclusion, Peter seeks and finds a decisive argument in *experience*—in all that God had done before their eyes.—Here we see how necessary it is to study God's mode of administering the affairs of the church, and to improve our judgment by applying the lessons of experience, if we desire to distinguish successfully between error and truth. (Ap. Past.).—**Men and brethren**.—This appellation, was, at the same time, designed to give a certain character to the subsequent proceedings, indicating that they should be conducted in a fraternal spirit.—**Ye know**, says Peter, not: *Know ye!* He speaks, not as a dictator, but as a brother; he does not proclaim his will authoritatively, neither does he speak *ex cathedra*, but, with his brethren, presents himself before the throne of the sole Lord of the Church. (Besser).

Ver. 8. **Giving them the Holy Ghost**.—The gracious counsel of the Lord respecting the Gentiles, was plainly and impressively revealed by acts of grace, in the case of Cornelius.

Ver. 9. **Purifying their hearts by faith**.—Faith is the true circumcision of the new covenant, the only true evangelical means of purification, as it cleanses from all filthiness of the flesh and spirit [2 Cor. vii. 1], by being the medium through which the power of the blood of Jesus penetrates the soul. "Through faith, as Peter says, we obtain another, a new, and a clean heart, and God regards us, for the sake of Christ, our Mediator, as altogether righteous and holy." (*Smalcald Articles* [by Luther], III. 13.).

Ver. 10. **Why tempt ye God**, etc?—With the changes of the times, the customs and ordinances of God in his church, are changed. The greater the measure of man's knowledge and faith becomes, the less is he burdened with the servile yoke of the law. Mark this truth well, that those who impose the heaviest burdens, are not the best teachers. (Starke).—To tempt God, is, to depart from his word, and to subject the order which divine wisdom has sanctified, to the control of man's impious self-will. (Gerhard).—"This grave and stern language of the apostles: 'Why tempt ye God?' which, like a clap of thunder, ought to alarm our adversaries, makes no impression whatever on their hearts; they still attempt to sustain their own inventions, which they represent as services acceptable to God, by resorting to tyrannical and violent measures." (Apology [of the Augs. Conf.], Art. 28 (14).) [The "adversaries" of whom Melanchthon here speaks (ed. Rech. 294), are the Papists, who rejected the Protestant doctrine that we are justified by faith in Christ alone, and not by "good works" devised by men.—Tr.].—**Which neither our fathers nor we were able to bear**.—"When oxen have long borne the yoke, and dragged heavy weights, all that they earn by their work, beyond their daily food, is, to be struck on the head and be butchered; such is the experience of those who hope to be justified by the law. They are taken captive, and burdened with a heavy yoke, and then, after they have long and painfully labored to do the works of the law, all that they finally earn is, to remain eternally poor and wretched servants." (Luther).—**Nor we were able to bear**.—Peter intends to say: 'Men and brethren, speak the truth, and candidly tell me: have ye kept the law?' (Besser)

Ver. 11. **But we believe that through the grace of the Lord Jesus Christ we shall be saved**.—This is a precious summary of the Gospel, which Peter proclaims at the first synod of the church, for the benefit of all succeeding ages. It already comprehends the confession of the Council of Nice—the confession that Christ is the true God; for Christ can confer saving grace only in case he is the Lord, to whom all power in heaven and in earth is given. The great truth: "we believe - - - saved," is still, in our day, the holy symbol and the shibboleth of all true believers. "By grace alone" —this is the badge by which the children of the family recognize each other. Hence Melanchthon declares in the Apology [of the Augsb. Conf. Art. IV. (II) p. 60. ed. Rech.—Tr.] that the doctrine of justification by grace, is "the highest and most important article in the Christian creed, the only key to the whole Bible, without which the troubled conscience can find no true, lasting, and sure consolation;" and Luther says: "We cannot abandon this article, nor make any concession here, although heaven, earth, and all things else that cannot endure, should fall." (Leonh. and Sp.).—What glory, what comfort, what joy, ye who are members of the Evangelical church, can find here! Ye are one, in your faith and confession, with the primitive, apostolical church. (Apelt).—**Even as they**.—The fathers and prophets precede the triumphal chariot of Christ—we follow it. Their faith and our own, is the same; the objects of *their* faith belonged to the future—the same objects of *our* faith belong to the past. (Lindhammer).

Ver. 12. **Then all the multitude kept silence**.—This is, in truth, a Council of the

Holy Ghost, at which men speak only as long as the Lord's voice is not heard; but then all are silent, and bow in submission before the word of God! Wherever the Spirit of truth finds an entrance into the hearts of men, and a foolish pride and an egotistical love of controversy offer no resistance, the unity of the Spirit composes dissensions by the bond of peace; the truth is then readily found, and unanimously acknowledged; for the decision is made by the counsel and act of the Lord. (Leonh. and Sp.).—The two words: "yoke" and "grace," burned as fire in their hearts, and they sat in silence in the presence of the Lord. (Besser).—**Gave audience to Paul and Barnabas.**—These men explained and confirmed all that Peter had stated respecting the salvation of God which had appeared to the Gentiles. This is, indeed, the right course, when one teacher resumes the subject where his predecessor had paused, and relates even greater wonders which God had wrought, and when all is set forth in such harmony, that it is obvious to every hearer that it is one God—one Spirit—who worketh in them all. In such cases, the apostolic blessing [2 Cor. xiii. 14] is bestowed in all its fulness. (Ap. Past.).—"O Lord Jesus Christ! Do thou thyself convene the true Council, and there preside! Deliver thy people by thy glorious advent!" (Luther's Smalcald Articles) [at the close of the Preface, ed. Rech. p. 303.—Tr.]

Ver. 13–15. **James answered, saying - - - and to this agree the words of the prophets.**—Peter had referred in his address chiefly to the *work* of God; James now shows how fully the *word* of God in the writings of the prophets agreed with the former. (Rieger).—Even when signs and wonders occur, still the question ought to be considered, whether the Scriptures agree with them. (Ap. Past.).—The *apostles* spoke by the mouth of Peter; James, the brother of the Lord, speaks as an elder or bishop of the *church.* (Besser).

Ver. 16. **After this I will return,** etc.—It was not without the guidance of the Holy Ghost, that James was conducted precisely to this passage. For it speaks, first, of the fall of the Jewish church and the abolition of its temple service; it, next, conveys the promise that God will build a new church on the ruins of the old, and gather together in it all the Gentiles; it, lastly, sets forth that this church shall receive salvation only through the name of the Lord which should be called upon it, *i. e.*, on which it would believe. (Ap. Past.).—**And will build again the tabernacle of David, which is fallen down.**—The kingdom of Christ is not of this world; hence it is here termed a tabernacle which seems, indeed, to have fallen down, but, nevertheless, the Gentiles shall, through grace, lodge in it. The times of the New Testament are, in general, times of re-arrangement and restoration, and, indeed, all theology refers to the restoration of that which is fallen; Acts i. 6; Rev. xxi. 3, 5; Hebr. ix. 10. (Starke).—God will be the builder; He will even close up all the breaches [Amos ix. 11], and raise up that which is fallen. God Himself will do all. What a rich source of comfort we find here! Let us then be faithful servants and workers together [2 Cor vi. 1] with the grace of God! (Ap. Past.).

Ver. 19. **That we trouble not them which,** etc.—None are so easily injured by the imposition of external religious exercises, as those converted persons who are exceedingly conscientious; they are thus either led to entertain a false confidence, or they are distressed by painful scruples of conscience. Those who are less in earnest, are also less easily affected by such things. (Rieger).—The most important resolution adopted by the apostolic Council, and the one which retains its validity at all times and in all places, refers to the release of believers who live under the new covenant, from the yoke of the ancient ceremonial law. It is an important resolution, which the church of Christ should very gratefully accept, and apply with great fidelity, as a very precious result of His meritorious work. For while the divine character, the purity, and the importance of this first Church Council were thus demonstrated, these features appeared less distinctly in succeeding times, when such Councils were held either to gratify carnal passions, or to determine trivial matters. (Ap. Past.).

Ver. 20. **That they abstain from pollutions of idols,** etc.—To abstain from idolatry and fornication, was a duty which they owed to God; to abstain from things strangled, and from blood, was a duty prescribed by fraternal love.—"It is a mark of a purified Christian, that he avoids not only evil itself, but also the very appearance of evil. To the Christian nothing can be a matter of indifference; the actions which he performs, either honor or dishonor the name of the Lord. But at that time, when Jews and Gentiles dwelt together, His name was dishonored, when any one did those things which were regarded by the world as undeniable signs of heathenism." (Williger).

On the whole section.—Ver. 1–21. *The importance of the first Church Council:* I. The question which was discussed, ver. 6; (it referred to the conditions of salvation). II. The spirit in which it was discussed, ver. 7; (a spirit of love and truth). III. The principle in accordance with which the decision was made, ver. 8, 9, 12; (the testimony of God, borne in his word, and in his acts). IV. The confession which was made the basis of the resolution adopted by the Council, ver. 11; ('We believe that through the grace,' etc.). (Apelt).—*How does the Christian conduct the wars of his Lord?* I. With courage—in order that he may retain the crown; II. With fraternal love—that love may not grow cold; III With humility—that the Scripture may preside as judge. (Ahlfeld).—*We believe that through the grace of the Lord Jesus Christ we shall be saved:* this is a confession, I. Of penitence, which proceeds from a deep and clear consciousness of sin; II. Of humility, which testifies that no merit attaches to good works; III. Of faith, which recognizes the riches of the love of God in Christ; IV. Of joy, which is founded on the peace of the pardoned soul. (Leonh. and Sp.).—*We are saved, not by the law, but by grace:* (Lisco).—*That God purifies the heart by faith,* ver. 6–12: I. That the heart of man needs purification; II. That this purification is effected by faith; III. That this purification of the heart by faith, is the work of Almighty God. (Langbein).—*The Confession: 'We believe that,* etc.', ver. 11; I. Its meaning; II. Its source; III. Its fruit. (id.).—*The principles according to which that which is temporary in Christianity may be distinguished from that which is enduring.* (Lisco).—*The Christian mode of conducting religious controversies:* I. Willingness to be guided by unmistakable manifestations of the power of God; II. A common desire to search the Scriptures, and make them the basis of union. (id.).—*The Church Council at Jerusalem, a model for all succeeding ages:* I. Its occasion was a vital question of the Church—a question relating (*a*) not to the faith (for on this subject, which was not at that time denied, no Council can make a decision from which there is no appeal), but (*b*) to the life and conduct (concerning the practical application of admitted doctrinal truth to ecclesiastical order and Christian practice). II. Its spirit was strictly evangelical; (*a*) a spirit of truth, sustained by the word of God and Christian experience; (*b*) a spirit of love, which sought not its own, but the welfare of all. III. Its result was a blessing for the church; (*a*) progress, by a positive and final release from antiquated external ordinances, but (*b*) a progress sanctioned by the unchanged fundamental principles of the Christian faith and practice, ver. 11.—*The issue of the first Church Council, a triumph of the Holy Spirit:* I. His triumph, as a Spirit of liberty, over the yoke of outward ordinances, ver. 10, 19; II. His triumph, as a Spirit of faith, over the delusion respecting human wisdom and righteousness, ver. 9 ff. and 15 ff.; III. His triumph, as a Spirit of love, over a haughty self-will, and a narrow-minded partisanship, ver. 1, 2, 7, 12, 19–21.—[*A maxim respecting* peace, or,] *An irenic principle* (formerly ascribed to Augustine; see HERZOG'S *Encyk.* "Meldenius"), *claiming the observance of all ages:* I. *In necessariis unitas*, ver. 11; II. *In dubiis libertas*, ver. 19; III. *In omnibus caritas*, ver. 7, 13, 20. [Lücke published in 1850 an essay, which has been much admired, on the "age, author, original form, and true sense," of this celebrated maxim. After rejecting the claims of others, he ascribes it to Rupertus Meldenius, a Lutheran theologian who lived during the earlier part of the seventeenth century. Klose, the writer of the article in HERZOG'S *Encyk.* (IX. 805), recently found the original work of Meldenius in the city library of Hamburg. The author, as it now appears, expressed himself in the following terms, which may be regarded as the true reading: Si nos servaremus *in necessariis Unitatem, in non necessariis Libertatem, in utrisque Charitatem*, optimo certe loco essent res nostræ.—TR.].—*The Holy Ghost, the best President of ecclesiastical synods and pastoral conferences:* I. He permits every one to speak, both men who are not distinguished in the assembly (ver. 5), and also eminent leaders (ver. 7, 12)—the timid and the bold; II. He unites all on the common ground of the divine word and a living faith. (ver. 9, 11, 15); III. He conducts the proceedings to a happy issue—resolutions discussed with wisdom, and unanimously adopted, (ver. 19 ff.).—*When brethren are engaged in deliberation, there is a time to speak, and a time to be silent:* I. Boldness of speech, when (*a*) scruples of conscience (ver. 1, 5), and (*b*) clear convictions of the mind (ver. 7, 12, 13) are to be expressed; II. Meek silence (ver. 12), when (*a*) a childlike obedience to the will and word of God, and (*b*) indulgent and pacific sentiments respecting the brethren, are to be manifested.—'*Be not entangled again with the yoke of bondage*' (Gal. v. 1)—*a warning addressed by the apostles to modern Christianity:* I. Paul pronounces it (ver. 2–4)—that great apostle of the Gentiles, who hazarded his life in the attempt to cast down the barrier of Jewish traditions by the power of evangelical liberty; II. Peter repeats it, (ver 7–10)—that rock of the primitive church, whom God himself conducted to a knowledge of the truth [Mt. xvi. 17], and whom the church that demands an implicit faith, in vain invokes as its patron saint; III. James unites with them (ver. 13)—that preacher of the law; all testify alike, that the righteousness of faith [Rom. ix. 30] is the only way of salvation.—'*We believe that,* etc (ver. 11)—the common watchword of our evangelical, as well as of the primitive, apostolic church.—*The confession of faith presented at Augsburg, no other than that of Jerusalem:* I. The enemy with which it contends is the same—Pharisaism: (*a*) bondage, imposed by man; (*b*) the righteousness of works; II. Its foundation is the same: (*a*) the word of God; (*b*) Christian experience; III. The spirit which it breathes, is the same: (*a*) boldness in confessing the truth; (*b*) the meekness of love; IV. The way of salvation which it proclaims, is the same: (*a*) free grace, on the part of God; (*b*) a living faith, on the part of man.—[Ver. 11. *Peter's confession of faith:* I. ("We shall be saved"). The salvation, of which Peter speaks; (*a*) *What* is implied by "being saved"? (*b*) *Who* shall be saved? ("we"). II. ("The Lord Jesus Christ"). The author of our salvation, (*a*) Christ *is* the author; (*b*) the *only* author. III. ("Through the grace of, etc."). The ground of our salvation. (*a*) Not our works or merit, but (*b*) grace. IV. ("We believe.") The faith of Peter in this salvation. (*a*) A clear and distinct faith; (*b*) expressing itself in actions.—TR.].

C.—THE DECISION, AND THE EPISTLE OF THE ASSEMBLY.

CHAPTER XV. 22–29.

22 Then pleased it [resolved] the apostles and elders, with the whole church, to send
chosen [to choose and send] men of their own company [from among themselves] to
Antioch with Paul and Barnabas; *namely*, Judas surnamed[1] Barsabas, and Silas,
23 chief [who were leading] men among the brethren: *And they wrote *letters* by them
after this manner [And they placed in their hands the following letter]; The apostles
and elders and[2] brethren *send* greeting unto [salute] the brethren which [who] are of
24 the Gentiles in Antioch and [in] Syria and Cilicia: *Forasmuch as we have heard,
that certain which went out from us have troubled you with words, subverting your
souls, saying, *Ye must* be circumcised, and keep the law [have heard that some (persons) who went out from us, have troubled you with discourses, in that they unsettle
25 your souls];[3] to whom we gave no *such* [*om.* such] commandment: *It seemed good
unto us, being assembled with one accord, to send chosen [Therefore we, being assembled with one accord, have resolved (ἔδοξεν) to choose and send] men unto you with our
26 beloved [our dear friends] Barnabas and Paul, *Men [Who (Barn. and P.) are men]
that have hazarded their lives [their souls] for the name of our Lord Jesus Christ.
27 *We have sent therefore Judas and Silas, who shall [will] also tell *you* the same things
28 by mouth [things verbally][4]. *For it seemed good to [pleased] the Holy Ghost, and
to [*om.* to] us, to lay upon you no greater [further, πλέον] burden than these[5] neces-
29 sary things: *That ye abstain from meats offered to idols [from idol-sacrifices], and
from blood, and from things [any thing][6] strangled, and from fornication: from which
if ye keep yourselves [therefore, if ye keep this], ye shall do well [it will go well with
you]. Fare ye well.

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[1] Ver. 22. [In place of ἐπικαλούμενον before Βαρσ., of *text. rec.*, from H., fathers, etc., recent editors agree in adopting the simple form καλούμενον, with A. B. C. D. E. G., and Cod. Sin., and regard the former as an explanatory correction. —Tr.]

[2] Ver. 23. Five important MSS., A. B. C. D. and Cod. Sin., omit καὶ οἱ [of *text. rec.*] before ἀδελφοί, as well as several fathers and versions [Vulg., etc.]. Lachmann has therefore cancelled καὶ οἱ. But it may easily be conceived that the omission was occasioned by a scruple respecting the coöperation of the congregation with the apostles. [Meyer, whose opinion de Wette adopts, supposes that the omission was the result of a hierarchical feeling, and that the two words are genuine.—Tr.]. E. G. H., and most of the versions and fathers, insert καὶ οἱ, and this reading is, with Tischendorf, to be received as genuine. [It is dropped by Alf. as an interpolation. Cod. Sin. (original) omitted it, but it was inserted by a later hand, marked C by Tisch.—Tr.]

[3] Ver. 24. The words: λέγοντες περιτέμνεσθαι καὶ τηρεῖν τὸν νόμον, [of *text. rec.*, and found in C. E.] are wanting in A. B. D. [and Cod. Sin.], in several versions [Vulg. etc.], and fathers; they are a gloss from ver. 1 and 5, and have therefore been very properly cancelled by Lach. and Tisch. [But both Meyer and de Wette incline to the opinion that the words are genuine; E. even inserts δεῖ after περιτέμ.: the manuscripts vary considerably; Alf. says that the words are "manifestly an interpolation," and, like Born., omits them.—Tr.]

[4] Ver. 27. [In place of "mouth," (Tynd., Cranmer, Geneva), the margin of the Engl. Bible proposes "word." (Wiclif.); διὰ λόγου is equivalent to "verbally" or "orally."—Tr.]

[5] Ver. 28. Tischendorf has cancelled τούτων [of *text. rec.* from E. G.] after τῶν ἐπάναγκες, but on the authority of only one manuscript, viz. A. [The word is omitted by several minuscules and fathers.]. Lach., in accordance with B. C. D. [and H.], reads τούτων τῶν ἐπάναγκες [and is supported by Meyer.—D. omits τῶν. Alf. omits τούτων altogether, as a marginal gloss. —Cod. Sin. (original) reads: τουτων επαναγκαις; a later hand (C) here inserted των.—επαναγκαις is found also in A. C. —Tr.]

[6] Ver. 29. Tischendorf [with Lach.], in accordance with A (orig.). B. C [and Cod. Sin.].reads καὶ πνικτῶν, whereas the singular, πνικτοῦ [of *text. rec.*] is found in A. (corrected), as well as in E. G. H. [Vulg.—D. omits καὶ πν. Alf. agrees with Tisch., and supposes that the singular is an "alteration for uniformity with ver. 20."—Cod. Sin. (original) exhibits the plural, for which a later hand, C, inserted the singular.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 22. *a.* **Then pleased it**, etc.—The resolution adopted by the assembly as the result of the proceedings which are described above, is now given. The word ἔδοξε, ver. 22 and 25, frequently occurs, in classic Greek, in the formal resolutions of a senate, a popular assembly, or other body invested with authority, and hence the resolutions themselves are termed τὰ δεδογμένα or δόγματα; com. ch. xvi. 4. The assembly consisted, according to this account, of three classes: 1. apostles; 2. elders of the congregation at Jerusalem; 3. the members of the congregation itself; all the latter were present, that is, the male members (οἱ ἀδελφοί, ver 23), without doubt, however, those only who were of full age. But the terms: σὺν ὅλῃ τῇ ἐκκλησίᾳ, and οἱ ἀδελφοί, ver. 23, show quite plainly that the customary names of this assembly, viz., "Apostolic Council," "Convention of the Apostles," are not altogether appropriate. Independently of the fact that the elders of the congregation had already been addressed by the congregation at Antioch, ver. 2, as well as the apostles, and, according to ver.

6, 22, 23, participated in the proceedings, it is expressly stated that the congregation itself in Jerusalem, was present at the assembly, and that the members were not merely hearers, but also assisted in framing the resolution (σὺν ὅλῃ τ. ἐκκλ.).

b. **To send chosen men** [to choose and send men]. (Ἐκλεξαμένους—πέμψαι, is equivalent to: ἵνα ἐκλεξάμενοι—πέμψωσι. [WINER: *Gr. N. T.* § 38. 4.]). The resolution to choose messengers among the members of the congregation at Jerusalem, and send them to Antioch, had not been previously proposed. It was a happy thought, although the name of the person who first suggested it, is not given. The congregation of Antioch had sent a deputation, consisting of several of its members to the one in Jerusalem (καί τινας ἄλλους ἐξ αὐτῶν, ver. 2.). It was, accordingly, a just and reasonable recognition of this congregational embassy, when the Christians of Jerusalem likewise sent messengers of its own to Antioch, in order to express, in this manner, its fraternal sentiments, and contribute its share in strengthening the bond of union which already existed. It was, moreover, a judicious measure that messengers from Jerusalem accompanied Paul and Barnabas, inasmuch as the testimony of the former fully confirmed the report furnished by the Antiochians on their return; *omnibus modis cavebatur, ne Paulus sententiam concilii videretur pro suo referre arbitrio.* (Bengel). Comp. ver. 27: καὶ αὐτούς—ἀπαγγέλλοντας τὰ αὐτά.

c. Two men were chosen for this purpose: the first was **Judas, surnamed Barsabas,** of whom we have otherwise no knowledge whatever; his surname has induced some learned men (Grotius, for instance) to believe that he was a brother of Joseph Barsabas, who had, with Matthias, been proposed as a candidate for the apostleship, ch. i. 23.—The other was **Silas,** well known as, subsequently, a fellow-laborer and companion of Paul in his missionary work among the Gentiles; Paul himself calls him *Silvanus* (1 Thess. i. 1; 2 Cor. i. 19). Both are here described by Luke as ἄνδρες ἡγούμενοι ἐν τοῖς ἀδελφοῖς, *i. e.*, they not only exercised great influence, but were also office-bearers in the congregation, whose duty it was to guide others; compare Hebr. xiii. 7, 17, where the officers and teachers of the church receive this title [ἡγούμενοι]. They were, probably, elders of the congregation in Jerusalem; Luke calls them also *prophets*, ver. 32.

VER. 23. *a.* **And they wrote** *letters* **by them** [And they placed in their hands the following letter (τάδε); for the anacoluthon γράψαντες instead of γράψαντας, see WINER: *Gr. N. T.* § 63. I. 1.—TR.]. The adoption of a resolution that a general epistle should be addressed to the Gentile-Christians, is another circumstance which had not hitherto been mentioned in the account of the proceedings, that is, if we assume that ἐπιστεῖλαι, [see EXEG. note on] ver. 20, signifies, not *literis mandare*, but, simply, *mandare.* An epistle was the most suitable means for conveying to the remote Gentile-Christians, whom the matter concerned, a knowledge of the decision and pleasure of the assembly, in the original form, and in an authentic statement. The document was placed *in their hands* (διὰ χειρὸς αὐτῶν), *i. e.*, of Judas and Silas, the two messengers sent from Jerusalem—not in those of Paul and Barnabas. It is the only congregational general letter of the apostolic age, which has descended to us, and the oldest synodical public letter (if we may use the expression) with which we are acquainted. Luke does not mention the name of the person who composed it, or acted as scribe, neither does he state the language in which it was written. But its genuine Greek epistolary form, beginning with χαίρειν, and closing with ἔῤῥωσθε, and the phrase εὖ πράττειν (ver. 29), which so frequently occurred in letters, render it very probable that it was originally written in Greek, and that Luke has, consequently, given us an exact copy of the original itself. We may, besides, easily suppose, as Bengel has already done, (who is sustained by Bleek, in *Stud. und Krit.*, 1836, 1837), that James, the brother of the Lord, composed the letter, in the name and by the authority of the assembly. For he exercised at that time already (comp. xii. 17), a commanding influence in the congregation, and he had himself, on the present occasion, materially assisted in conducting the assembly to a decision. And, lastly, an analogy, in more than one point, may be found between this letter and the Epistle of James, of which he is unquestionably the author.

b. **The apostles, and elders,** etc.—The letter is addressed to the Gentile-Christians as to **brethren** (τοῖς—ἀδελφοῖς τοῖς ἐξ ἐθνῶν), and thus their equality with the Judæo-Christians in rank and privileges, is unequivocally acknowledged. They are, further, described as inhabitants of **Antioch,** of **Syria,** and of **Cilicia.** The capital city, the congregation of which had originally brought the matter forward, is appropriately mentioned in the first place; the name of the whole province (Syria) succeeds, and that of Cilicia is then added. It necessarily follows that Christian congregations must, already at that time, have existed in Cilicia, [comp. xv. 41], and that they, too, had been disturbed by the efforts of the Judaists. On the other hand, the congregations which had been recently formed in the two provinces of Asia Minor, viz., Pisidia and Pamphylia, are not mentioned, although the proceedings in Jerusalem referred also to them; comp. ch. xvi. 4. It is possible that they had not yet been disturbed by the visits of Judæo-Christians, who entertained Pharisaical sentiments.

VER. 24. **As we have heard.**—The occasion of the letter is stated in brief, but expressive, terms. The assembly declares that the procedure of those who had molested the Gentile congregations by their Judaizing demands, was *unauthorized;* οἷς οὐ διεστειλάμεθα, *i. e.*, 'they received no commission, no authority, for such a course, from us.' Their conduct is described as a ταράσσειν λόγοις—conduct which created disturbances, doubts and scruples; Paul uses the same expression in Gal. v. 10; ὁ ταράσσων ὑμᾶς. The result is, further, described as an ἀνασκευάζειν τὰς ψυχὰς ὑμῶν, *evertere, destruere animas;* this verb does not occur in the Septuagint, and is found in the New Testament only in this passage. It signifies: *to break down, to destroy, a building,* and is, hence, precisely the opposite of οἰκοδομεῖν; comp. ch. ix. 31. The assembly, accordingly did not spare the authors of those troubles, but disapproved of their conduct and condemned it, as not only altogether unauthorized, but also as adapted solely to disturb the consciences of men.

VER. 25, 26, *a.* **To send chosen men** [To choose and send men]. The assembly, on the other hand, unequivocally sanctions, in its general letter, the course pursued by Paul and Barnabas. They are significantly styled *οἱ ἀγαπητοὶ ἡμῶν.* While the Judaistic emissaries had assumed a hostile attitude towards the apostles of the Gentiles, the Judæo-apostles, the elders, and the whole congregation in Jerusalem, emphatically express the ardent love with which they regard Paul and Barnabas, and declare that they were intimately united with them in spirit. Moreover, they commended the unconditional self-devotion of these two men, who were willing to sacrifice even their lives for the Lord Jesus, for the confession of his name, and for His honor. [**Men**, ver. 26, (*ἀνθρώποις*) in apposition with **Barnabas and Paul**, not with **men** (*ἄνδρας*) in ver. 25.—TR.]. (*Παραδοῦναι τὴν ψυχήν* means: *to deliver up, to jeopard, the soul, the life.*). These words were intended to be a recommendation and a justification of the two men, on whom personally their opponents had doubtless thrown suspicion, but for whose integrity the members of the assembly pledge themselves.—The name of Barnabas precedes that of Paul [see EXEG. note on ver. 12–15. *a.*—TR.], as the former had been longer known to the apostles and the congregation, and this arrangement is a plain indication of the genuineness of the letter [of its "diplomatic" precision. (Bleek, Meyer, de Wette).—TR.]

b. The resolution was adopted by them *γενομένοις ὁμοθυμαδόν* (an adverb, where an adjective would be expected. [WINER: *Gr. N. T.* § 54. 2.—TR.]), that is: "after we were of one mind"; the sense is that the resolution was not adopted by a majority, while a difference of opinion still remained, but by a unanimous vote. We must, accordingly, suppose that after those who entertained Pharisaic views, had expressed themselves in very emphatic terms, (see ver. 5 and 7), they were ultimately silenced by the decisive testimony of the apostles, and the cordial concurrence of the large congregation. Compare *Baumgarten* [*Die Apostelgesch*, etc.], II. 1, 159. It is not, indeed, implied that their Judaistic sentiments had been changed or extirpated, but simply, that, at the moment, they felt that they were defeated, and bowed before the power of the truth.

VER. 27. **We have sent, therefore.**—The two ambassadors, Judas and Silas, who had been chosen in order to proceed with Barnabas and Paul to the Gentile-Christians (ver. 25), are directed to announce *διὰ λόγου, i. e., by word of mouth,* the same things (*τὰ αὐτά*) which the letter contained. The expressions *τὰ αὐτά* and *διὰ λόγου,* belong together, so that the sense cannot be, as Neander supposes: 'Judas and Silas will tell you the same things that Paul and Barnabas announce.' The following words, moreover, viz., *ἔδυξε γὰρ,* show that the subject to which *ἀπαγγέλλειν* refers, can be no other than the substance of the resolution concerning the Christianity of the Gentile-Christians.

VER. 28, 29. *a* **It seemed good to the Holy Ghost and to us.**—With regard to the grammatical construction, it may be remarked that we should not depart from the most obvious and simple sense (according to which two subjects are placed in juxtaposition, to whom the decision and the resolution are ascribed), unless an unintelligible or inappropriate interpretation of the words would be the result. But the most obvious sense is, at the same time, here appropriate in every respect; see below, DOCTRINAL AND ETHICAL, No. 4. It is, therefore, not necessary to resort to any far-fetched interpretation and assume that a hendiadys occurs here, *i. e.*, either "to the Holy Ghost in us," (Olshausen), or, "*nobis per Spiritum Sanctum.*" (Grotius). The explanation of Neander appears to be even more artificial; he assumes that the words *τ. ἁγ. πνεύματι* occur as an ablative, *i. e.*, "through the Holy Ghost it pleased *us also*, (as well as Paul and Barnabas)." [Neander recalled or modified his original opinion in a later edition of *Gesch. d. Pfl.* (History of the Planting, etc I. 166, text and note 1), and explains: "We have resolved" (not "through," for then *ἐν* should precede, according to the N. T. *usus loquendi*) "under the guidance of the Holy Ghost, to lay, etc."—TR.]. The resolution means, in general, that the assembly did not wish to impose any further burden on the brethren among the Gentiles except "these necessary things." (*Ἐπιτίθεσθαι* is not passive, *imponi per quosvis doctores* (Bengel), but occurs here in an active sense, as it does in by far the greatest number of cases in which it is employed.

b. **To lay no greater burden.**—The whole assembly, accordingly, declares that the Gentile-Christians shall be exempt from any further exactions, as far as a Mosaic legality is concerned, and be required to abstain only from the four things which James had already specified. The enumeration in ver. 29, differs from that in ver. 20, merely in substituting *εἰδωλόθυτα* for *εἴδωλα* (the former: partaking of *sacrifices which had been offered to gods*), and in assigning the fourth instead of the second place to *πορνειά.* The words at the close: *ἐξ ὧν—εὖ πράξετε,* show conclusively that the term *ἐπάναγκες* does not refer to any unconditional and absolute necessity of a moral nature, for that language would be very inexpressive and feeble, and, indeed, altogether inappropriate, if the intention was to demand an abstinence which was absolutely and *per se* indispensable. The last sentence rather seems to give counsel, in a faithful and impressive manner. *Ἐξ ὧν* is not to be understood as in direct connection with *διατηρεῖν*, in the sense of: *abstinere a re,* for *διατηρεῖν* is always connected with an accusative, only *seldom* with *μή*, and *never* with *ἐκ*; *ἐξ ὧν* is, therefore, equivalent to "in consequence of," or, "accordingly." *Εὖ πράττειν* does not mean: *to do morally right*, but, *to be in a good condition;* it is against the *usus loquendi* of the New Testament, to regard it as identical with *σωθῆναι* (Kuinoel). [*Εὖ πράξετε*—says Meyer, who refers to various passages in Plato and Demosthenes,—means: "Ye shall be in a favorable condition," namely in consequence of the peace and concord which will then prevail among Christians. *Ἔῤῥωσθε* is the epistolary *Valete.*—TR.]

c. With respect to the question: How can the present report of the assembly and its proceedings, be reconciled with the statement of the apostle Paul in Gal. ii. 1 ff., see my *Apost. u. nachap. Zeitalt.* 2d. ed. p. 393, [where Lechler devotes more than 40 pages to a successful examination of, and answer to, certain difficulties proposed by Baur, Schwegler, Zeller, etc.—Tr.]

DOCTRINAL AND ETHICAL.

1. This is the first ecclesiastical assembly or *Synod* that is mentioned in the history of the Church; it furnishes an apostolical model for all succeeding ages. It was held for the purpose of considering an important question, involving essential points connected with the Christian doctrine and life—a question, too, which it was imperatively necessary to answer. The subject concerned the entire church of Christ of that age—the Gentile-Christians in a direct, and the Judæo-Christians, in an indirect manner. The decision was voluntarily submitted by the congregation of Antioch, which was immediately interested, to Jerusalem, as the mother-church. But the apostles did not assume the office of deciding, still less did Peter act alone; they did not even proceed to action with the elders as their associates; on the contrary, the whole congregation at Jerusalem was present, and rendered essential aid in the solution of the question that had been proposed. The opposite opinions which were entertained, were expressed with the utmost freedom. But truth and evangelical liberty triumphed, and, indeed, solely by the power of the Spirit—of the word of God—of His wonderful works. The decision was made, not by a doubtful majority which tyrannized over the minority, but by the assembly, with entire unanimity of sentiment. This result, moreover, had not been previously known and arranged, so that the proceedings were instituted only for the sake of appearance, or afforded simply a delusive spectacle. The views which ultimately prevailed, and the practical resolution which was adopted, were, on the contrary, the development and natural result of the preceding discussion. The resolution was not *skilfully constructed* to suit any concessions which the several parties made with a calculating spirit; it was the fruit of an honest consideration of the whole matter, conducted in the fear of God and with a desire to maintain the truth, and it proceeded from men who were guided and illuminated by the Holy Spirit; see below, No. 4.

2. The assembly addressed an *epistle* to the brethren among the Gentiles; the genuineness and authenticity of the alleged decrees of the assembly were thus established by a written instrument. The wish that the report of the proceedings should not be simply verbal, was both wise and benevolent. Although Paul and Barnabas might enjoy the confidence and love of the apostles and the congregation in Jerusalem in the highest degree, and although Silas and Judas might possess very great influence, and really be ἡγούμενοι, they were, nevertheless, not infallible men, whose report was necessarily and absolutely trustworthy; the sense of the assembly could be conveyed with perfect accuracy and fidelity only by writing. Our evangelical motto is: *Verbo solo.* The word of the Scriptures, as inspired by the Spirit—the word in which the Spirit lives, and through which the Spirit can, with power, fulness, and directness, influence accessible souls—is our treasure, and firm ground of faith.

3. True Christian love is not effeminate and feeble in its character, or so spiritless that it does not venture at any time to refuse its concurrence. If the Redeemer could not have pronounced a "Woe!" in the case of perverse men, of Pharisees and Scribes, his "Blessed!" would not possess that heavenly power of love, which it now exercises. If the apostles and brethren had not spoken in opposition to the Pharisees in the assembly, disapproved of their course, and uttered words of stern rebuke (ver. 24), they would not have displayed sincere love to the Gentile-Christians, and to Paul and Barnabas themselves. But they repelled the former with the utmost decision, in order to add to the freedom and cordiality with which they embraced the latter. He alone who unhesitatingly and consistently honors the truth, is capable of entertaining a genuine, Christian love in his heart, and manifesting it in his life.

4. The declaration: **It seemed good to the Holy Ghost, and to us**, is of great importance. It has, on the one hand, been often interpreted as an expression of hierarchical arrogance, and has been exposed to censure; it has, on the other, been altered in sense and softened by interpreters, with good intentions, but without due consideration; see Exeg. etc. above, ver. 28, 29. *a.* In order to ascertain the true meaning of the words, the circumstance should be carefully noted, that the letter speaks of two resolutions adopted by the assembly, only *one* of which is mentioned in this manner. The resolution to send messengers to the Gentile-Christians, ver. 25, is introduced only with the words: ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδόν; the other, on the contrary, according to which no further burdens should be imposed on the Gentile-Christians, and only abstinence in certain cases should be required, is thus introduced: ἔδοξε τῷ ἁγ. πν. καὶ ἡμῖν. It hence follows that the assembly does not ascribe all its resolutions ultimately to the Holy Ghost, but only that momentous decision which so deeply concerned the conscience alike of the brethren among the Gentiles, and of the Judæo Christians themselves. It is solely this resolution which the assembly recognizes as one not only dictated by human wisdom, but also divinely inspired, or as one which proceeded from the guidance of the Holy Ghost himself. Can it be possible that this expression of the convictions of the assembly, contained an error or a wrong—that it originated in a fanatical self-delusion—or, that it was an attempt to deceive others, suggested by spiritual pride or hierarchical ambition? By no means! It conveys, on the contrary, a striking truth, conceived with entire sobriety of judgment, and announced in a devout spirit after calm deliberation. The assembly recognizes with humility and gratitude to God, and is not ashamed to make the confession before men, that, with regard to the best course, or the true bond of union, that is, such

a solution as neither sacrifices truth to love, nor violates love for the sake of truth—a solution which both vindicates evangelical liberty, and secures the unity of the church of Christ—they are indebted, not to themselves, but to the Holy Ghost, who guides into all truth; and thus they give the glory to God. And yet they do not deny that they, too, had labored, had carefully deliberated in common, and honestly sought after the truth—and that the result had not been obtained from above while they slept, but followed after they had themselves (καὶ ἡμῖν) made diligent and earnest efforts. This peculiar language recognizes, accordingly, both the divine and gracious operations of the Holy Ghost, and also the independent action of man in searching and laboring; it furnishes, not a partial, but a complete view of their internal convictions, and combines humility with Christian dignity.—The remark may, finally, be made, that this passage furnishes an indirect proof of *the personality of the Holy Ghost*. For it is only when this doctrine is admitted, that a δοκεῖν, in the sense in which the word here occurs, can be ascribed to the Holy Ghost, *i. e.*, an intention and determination of the will.

HOMILETICAL AND PRACTICAL.

VER. 22. **Then pleased it the apostles,** etc.—We have here a model of Christian prudence, suited to all succeeding ages; it teaches that mode of regulating the affairs of a congregation, deciding questions, and directing any institution, by which the rights of conscience, the claims of love, and the existence of personal liberty, are respected, while, at the same time, the welfare of the great majority is thus promoted. (Rieger).—**Men of their own company** [from among themselves].—The act of selecting messengers from the congregation in Jerusalem, was of service both to the Christians of Antioch, and also to Paul and Barnabas. It convinced the former that their own messengers did not, as it frequently occurs, unconsciously report their own opinion as that of the assembly; to the latter, nothing could be more welcome than a course by which their integrity, and their rightful claim to the title of apostles, would be attested by Jerusalem.

VER. 23. **And they wrote letters by them.**—A mere verbal communication, even though upright brethren should be the agents, did not appear to the apostles to be an adequate and sufficiently sure method of conveying the knowledge of doctrinal truths and ecclesiastical ordinances. They deemed it necessary to express their sentiments in writing. The circumstance shows how far the apostles were from entertaining the opinion that any individual could be infallible, although he might even be the most prominent among their brethren. We gratefully acknowledge the wisdom of God, who did not give us merely oral testimony, but furnished us with a "sure word of prophecy" [2 Pet. i. 19] in a written form. Our faith now rests on a firm foundation, since we can say: "It is written." (Ap. Past.).

VER. 24. **As we have heard - - - subverting** [in that they unsettle] **your souls.**—Observe that the Holy Ghost does not send the men who teach works and the law, but says that they confuse and distress Christians. (Luther) —The Holy Ghost does not send false teachers; they come without authority; they do not edify, but only confuse and distress. Even as sound doctrine cheers the heart, and makes it strong in God, so false doctrine unsettles the soul, and does not allow it to find true peace. (Starke).

VER. 25, 26. **With our beloved Barnabas and Paul, men that have hazarded their lives,** etc.—With the same firmness and decision with which they withdrew from the Christians of Jerusalem who entertained Pharisaic sentiments, they acknowledged Barnabas and Paul. They term them beloved friends; and, for what reason? They delivered up their lives for the name of Christ, not only by exposing themselves to bodily danger, but also by consecrating all the powers of their souls to the service of Jesus. Such a course still continues to constitute the duty and the glory of a servant of Christ. HE issues the command: "Die at the post of duty, but gain souls for the Lamb." (Williger).

VER. 27. **Tell you the same things by mouth.**—The oral and the written testimony were intended to sustain each other. It was necessary that the dead letter of the Scriptures should be made alive by the Holy Ghost who spoke through the men of God. And so, too, in our own day, it is not sufficient that the word of God should be *read;* it must also be *heard*, when it is spoken by divinely enlightened men. (Williger).

VER. 28. **For it seemed good to the Holy Ghost, and to us.**—The Holy Ghost is the arbiter and judge in matters of religion.—The decision of a case which believers have considered in the light of the Holy Ghost, may very properly be regarded as a decision of the Holy Ghost.—Our decision should not anticipate, but conform to, that of the Holy Ghost.—Let no one attempt to obtrude his fancies on others, as if they constituted the will of the Holy Ghost. (Starke).

VER. 29. **From which if ye keep yourselves, ye shall do well.**—Even when they mention those few points which they deem necessary, they employ very moderate terms ("Ye shall do well"), as compared with the violent threats of the others ("Ye cannot be saved", ver. 1). How tenderly we should deal with the consciences of men! (Rieger).—As we learn from the introductory words of the Epistle, that the command was not intended for all the congregations, so, too, we learn from these concluding words, that it was not to be of perpetual validity, but to endure only until the attachment to the Mosaic ordinances had somewhat abated. (Ap. Past. and Bengel's Gnomon).—**Fare ye well.** Through this concluding salutation, expressed in the manner of the Greeks, the Hebrews became Greeks to their Greek brethren. They could, with great propriety, say: "Fare ye well," to brethren who had found eternal life by faith in the Lord Jesus, and whose fraternal love was the rule of their conduct in all the affairs of this life "Fare ye well", that is, Be faithful to Jesus! (Besser).

The wisdom and the love with which we should deal with errors and the erring, in the Church.—*The Church of the Lord possesses legislative powers:* I. Because the Spirit of God operates in her, ver. 28; II. Because it is her duty to decide on the changing affairs of this life with a view to the salvation of mankind, ver. 24, 29. (Lisco).—*How is that which is temporary in Christianity to be set aside?* I. When has the proper time arrived? II. By what considerations are we to be guided? (id.).—*The Epistle of the church of Jerusalem to the brethren among the Gentiles, viewed as an adequate and valid charter for mankind, now released from the bondage of the law:* adequate and valid, I. On account of the occasion which called it forth; (it concerned the question: Moses or Christ? Human traditions, or the work of God?) II. On account of its holy and inviolable source: (it was dictated by the Holy Ghost, ver. 28). III. On account of its venerable bearers; (they were heralds of evangelical grace and truth, whom God himself had accredited.) IV. On account of the incontestable truth of its contents; (exemption from the temporary ceremonial, but not from the eternal moral law, ver. 29; release from the yoke of servile obedience, but not from the service which self-denying love renders to the Lord, ver. 26).—*True evangelical liberty:* it is, indeed, I. Freedom from human ordinances and a ceremonial service, ver 24, 28, but at the same time, II. Subjection, in love, to the Lord (ver. 26), to the eternal moral law, ver. 29.—*The written word of God, and its living bearers;* each is attested by the other: I. The Scriptures, by the character of the bearers: II. The bearers, by the character of the Scriptures

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D.—THE RETURN. THE EFFECT PRODUCED PARTLY BY THE EPISTLE, AND PARTLY BY THE REPORT OF THE MESSENGERS WHO CAME FROM JERUSALEM.

CHAPTER. XV. 30–35.

30 So when they were dismissed, they [These were now dismissed (*μὲν οὖν*), and]
came to Antioch: and when they had [then they] gathered the multitude together,
31 they [together, and] delivered the epistle: **Which* when they had read, they rejoiced
32 for the consolation.[1] *And [But] Judas and Silas, being [who were] prophets also
themselves, exhorted the brethren with many words [discourses], and confirmed
33 [strengthened] *them*. *And [But], after they had tarried *there* a space [for a time],
they were let go [dismissed] in [with] peace from [by] the brethren [in order to re-
34 turn, *πρὸς*] unto the apostles.[2] *Notwithstanding [*δὲ*] it pleased Silas to abide there
35 still [*om. the whole verse*][3]. *Paul also [But Paul, *δὲ*] and Barnabas continued in Antioch, teaching and preaching the word of the Lord, [in common, *μετὰ*] with many
others also [*om.* also].

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[1] Ver. 31. [Instead of *consolation* (Tynd., Cranm., Geneva, Rheims) the margin of the Engl. Bible offers *exhortation*. Παράκλησις, as well as *Zuspruch* (adopted by Lechler), admits of both versions, according to the context. Robinson (*Lex. N. T.*), regards the following as the sense: "*instruction, teaching, i. e.*, hortatory." See EXEG. note, below.—TR.]

[2] Ver. 33. [Instead of *ἀποστόλους*, of *text. rec.* from E. G. H., recent editors read ἀποστείλαντας αὐτούς, with A. B. C. D. Cod. Sin., Vulg. (*ad eos qui miserant illos*), many minuscules, etc.—TR.]

[3] Ver. 34. The words: *ἔδοξε δὲ τῷ Σίλᾳ ἐπιμεῖναι αὐτοῦ*, of *text. rec.* [constituting the whole of ver. 34], are unquestionably spurious, and have been rejected by Griesbach, Lachmann and Tischendorf; they are found only in two uncial MSS. [C. D. and some versions], whereas they are wanting in the other five uncial MSS. [A. B. E. G. H. and also Cod. Sin.], in 50 minuscule mss., several ancient versions, and Chrysostom and Theophylact. [The present text of the Vulg. exhibits the words with the following addition from D.: *Judas autem solus abiit Jerusalem*, but the latter is omitted in Cod. Amiatinus.] This addition to the text was doubtless made for the reason that, otherwise, ver. 40 would seem to be unintelligible. [The verse is omitted by Alford, who, with others, supposes that the interpolation is intended "to account for Silas being found again at Antioch, ver. 40."—TR.]

EXEGETICAL AND CRITICAL.

VER. 30–32. *a.* **So when they were dismissed.**—Certain religious services were probably held, when the men took leave, as in the case mentioned in ch. xiii. 3. Ἀπολυθέντες, no doubt, refers primarily to the two messengers sent from Jerusalem, as the epistle was placed in their hands, according to ver. 23, compared with ver. 27, and they alone could deliver it, on their arrival at Antioch, to the congregation. Still, it may be easily conjectured that all the travellers, including Paul, Barnabas, and other Antiochians, were sent away by the congregation of Jerusalem, in a fraternal spirit, and with special religious services.

b. **Gathered the multitude together.**—As soon as the messengers reached Antioch, they discharged the duties assigned to them, at a meeting which the whole congregation attended; the epistle was delivered and read. The result was, that the Christians were conscious of no other feelings than those of joy, on account of the *παράκλησις* which it contained, that is, its fraternal and tranquillizing language, which completely silenced the Pharisaic demands by which they had been disturbed (Luther: "comfort," and de Wette somewhat similarly: "tranquillizing assurance."). ["*Παρεκάλεσαν*, *exhorted* ("comforted," Bengel), which occurs in ver. 32, does not render it necessary to interpret the noun here: *exhortation* (Beza, Meyer), for the letter contains but little hortatory matter." (de Wette).—Tr.].—After the letter had been read, the two messengers, Judas and Silas addressed the assembly, as they too, (*καὶ αὐτοί*), as well as Paul and Barnabas, were endowed with the gift of prophecy [see xiii. 1. b., and the references there.—Tr.], and, as inspired men, could utter holy and inspiring words. They now exhorted the congregation, and strengthened the souls of the believers in their faith, by copiously speaking the living word.

Ver. 33–35. **And after they had tarried.**—The two messengers of the congregation in Jerusalem, after having spent some time in Antioch, were dismissed by the Christians of the latter city, in order to return to the apostles. They were sent away with religious solemnities and **with peace** (*μετ' εἰρήνης*, with sentiments of peace, and with good wishes, *i. e.*, with blessings). ["The allusion is to the formula that was customary at parting: *πορεύου*, or, *ὕπαγε εἰς εἰρήνην*, or, *ἐν εἰρήνῃ*, Mark v. 34; Lu. vii. 50; viii. 48; Acts xvi. 36; Jam. ii. 16." (Meyer).—Tr.]. It appears that both Judas and Silas now returned to Jerusalem; whereas, the conjecture that Silas remained behind in Antioch, was inserted in the text as early as the fifth and sixth centuries, to which Cod. Ephraemi (rescriptus), [C., see above, note 3, appended to the text.—Tr.] and Cod. Cantabrig. [or, Bezæ; D.] belong. ["There is no improbability in supposing, either that Paul sent for Silas before setting out upon his second mission, or that Silas had returned to Antioch in the mean time." (Alexander).—Tr.]

DOCTRINAL AND ETHICAL.

1. Many different modes of exhibiting Christian truth have already been mentioned in the present narrative: *παρακαλεῖν* and *ἐπιστηρίζειν*, ver. 32, and comp. ver. 41; ch. xiv. 22; again, *διδάσκειν*, ver 35, and *εὐαγγελίζεσθαι τὸν λόγον τοῦ κυρίου*, *ibid.* The latter phrase, as in ch. xiv. 7, 21, means the preaching of the Gospel to those who are still unacquainted with its joyful tidings; it describes the work of missionaries. Hence the statement in ver. 35 refers to certain labors of Paul and Barnabas, partly, in the bosom of the congregation, and partly, beyond its confines, that is, in the vicinity of Antioch. *Διδάσκειν* describes, specially, the act of communicating doctrinal truth, which is designed to afford still clearer views, and to produce a still deeper conviction of the truth which had already been acknowledged. *Παρακαλεῖν*, on the other hand, designates the act of exhortation, and is applied to discourses which influence the will and the mind, and form the character of the hearer; its result is *ἐπιστηρίζειν*, that is, the actual strengthening of his soul.

HOMILETICAL AND PRACTICAL.

Ver. 31. **Which when they had read, they rejoiced.**—This short epistle created joy among them. But how much more should we rejoice that we are permitted to read so many epistles of the apostles! And what a source of joy the entire Bible should be to us, which is, in truth, an epistle of God, addressed to men! (Quesnel).—No one can so fully enjoy the comfort which exemption from the law affords, as those who had previously felt the pressure of this heavy yoke. (Ap. Past.).

Ver. 32. **And Judas and Silas - - - exhorted the brethren.**—They have no wish to be idle in Antioch. How happy the faithful teacher's heart is, when he can conduct souls to the Saviour! The slothful servant, on the other hand, imagines that he has accomplished a vast work, when he complies with his official obligations, and fulfils the public duties which are imperatively demanded. (Ap. Past.).—Even the apostolic age, although it enjoyed the ordinary means of edification furnished by the word of God, did not discard such extraordinary means of strengthening its faith. The glory of the Lord is reflected in each of his servants with a peculiar lustre; the old and well-known evangelical truth often makes a peculiar impression, when it is proclaimed in a manner to which we had not hitherto been accustomed (as at missionary festivals, ecclesiastical diets, etc.). (Williger).

Ver. 33. **They were let go in peace from the brethren.**—When we have faithfully delivered the message intrusted to us, we can return in peace to him who sent us; John xvi. 5, 28. (Starke).—We should not be discouraged, nor apprehend that a religious controversy cannot be decided satisfactorily, provided that the parties fear God, and are willing to receive instruction. (id.).

Ver. 35. **Paul also and Barnabas continued**, etc.—Remember, O my soul, the weighty saying: "Go, when Jesus calls thee; hasten, when he draws thee; pause, when he restrains thee."—When Jesus glorifies the day of his grace in any spot, then rejoice that mercy is granted to others.—But when he demands thy services, arise in strength; when his voice is silent in thy soul, make no attempts of thine own. (Zinzendorf).

The bond which unites the Christian congregations: we see it, I. In the teachers who went from one congregation to another with their message; II. In the truth, which, without change, was proclaimed to all alike. (Lisco).—*The Gospel of the free grace of God in Christ Jesus, a consolatory epistle addressed to every conscience which is burdened by the law*, ver. 31.—*The blessed journey of the messengers of peace, who carry the Gospel with them:* I. They convey peace to anxious hearts, ver. 31; II. They unite believing souls in peace, ver. 32, comp. with ver. 24; III. They depart in peace to the mother-church in the heavenly Jerusalem, ver. 33.—[*The Epistle of the church of Jerusalem*, ver. 23–29: I. Occasion; II. Contents, III. Spirit in which it is written.—*The effects* *produced by the Epistle of the church of Jerusalem,* ver. 30, 31: I. Described: (*a*) it assigned a proper position to the apostle of the Gentiles (opened a wider door); (*b*) corrected the extreme views of Judæo-Christians (expelled the error concerning righteousness by works); (*c*) established the Gentile-Christians in their holy faith (free salvation in Christ). II. The circumstances which enabled it to produce such effects: (*a*) the holy source from which it proceeded; (*b*) the wisdom which pervaded it; (*c*) the important principles which it established. III. Lessons taught by these effects: (*a*) the Christian mode of conducting religious discussions; (*b*) the benefits arising from a judicious system of church government and discipline; (*c*) the value of the word of God as the source of light and grace.—Tr.]

SECTION III.

THE SECOND MISSIONARY JOURNEY OF PAUL, ACCOMPANIED BY SILAS AND TIMOTHEUS, TO ASIA MINOR, AND EUROPE.

Chapter XV. 36—XVIII. 22.

A.—COMMENCEMENT OF THE JOURNEY. PAUL AND BARNABAS SEPARATE ON ACCOUNT OF JOHN MARK; BARNABAS PROCEEDS WITH MARK TO CYPRUS, AND PAUL WITH SILAS TO SYRIA AND CILICIA.

Chapter XV. 36–41.

36 And [But] some days after, Paul said unto Barnabas, Let us go again [Up (δή), let
us turn back] and visit [look after] our[1] brethren in every city where [in which] we
have preached the word of the Lord, *and see* [*om.* and see] how they do [bear them-
37 selves]. *And Barnabas determined to [advised that they should][2] take with them
38 John, whose surname was Mark. *But Paul thought not good to [deemed it just not
to] take him [this one, τοῦτον] with them, who departed [had fallen away] from them
39 from Pamphylia, and went not [had not gone] with them to the work. *And the
contention was so sharp between them, [Hence (οὖν)[3] a sharp contention arose, so]
that they departed asunder [separated] one from the other: and so [*om* so] Barna-
40 bas took Mark [along], and sailed unto Cyprus; *And [But] Paul chose Silas [as a
companion], and departed [went forth], being [after having been] recommended
41 [commended] by the brethren unto the grace of God [of the Lord][4]. *And he went
[journeyed] through Syria and Cilicia, confirming [and strengthened] the churches
[congregations].

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[1] Ver. 36. [Ἡμῶν after ἀδελφοὺς from G. H., is omitted in A. B. C. D. E. Cod. Sin., Vulg. etc., and is cancelled by recent editors generally.—Tr.]

[2] Ver. 37. Ἐβουλεύσατο [of *text. rec.* and retained by Alf.] is supported, it is true, by only two uncial MSS. [G. H; D. has ἐβουλεύετο], while four of the latter [A. B. C. E., and also Cod. Sin.], and nearly all the versions [Vulg. *volebat*] exhibit ἐβούλετο [which Lach. and Tisch. adopt]. But ἐβούλετο could have far more readily been substituted, as an easier reading, than that it, if the original word, should have been converted by a later correction, into ἐβουλεύσατο. [The latter was usually interpreted in the sense of ἐβούλετο; comp. v. 33. (Meyer).—Instead of τὸν Ἰωάν., of *text. rec.*, from G. H., recent editors read καὶ Ἰω., with A. C. E. Vulg.—B. and Cod. Sin. have καὶ τὸν Ιω.—Tr.]

[3] Ver. 39. [For οὖν before παροξ., of *text. rec.* from C. E. G. H., Lach. Tisch. and Alf. substitute δὲ from A. B. D. and Cod Sin.—Tr.]

[4] Ver. 40. Κυρίου [from A. B. D. and Cod. Sin., and adopted by recent editors] is preferable to θεοῦ [in C. E. G. H., Vulg.], which seems to be conformed to the parallel passage in ch. xiv. 26.

EXEGETICAL AND CRITICAL.

Ver. 36. The commencement of the second missionary journey of Paul is not stated with chronological precision; it took place **some days after**. Silas and Judas had, according to ver. 33, remained for some time at Antioch, and, after their departure, Paul and Barnabas **continued in Antioch**, ver. 35. (It is probable that Peter's visit to Antioch occurred during this period, Gal. ii. 11 ff.). Paul now proposed to set forth on another journey. He had undertaken the former by the direction of the Holy Ghost, who spoke by the mouth of certain prophets, ch. xiii. 2. On the present occasion, the suggestion proceeds from Paul, who exhorts Barnabas to unite in the work with him. He appears to have had originally no other purpose than that of visiting the congregations which had been founded during the former journey. This fact is implied by the word *ἐπιστρέψαντες*, (*i. e.*, re-entering a road that had previously been travelled over), as well as by the language: *ἐπισκεψώμεθα—πῶς ἔχουσι*; that is, the primary purpose was to visit only those cities in which both had preached the Gospel. They wished to look after the brethren *πῶς ἔχουσι*, *i. e.*, to ascertain their present moral and religious state, and their condition in general. [*'Εν αἷς*, because *πᾶσαν* is used in a collective sense, WINER. *Gr. N. T.* § 21. 3. (Meyer).—TR.]

VER. 37, 38. Barnabas appears to have at once expressed a willingness to unite with Paul in visiting the congregations, but he advised (*ἐβουλεύσατο, consulere*) that they should take John Mark along, as their companion; Paul refused his consent; he could not approve of the proposition that Mark should accompany them, as the conduct of the latter on the former journey seemed to him to have been a *falling off* from them both (*ἀποστάντα* taken in a strict sense of the word). The term *ἀξιοῦν* designates a moral judgment: "he does not deserve that we should take him with us; he has made himself unworthy of it." The peculiar mode of expression, moreover, very plainly shows that Paul's indignation on account of that conduct, was avowed with warmth and energy; see ch. xiii. 13, EXEG. note; (*τὸν ἀποστάντα—μὴ συμπ. τοῦτον*). [*Τοῦτον*, at the close: "we may well believe that Paul's own mouth gave originally the character to the sentence." (Alf.)—TR.]

VER. 39–41. Barnabas did not agree with Paul in judging the conduct of Mark with such severity; the latter was, besides, his nephew, Col. iv. 10. [*'Ανεψιός*, *consobrinus*, Vulg.; *relative*, de Wette; *cousin*, Robinson; Meyer.—TR.]. A discussion, conducted with great warmth,—a sharp contention (*παροξυσμός*)—ensued, and the result was that the two men parted, and took different roads. ["There is little doubt that severe words were spoken on the occasion. It is unwise to be over-anxious to dilute the words of Scripture, and to exempt even Apostles from blame. - - - We cannot, however, suppose that Paul and Barnabas parted, like enemies, in anger and hatred. It is very likely that they made a deliberate and amicable arrangement to divide the region of their first mission between them, Paul taking the continental, and Barnabas the insular, part of the proposed visitation. Of this at least we are certain, that the quarrel was overruled by Divine Providence to a good result. One stream of missionary labor had been divided, and the regions blessed by the waters of life were proportionally multiplied. St. Paul speaks of Barnabas afterwards (1 Cor. ix. 6,) as of an Apostle actively engaged in his Master's service." (CONYB. & H.; *Life*, etc. *of St. Paul*, I. 270–272). —"Luke does not mention the re-union which was subsequently effected (Col. iv. 10; Philem. ver. 24; 2 Tim. iv. 11), which would be very surprising, (as Mark was a disciple of Peter), if the opinion of those were correct, who allege that the Book of THE ACTS was written in order to harmonize Paulinism with Petrinism." (Meyer, *ad loc. n.*).—TR.]. Barnabas adhered to his purpose, and, retaining Mark, proceeded with him to the island of Cyprus, his original home (iv. 36), while Paul chose **Silas** as his companion, who had, according to ver. 33, returned to Jerusalem [on the omission of ver. 34, see note 3, appended to ver. 30–35, and the EXEG. note.—TR.], but, as it would appear, afterwards came back to Antioch. The statement, ver. 40, that Paul was dismissed in a solemn manner, and commended in the intercessory prayers of the congregation to the grace of the Lord, does not seem to include Barnabas. It is possible that he departed suddenly, or immediately after the dispute with Paul; at least *his* journey is more directly connected in ver. 39 with that scene, than that of Paul. It is certain, however, that Barnabas, after sailing to Cyprus, performed precisely the labors which Paul had proposed, ver. 36. Paul, on the other hand, in company with Silas, travelled by land, and, primarily, visited Syria and Cilicia, so that, like Barnabas, he sought his own early home, and, at first, confined his labors to the Christian congregations which had already been established, and which he strengthened in faith and in the Christian life. ["Here we finally lose sight of Barnabas in the sacred record." (Alf).—TR.]

DOCTRINAL AND ETHICAL.

1. Paul seems, at the first view, to have merely followed an impulse of his own mind, in undertaking the second missionary journey, which was of far greater extent than the first, and conducted him even to Europe; whereas, on the former occasion, he was directed by the Holy Ghost to set forth, and was commissioned by the congregation at Antioch. Still, the second journey, which was so abundantly blessed, was not the result of human plans and individual choice. It was, without doubt, from a sense of duty with respect to the congregations in Asia Minor, which had been established during the first journey, or, in consequence of the suggestions of his conscience, which was enlightened and guided by the Spirit of God, that Paul resolved to undertake this journey, and summoned Barnabas to accompany him. He did not at that moment intend to preach the Gospel, primarily, to unconverted men—to engage in the work of foreign missions; he rather designed to inquire into the state of those who were already converted, and to encourage them—a work allied to domestic missions, or, as it were, the "inner mission". It was only during the progress of the journey that he became conscious that more extensive labors were assigned to him. The journey was intend to bear the character of an apostolic visitatio its purpose was: *ἐπισκέψασθαι τοὺς ἀδελφοὺς—π ἔχουσι, quomodo se habeant in fide, amore, spe nervus visitationis ecclesiasticæ* (Bengel)—an apostolic model of a church-visitation; comp. also ch viii. 14, 15; ix. 32.

2. Paul practically demonstrated, in the case of Mark, all the keenness and severity of his moral judgment. He regarded the act of the latter in withdrawing from him and Barnabas, and from their common work at that time (xiii. 13), not as a matter of indifference in a moral point of view, but as one which, in his judgment, betrayed an inexcusable want of fidelity and Christian steadfast-

ness. Mark did not apostatize from Christ Himself, but from *them*,—the two messengers of Christ (*ἀπ' αὐτῶν*, ver. 38). Paul does not condemn him in exaggerated and passionate terms, as if he had become an infidel and an enemy of Christ. But he would not permit Mark to accompany them on the second journey, for he would otherwise have thus conferred on the latter a privilege, a dignity, a distinction (*ἠξίου*), of which he had rendered himself unworthy. Barnabas does not accord with Paul in pronouncing this stern sentence, but prefers to act in a mild, calm, and forgiving spirit. Each of the two men, doubtless, aided in conducting Mark to the salvation of his soul; the severity of Paul led him to repentance, humbled and warned him, while the gentleness of Barnabas preserved him from despondency. Paul did not, subsequently, remember the affair to his disadvantage, but must have forgiven him, for, otherwise, he would not have conveyed Mark's friendly salutations to the Colossians, and recommended him to the congregation (Col. iv. 10). [See EXEG. note on ch. xiii. 13.—TR.]

3. The scene which Barnabas and Paul exhibited, ver. 39, was marked by so much heat and passion, as far as we are enabled to judge, that it cannot have left either party, at the close, free from the stain of sin. ["Jerome says: "Paulus severior, Barnabas clementior; uterque in suo sensu abundat, et tamen dissensio habet aliquid humanæ fragilitatis." *Contra Pelag.* II. 522. And Chrysostom says: "*ὁ Παῦλος ἐζήτει το δίκαιον, ὁ Βαρνάβας τὸ φἰλάνθρωπον.*" (*Conyb. and H.* I. 271. n. 4.)—TR.].—Here, again, the word of God, in place of covering the sins of the most worthy servants of God with the mantle of charity, testifies with the utmost sincerity respecting them, for the sake of the truth. The case affords another proof that where sin abounds, the grace of God in Christ does much more abound [Rom. v. 20], so that, although so many temptations, and such great infirmity of the flesh may intervene, grace nevertheless preserves, sanctifies and sustains the children of God. Indeed, even this separation, which could not have occurred without sin, nevertheless produced good fruits, in the overruling providence of God, which does all things well, and conducts all to a glorious issue. Not only did Paul, no longer hindered by a companion of equal, or, originally, of superior rank, develop all his powers of action in an independent manner; but, further, the division of the work between himself and Barnabas, promoted the general interests of the cause. He had hitherto labored in common with Barnabas, in only *one* direction; but now, *two* missionary journeys were simultaneously undertaken, and, instead of a *single* pair of missionaries, *two* pairs now labor, at the same time, in different places.

HOMILETICAL AND PRACTICAL.

VER. 36. **Let us go again and visit our brethren**, etc.—It is not enough to plant a congregation; it must also be watered and nourished; 1 Cor. iii. 6. (Starke).—A church-visitation that is judiciously conducted, is necessary, in reference to pastors, as well as to the hearers. (Quesnel)

VER. 39. **And the contention was so sharp**, etc.—Even the most eminent saints are not without their faults, which should, however, be carefully distinguished from dominant sins (Starke).—But why did this dissension occur, and why is it even recorded here? Will it not, during all succeeding ages, give offence? No! It is precisely in this respect that the scriptural narrative differs from human biographies. The former exhibits a good man to our view, and then proceeds to state his faults, showing, at the same time, the manner in which the overruling grace of God, nevertheless, conducts all to a happy issue. The latter usually dwell on favorable circumstances, and, nevertheless, often leave the reader in doubt respecting the true character of the individual. Mark, who is afterwards found walking in the right way (Col. iv. 10), may have, on the one hand, been deeply humbled by the rigor of Paul, and, on the other, comforted and encouraged by the indulgent love of Barnabas. The one was as necessary to him as the other. (Rieger).—Barnabas occupied the position of a kind and gentle mother, who is very willing to excuse and overlook the faults of her children. Paul acts like a thoughtful father, who applies the rod, and says: 'The spoiled child must be taught to feel.' (Gossner).—Paul appears to have entertained a correct view of the case, rather than Barnabas, and Gideon furnished him with a model belonging to the Old Testament, Judg. vii. 3. Still, it was not necessary that he should contest the point with such warmth; he might have remembered the example which Abraham gave; Gen. xiii. 8, 9. It was well, however, that the two men separated. Those whose characters are so essentially different, can seldom accommodate themselves readily to one another. Even while they remain brethren in Christ, it is better that each should stand alone. (Williger).—Let us look away from the errors and infirmities of the saints, which, however, the Scriptures never conceal, and let us rather contemplate the unerring hand of the Lord, which guides all things to a happy end. The severity of Paul did not injure Mark, but rather induced him to be more faithful; and, at a subsequent period, Paul speaks of Barnabas as his faithful associate in the work of the Lord, 1 Cor. ix. 6. (Besser).

VER. 40. **And Paul chose Silas**, etc.—Silas, a Judæo-Christian, educated in Jerusalem, the companion of the apostle of the Gentiles! What vast and happy results the occurrence mentioned in ver. 1, had accordingly produced! (Williger).—**Recommended by the brethren unto the grace of God.**—This special attention which the congregation paid to Paul, indirectly shows that the brethren virtually approved of his course, rather than of that of the other. (Rieger).

Human weakness, even in the most experienced Christians: I. That it does exist; II. Consolatory truths of religion in reference to it. (Lisco).—*The contention of the brethren:* I. What was the subject? (*a*) Both supposed that they were contending for Christ; (*b*) each contended, unconsciously, for himself and his own will. II. Which one was in the right? (*a*) Both desired that which was right—the spiritual welfare of the erring man, and the promotion of the kingdom of God; (*b*) neither was in the right, as each adhered to his own opinion, without fully examining that of the other; (*c*) both did right when they voluntarily separated, in order that love might not be subjected to further interruptions. (id.).—*Why do the Scriptures disclose the weaknesses of the servants of God?* I. To mortify spiritual pride, so that none may boastingly say: ‘I shall never be overcome.’ II. To afford comfort in the midst of human infirmities, by suggesting the encouraging thought: ‘They, too, were flesh of our flesh.’ III. To render honor to the divine wisdom, which can educe a blessing even from the faults of men.—*The Lord triumphs, even when his servants exhibit weaknesses:* I. Without His grace, even their virtues become failings: the mildness of Barnabas would have otherwise been a weak indulgence; the rigor of Paul, inflexible harshness. II. By His grace, blessings flow even from their faults; the humiliation which Mark endured, aided in restoring his strength and firmness; the separation of the apostles divided the full stream of the Gospel message into two branches, and thus more widely diffused the latter.—*The divisions of the children of God carry their own remedy with them:* for, I. They stand on the same foundation of faith; II. They have the same exalted aim; III. They bow in submission to the same Lord and Master.

B.—ON THE ROAD PAUL ASSOCIATES TIMOTHEUS WITH HIMSELF, AND, AFTER VISITING THE CONGREGATIONS WHICH HAD BEEN RECENTLY ESTABLISHED, TRAVELS RAPIDLY THROUGH ASIA MINOR, TO TROAS.

CHAPTER XVI. 1–8.

1 Then came he to Derbe and Lystra: and behold, a certain disciple was there,
named Timotheus, the son of a certain [*om.* certain][1] woman, which [who] was a Jew-
2 ess, and believed; but his father *was* a Greek: *Which [Who] was well reported of by
3 the brethren that were at [brethren in] Lystra and Iconium. *Him would Paul have
to [Paul desired, ἠθέλησεν, that this man should] go forth with him; and took and cir-
cumcised him because of the Jews which [who] were in those quarters [places]: for
4 they knew all that his father [for all knew of his father, that he] was a Greek. *And
as they went [But as they journeyed] through the cities, they delivered[2] them the de-
crees for to keep, that were ordained of [delivered to them for their observance the de-
crees which had been made by] the apostles and elders which were at [elders in] Jeru-
5 salem. *And so [Thus, then, μὲν οὖν] were the churches [congregations] established
6 in the faith, and increased in number daily. *Now [But] when they had gone through-
out[3] [through] Phrygia and the region of Galatia [the Galatian region], and were for-
bidden of [restrained by] the Holy Ghost to preach [from preaching] the word in Asia,
7 *After they were come to [And came towards] Mysia, they assayed to go into [they at-
tempted to journey to][4] Bithynia: but [and, καὶ] the Spirit [of Jesus][5] suffered them
8 not. *And [Then, δὲ] they passing by Mysia came down to Troas.

EXEGETICAL AND CRITICAL.

Ver. 1, 2. Then came he to Derbe and Lystra.—Timotheus [whose name is “sometimes written in our Bible with an English termination, *Timothy*” (Alex. *ad. loc.*).—Tr.] was, without doubt, a native of Lystra and not of Derbe, for the former name is the nearest antecedent to ἐκεῖ. This view is supported by ver. 2, in which Lystra is again mentioned, along with Iconium, while Derbe is not named. This is also the opinion of de Wette, Winer, and Meyer, although, according to the usual supposition (which

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[1] Ver. 1. [τινος after γυν., of *text. rec.*, from G. H., fathers, etc. is omitted by Lach., Tisch., and Alf., in accordance with A. B. C. D. E. Cod. Sin., many minuscules, versions, and fathers.—Tr.]

[2] Ver. 4. [For παρεδίδουν, of *text. rec.*, Lach., Tisch., and Alf. read παρεδίδοσαν, with A. B. C. (—δουςαν). E., and Cod. Sin. The reading of D., in the whole verse, varies considerably from that of the other MSS.—See Winer: *Gr. N. T.* § 14, l. c.—Tr.]

[3] Ver. 6. [Lach. and Tisch., with whom Meyer concurs, read, not διελθόντες, as in *text. rec.* from G. H. and most minuscules, but διῆλθον, with A. B. C. D. E. and also Cod. Sin., etc. Alford, with whom de Wette is inclined to concur, rejects the latter as an “emendation to avoid the repeated participial clauses.” Lach. and Tisch. also insert δὲ after ἐλθόντες in ver. 7, with A. B. C. D. E. and Cod. Sin., which Alf. omits in accordance with G. H.—Tr.]

[4] Ver. 7. a. εἰς τὴν Βιθυνίαν is fully attested [by A. B. C. D. E. Cod. Sin., fathers], whereas κατά τ. B. [of *text. rec.*] is supported by only two later manuscripts [G. H.—Εἰς is adopted by all the recent editors; “κατὰ is either an error of the copyists, occasioned by κατὰ τ. M. which precedes, or is an intentional explanatory alteration.” (Meyer).—Tr.]

[5] Ver. 7. b. The *text. rec.* has merely τὸ πνεῦμα [in accordance with G. H.], while the five oldest manuscripts [A. B. C (corrected).: κυριου, (original). D. E. and Cod. Sin., with Syr. Vulg. etc.] exhibit τὸ πν. Ἰησοῦ, which is undoubtedly the genuine reading. [Ἰησοῦ is inserted by recent editors generally, and unhesitatingly acknowledged by Meyer, de Wette, etc.—Tr.]

Neander also entertains), Derbe was his native city.—Timotheus was already a μαθητής, when Paul,in the course of the present journey, came to this region; it may therefore be assumed that he had been converted during the first missionary journey [through the agency of Paul, who calls him his *son in the Lord*, 1 Cor. iv. 17; 1 Tim. i. 2; 2 Tim. i. 2, perhaps in Antioch in Pisidia; see 2 Tim. iii. 10, 11. (Alford).—Tr.]. He was the offspring of a mixed marriage, inasmuch as his mother (named Eunice, 1 Tim. i. 5), was a Judæo-Christian, while his father was a Ἕλλην, a pagan. ["Ἰουδαίας is an adjective (John iii. 22), as well as Ἕλληνος." (Meyer).—Tr.]. There is no indication whatever here found that the latter had embraced the Christian religion; it may, on the contrary, be inferred from the words: ὅτι Ἕλλην ὑπῆρχεν, ver. 3, that he was still a pagan at that time, and that he had neither become a Jewish proselyte, nor been converted to Christ, (Luther's version: 'his father *had been* a Greek, conveys a wrong sense).

Ver. 3. *a.* **Him would Paul have to go forth with him.**—Paul resolved (ἠθέλησεν) that Timotheus should leave the house of his parents (ἐξελθεῖν), and proceed with him on his missionary journey. The motives which influenced him in selecting precisely this individual, are not stated in direct terms. The connection, however, indicates that one motive, at least, was furnished by the high regard (ἐμαρτυρεῖτο) which the Christians in Lystra and Iconium entertained for Timotheus—a regard which was doubtless justified alike by his character, by his godly and upright walk, and by his gifts. Moreover, the very circumstance that, on account of his descent, he was equally allied to the Jews and to the pagans, may have aided in determining the apostle's choice. ["Supposing Timothy to have been converted during Paul's first visit to Lystra, he had now been a disciple three or four years." (Hackett, ad. loc.); see, further, 1 Tim. iv. 14; vi. 12; 2 Tim. i. 6.—Tr.]

b. **And took and circumcised him** (Timotheus).—The expression λαβ. περιέτ. seems to indicate that the apostle did it personally, and not through the agency of a third party (Neander); like every Israelite, he was fully authorized to do it. It must necessarily be supposed that Timotheus voluntarily submitted to circumcision. What was the apostle's motive in performing this act? It had a reference to the Jews of those cities, who well knew that the father of Timotheus was a pagan. Accordingly, the motive cannot be traced to any disposition to yield to *Christians* who entertained Pharisaic or Judaistic views, and still less to any belief on the part of the apostle that circumcision was *per se* necessary to salvation. He was influenced solely by considerations connected with *the unconverted Jews* of that region, who would unquestionably have taken offence, and been less accessible, if Timotheus, as the son of a pagan, and uncircumcised, had actively engaged with Paul in the work. [Paul conformed to the principle stated in 1 Cor. ix. 20. (de Wette).—Tr.]. Besides, a Jewess was not at liberty, according to strict Jewish views, to marry a pagan, and the children who were the issue of such marriages, were regarded as bastards; see Ewald, *Gesch. d. a. Z.* p. 445, and, below, Doctr. etc. no. 1. ["Intermarriage with the heathen was forbidden by the law (see Deut. vii. 3; Ezra x. 2, 44; Neh. xiii. 23); but some suppose a distinction between *strange wives* and strange *husbands*, founded on the cases of Esther and Drusilla (ch. xxiv. 24)." (Alexander, *ad. loc.*).—Tr.]

Ver. 4–6. *a.* **And as they went through the cities.**—Paul delivered the decrees of Jerusalem which were to be observed, when he revisited the cities of Pisidia, Lycaonia, and Pamphylia; he was accompanied, on this occasion, by Silas and Timotheus. These decrees and the renewed intercourse of the congregations with the apostle, strengthened the believers spiritually, and promoted their external growth. Bengel here makes the happy remark: *rarum incrementum, numero simul et gradu.*

b. The party continued their missionary journey; after leaving Pisidia, they crossed the mountain range of Taurus, and, proceeding in a northerly direction, went to the midland districts of Asia Minor. They visited **Phrygia** (the *Phrygia Major* of the ancient geographers) and **Galatia**; the latter received its name from certain Gaulish or Celtic tribes, which, during the third century before the Christian era, had left Thrace, and, after inundating Asia, had established themselves in this region. [For **Galatia**, see Conyb. and H., *Life* etc. *of St. Paul*, I. 262. London. 1854.—Tr.]. Although the narrative mentions these provinces only in a cursory manner, we can, nevertheless, assume that, during the present journey, Paul established those congregations in several Galatian cities, to which, about the year 55 A. D., he addressed his important Epistle. ["This very cursory notice of a journey in which we have reason to think so much happened (see ch. xviii. 23; Gal. iv. 13 ff.), seems to show that the narrator was not with him (Paul) during this part of the route; an inference which is remarkably confirmed by the sudden resumption of circumstantial detail with the use of the first person, at ver. 10." (Alf.)—Tr.].

Ver. 7, 8. **But the Spirit suffered them not.**—Paul intended, as it seems, to proceed at once from Galatia and Phrygia, in a westerly direction, to **Asia**, *i. e.*, *Asia proconsularis*, or, to the western coast, namely, to Mysia, Lydia, and Caria. But he and his attendants were restrained by the Holy Ghost (by some intimation or internal direction) from entering this region, and there preaching the Gospel. When they had, therefore, reached the eastern boundary of the latter, they continued their journey in a northerly direction as far as Mysia, where this northwest angle of Asia Minor touches Bithynia and the coast of the Bosphorus and the Black Sea, intending to enter the latter district; but, here again, they were turned back by the Spirit of Jesus [see note 5, appended to the text.—Tr.], and were restrained from preaching the Gospel there. ["Under these circumstances they perceived that they were directed to proceed to the *west*, to Greece, and it was *this* course which the Spirit really indicated." (Meyer).—Tr.].—With respect to the grammatical construction, the most simple method seems to us to be that of regarding the three participles in ver. 6, 7 *διελθόντες—κωλυθέντες—ἐλθόντες*, as expressing a certain sequence in the order of time; and this interpretation is also the most natural, in a geographical point of view. They were, accordingly, induced to pass along the borders of Mysia, ver. 8, *i. e.*, along the southern borders of *Mysia Minor*, and down the coast of the Ægean sea to the sea-port of Troas, on the south of the promontory of Sigæum. [“*Little* Mysia belonged to Bithynia, *Great* Mysia, on the other hand, belonged to the province of Asia.” (de Wette).—“Troas - - - as a district, though geographically a part of Mysia, and politically a part of the province of Asia, was yet usually spoken of as distinguished from both. - - - Thus Ptolemy treats it as distinct from Great Mysia and Little Mysia. He calls it also by the name of Little Phrygia.” (Conyb. and H. I. 300, and no. 4.)—Tr.].

DOCTRINAL AND ETHICAL.

1. The circumstance that Paul should have circumcised Timotheus, while, as he himself states in Gal. ii. 3, he would not, when he was in Jerusalem, permit his attendant Titus to be circumcised, has given very great offence to some writers. They suppose that if the statement in the present passage were true, the apostle would have betrayed great weakness and inconsistency of character, and they therefore assert that the present narrative is absolutely incredible. (Baur, *Paulus*, p. 129 ff. note; Zeller, *Apostgesch.*, p. 239 ff.). But the two cases differ so widely in their whole nature, that they cannot possibly be placed in the same category. In Jerusalem, Paul found Judaizing Christians before him, to whom he was not at liberty to yield; here, on the other hand, he had respect to the unconverted Jews of Asia Minor, whom he was apprehensive of repelling, if an uncircumcised missionary assistant had stood at his side, but to whom the circumcision of the latter might open an avenue for the Gospel. Moreover, circumcision was *demanded* in the former case, as indispensable to salvation; the language employed, admitted of no other construction. Under such circumstances, it became a duty which Paul owed to the truth of the Gospel, not to yield. But *here*, the motive which actuated him proceeded from the peculiar circumstances in which he was placed, and was not derived from any supposed religious necessity. (Comp. my [Lechler's] *Apost. u. nachap. Zeitalter*, 2d ed. p. 419. *note* 1). [This note of the author, exhibits the foregoing views, and is chiefly occupied with remarks on the objections of Baur and Zeller.—Tr.]. The *Formula Concordiæ* (p. 792, *ed. Rech.*) already explains the distinction with accuracy:—*Circumcisionem Paulus alias* (*in libertate tamen christiana et spirituali*) *observare aliquoties solebat*, Act. xvi. 3. *Cum autem pseudoapostoli circumcisionem ad stabiliendum falsum suum dogma* (*quod opera legis ad justitiam et salutem necessaria essent*) *urgerent, eaque ad confirmandum suum errorem in animis hominum abuterentur, ingenue affirmat Paulus, quod ne ad horam* [Gal. ii. 5] *quidem ipsis cesserit, ut veritas evangelii sarta tectaque permaneret.*

2. Paul was guided by the Spirit of God, when he directed his steps from the interior of Asia Minor to the sea-coast, opposite to Europe. *Πνεῦμα ἅγιον*, (ver. 6) cannot mean the holy spirit of prudence which judged correctly of the circumstances (de Wette), but designates, in accordance with the doctrine and language of the whole book, the objective Spirit of God, whose communications, however, are received within the sphere of the human spirit, and who can announce His will, His divine and holy determination, positively or negatively, to the soul. The guidance of the Holy Ghost is not, in the present case, of a positive nature—He does not command, (as, for example, in ch. xiii. 2, 4); His influence assumes a negative form—*He hinders, keeps away from*, (*κωλυθέντες—οὐκ εἴασεν αὐτούς*); the latter act seems to have been even more earnest and energetic in character than the former.—The Spirit is, in a single case, ver. 7, [see note 5, appended to the text.—Tr.], named *τὸ πνεῦμα Ἰησοῦ*. The Spirit of the glorified Redeemer, who truly lives and reigns, directly interposed on this occasion, when the Gospel was to be carried beyond the confines of one quarter of the globe, and brought to Europe; He restrained by his irresistible intimations, so that ultimately no other route remained open, except the one which conducted to the sea-coast, and thence to Europe.

HOMILETICAL AND PRACTICAL.

Ver. 1. **Then came he to Derbe and Lystra.**—This was the soil which Paul had moistened with his blood, ch. xiv. 19; but how abundant were those fruits of his sufferings, which God afterwards enabled him to witness with joy. He here finds a number of disciples, when he revisits the spot, and among them, his own Timotheus—the trophies of his sufferings, the seals of his apostleship. (Ap. Past).—**Timotheus, the son of - - - Greek.**—Who could have expected such a blessing from this unequal marriage? It is probable that his father either was already dead or had forsaken his wife, so that the believing mother enjoyed the more freedom in bringing up her son in the knowledge of the Holy Scriptures. She had not, on the other hand, been able to effect his circumcision in his infancy. How many an orphan might be found in the world, bedewed with the tears of a devout mother, and growing up as a plant of the Lord! (Rieger).—The true disciples and servants of Jesus, are not in every case the sons of learned and devout fathers.—It was often only the prayer or blessing of a godly mother or grandmother, which first enkindled the flame of a living knowledge of Jesus in a youthful heart. (Ap. Past.).

Ver. 2. **Well reported of by the brethren**—This is far more honorable than a *testimonium* which a candidate obtains by low arts from people of the world. (Ap. Past.).—The child Jesus increased in favor not only with God, but also with *man* [Lu. ii. 52]; so God often prepares his agents by the formal testimony which a young man receives from others, and which often exercises a great influence on his future career. (Rieger).

Ver. 3. **Him would Paul have to go forth with him.**—Besides the favorable testimony of others, Paul must have had a presentiment "that he would find no one who was so entirely like-minded as Timotheus" [Phil. ii. 19, 20]. (Rieger).—When we deny ourselves, and consequently seem to sustain a loss, but when our motives are pure, God provides a recompense in another and a better object. Paul declined, from a pure motive, to take Mark with him; God now gives him Timotheus, who is both more competent, and more steadfast. (Starke).—**Circumcised him, because of the Jews.**—This act was not contrary to the apostolic decree of Jerusalem, for the latter only declared that circumcision should not be forced on any one, as if it were necessary to salvation. Paul acted in each case solely in the interest of the Gospel. When he had reason to apprehend that the latter would suffer injury, he resisted the attempt to enforce the law of circumcision; but when he hoped that the cause of the Gospel would be promoted by it, he could direct another to be circumcised; and in other respects also, he could become to the Jews as a Jew. The act of an individual may often seem to proceed from carnal wisdom, or provoke the charge of fickleness, and may, nevertheless, have been performed in accordance with the same principle of faith or love. (Rieger).—"Paul circumcised Timotheus, in order to abolish circumcision," that is, in order to open an avenue for the Gospel to the Jews. (Chrysostom).—"It is just as if I should now go among the Jews in order to preach the Gospel, and should find that they were weak; I might, in that case, be willing to submit to circumcision, and to eat or to abstain, even as they do. But I would do all this in no other case, and no longer than while I could be with them and labor for the Gospel." (Luther).—Thus, in our own day, Gützlaff, the missionary, became a Chinese among the Chinese.

Ver. 4. **Delivered them the decrees for to keep.**—Salutary decrees and ordinances should be diligently observed, or else they resemble a bell without a clapper. (Starke).—He became as a Jew unto the Jews [1 Cor. ix. 19 ff.], until faith was awakened in their souls; he took a deep interest in the believing Gentiles, announced their perfect freedom from the Jewish law, and directed their attention solely to the grace of the Lord Jesus, until he saw both Jews and Gentiles united in the same spirit of faith. (Ap. Past.).

Ver. 5. **And so were the churches established in the faith.**—It is often only necessary that a single difficulty should be removed, in order to see the divine blessing widely diffused.—The progress of the Gospel was checked, as long as the dread of the burdensome law of Moses prevailed among the congregations. They exhibited a vigorous growth, as soon as Paul removed this obstacle. Let us diligently watch over our congregations, and ascertain the particular false opinion, or the prevailing folly or sin, in consequence of which our sermons seem to be unattended by a blessing.—**And increased in number daily.**—A rare increase—in numbers, and, at the same time, in the measure of faith. (Bengel).

Ver. 6. **And were forbidden of the Holy Ghost.**—Although the grace of God in Christ Jesus is intended for all men, He has, nevertheless, appointed a particular day of visitation for every country, every city, every individual.—It is, consequently, our duty, to submit, in all humility and faith, the appointment of the seasons of the awakening of countries and nations, to the wisdom of God; but it is also our duty, in our particular office, to walk in the path in which God goes before us, that is, to consider whether there be not some soul near us that specially needs our aid or exhortations, and ascertain the spot in which we may labor with the greatest success. And yet we are not to be guided by our own wishes, but to obey the directions of the Spirit of God. (Ap. Past.).—He who is resolved on succeeding, in opposition to the drawing of God, and the call of his Spirit, exhibits an indiscreet activity, which may often receive the praise of men, but which is of less avail before *His* searching eye. (Rieger).—The apostle was here restrained by the Holy Ghost; at another time, he was hindered by Satan, 1 Thess. ii. 18. Hence, any unwillingness which may be felt to preach the Gospel in a particular place, cannot always be traced to the Spirit of God. (Ap. Past.).—It is very desirable that all the preachers and candidates for the ministry, should give heed to the *restraints* and to the *intimations* of the Holy Ghost; the church would then obtain the services of the right men in the right places. (Besser).

Ver. 8. **And they - - - to Troas.**—The *restraint* to which, apparently, the cause of Christ was subjected, was the means of promoting its progress anew, although the manner in which such a result would be produced, was still unknown to them. This exact statement is of special importance to us who are Europeans. It appears that the act of transplanting the Gospel to our part of the world, was not in conformity to a plan devised by men, and one which the Lord simply permitted; the apostles were, on the contrary, impelled to it against their own purpose—it proceeded in a direct manner from the authoritative will of the Lord. (Williger).—The name **Troas** (Troy) reminds us of the first famous contest between Europe and Asia, in hoary antiquity. From the places where the heroes of Greece once fought, the soldiers of Christ now go forth to the holy war, the object of which is the conquest of Greece and the whole world. (Besser).

On the whole section, ver. 1–8.—*Timotheus a model, as a youth on whom grace has been bestowed:* I. The grace bestowed upon him: (*a*) his mother, a devout Christian, ver. 1; (*b*) his associates, believing disciples, ver. 2; (*c*) his teacher, Paul the apostle. II. The change wrought in him by grace: he became (*a*) the joy and comfort of his mother, as contradistinguished from her unbelieving husband, ver. 1; (*b*) an ornament and a blessing to the Church, 1 and 2 Tim.; 2 Cor. i. 19; Phil. ii. 22; 1 Cor. xvi. 10; (*c*) the hope and support of the apostle, 1 Thess. iii. 2; 2 Tim. i. 4. Phil. ii. 20 ff.—*The blessing which attends religion in the young.*—*The elevated position of devout mothers in the kingdom of God:* (Hannah, the mother of Samuel; Salome, the mother of Zebedee's children; Eunice, the mother of Timotheus; Monica, the mother of Augustine, etc.).—

The mother's prayers, the guardian angels of her children.—Timotheus, the well trained up son, or, *The joyful harvest which follows after a mother's tears:* I. His mother's tears, no doubt, flowed (*a*) while she educated him, at a time when he was under the control of a heathen father; (*b*) when, as a youth, he departed from her in order to engage in a dangerous missionary service. But, II. A joyful harvest arrived: (*a*) the cheering progress which he made at home, (ver. 2) in his early years; (*b*) his subsequent noble ripening for the service of the Lord.—*Paul and Timotheus*, or, *The blessed bond which unites a noble teacher and a faithful disciple:* it is blessed, I. For the disciple; II. For the master; III. For the world. —*By what means can we, in the service of the divine word, be lawfully made all things to all men* [1 Cor. ix. 22]? Ver. 3. I. When we carefully consider the spiritual wants of the hearers before us; but also, II. When human considerations do not cause us to be unfaithful to divine truth. (Lisco).—*Seasons of grace in the kingdom of God* (for nations, congregations, individual souls, ver. 6, 7): I. The coming of such seasons, not hastened by the will of man; II. Not retarded by any power of man.—"*To every thing there is a season*" [Eccl. iii. 1], illustrated in the history of the kingdom of God on earth.—*Compulsion is of no avail in the kingdom of the Spirit.—Apparent obstacles in the kingdom of God, in reality the means by which its progress is promoted.*—"A man's heart deviseth his way: but the Lord directeth his steps" (Prov. xvi. 9; xxi. 2).

C.—DIVINE INTIMATIONS CONDUCT THE APOSTLE TO EUROPE. SUCCESSFUL COMMENCEMENT; HOSTILITIES AND IMPRISONMENT; BUT ALSO DIVINE DELIVERANCE AT PHILIPPI.

CHAPTER XVI. 9–40.

9 And a vision appeared to Paul in [during, διὰ] the night: There stood a man of
Macedonia [a Macedonian man], and prayed [besought] him, saying, Come [Cross]
10 over into [to] Macedonia, and help us. *And [But] after he had seen the vision, immediately we endeavoured [sought] to go [to journey] into [to] Macedonia, assuredly
gathering [as we concluded] that the Lord[1] had called us [thither, προςκέ.] for to
11 preach the gospel unto them. *Therefore loosing [sailing] from Troas, we came with
[by] a straight course to Samothracia [Samothrace], and the next *day* to Neapolis;
12 *And from thence to Philippi, which is the chief [the first][2] city of that part [city of
the district] of Macedonia, and [*om.* and] a colony: and we were in that [this] city
abiding certain days.

13 *And on the sabbath [day][3] we went out of the city [went out before the gate][4]
by a river side [to the river], where prayer was wont to be made [where there was
commonly a place of prayer]; and we sat down, and spake unto the women which re-
14 sorted *thither* [who had assembled]. *And a certain woman named Lydia, a seller of
[dealer in] purple, of the city of Thyatira, which worshipped [who feared] God, heard
us: whose heart the Lord opened, that she attended unto the things which were spo-
15 ken of [by] Paul. *And [But] when she was baptized, and her household [house],
she besought *us*, saying, If ye have judged me to be faithful to [judged that I am
one that believeth in] the Lord, come into my house, and abide [continue] *there.* And
16 she constrained us [to enter]. *And [But] it came to pass, as we went to prayer, [to
the place of prayer, that] a certain damsel [a female slave] possessed with a spirit of
divination [who possessed (ἔχουσαν) a soothsaying spirit][5] met us, which [who] brought
17 her masters much gain by soothsaying: *The same [This (one)] followed Paul and
us, and cried, saying, These men are the servants of the most high God, which shew
18 [who proclaim] unto us [you][6] the way of salvation. *And this did she [for] many
days. But Paul, being grieved [displeased], turned and said to the spirit, I command
thee in the name of Jesus Christ to come out of her. And he came out at the same
hour.

19 *And [But] when her masters saw that the hope of their gains [gain] was gone,
they caught [seized] Paul and Silas, and drew [dragged] *them* into [to] the market-
20 place[7] unto the rulers, *And brought them to [before] the magistrates [commanders],
saying, These men, being Jews, do exceedingly trouble our city [These men create dis

21 turbances in our city; they are Jews], *And teach customs, which are not [which it
22 is not] lawful for us to receive, neither to observe, being [as we are] Romans. *And
the multitude rose up together [at the same time rose up] against them; and the ma-
gistrates rent off their clothes, and commanded to beat *them* [and the commanders
directed that their clothes should be torn off, and that they should be beaten with
23 rods]. *And when they had laid [inflicted] many stripes [blows] upon them, they
24 cast *them* into prison, charging the jailer to keep them safely: *Who, having received
such a charge [command], thrust [cast] them into the inner prison, and made their
25 feet fast in the stocks. *And at [But about] midnight Paul and Silas prayed, and
26 sang praises unto [and praised] God: and the prisoners heard [listened to] them. *And
suddenly there was [occurred] a great earthquake, so that the foundations of the pri-
son were shaken: and immediately all the doors were opened, and every one's bands
27 [the bands of all] were loosed [loosened]. *And [But] the keeper of the prison [jailer]
awaking out of his sleep, and seeing the prison doors open, he drew out his [open,
drew a] sword, and would have killed [intended to kill] himself, supposing that the
28 prisoners had been fled [had escaped]. *But Paul cried [called] with a loud voice,
29 saying, Do thyself no harm: for we are all here. *Then he called for a light [for
light, (*φῶτα*, *pl.*)], and sprang in, and came trembling, and fell down before [at the
30 feet of] Paul and Silas, *And brought [led] them out, and said, Sirs, what must I
31 do to be [do, in order that I may be] saved? *And they said, Believe on the Lord
32 Jesus Christ [*om.* Christ][8], and thou shalt be saved, and thy house. *And they
spake unto him the word of the Lord, and to [together with][9] all that were in his
33 house. *And he took them [along] the same [in that] hour of the night, and washed
34 [off] *their* stripes; and was baptized, he and all his, straightway. *And when he had
brought [led] them into his house, he set meat [food] before them, and rejoiced[10], be-
lieving in God with all his house [rejoiced with all his house that he now believed in
God].
35 And [But] when it was day, the magistrates [commanders] sent the serjeants [lic-
36 tors], saying, Let these men go [Dismiss these men]. *And the keeper of the prison
told this saying [the jailer reported these words] to Paul, The magistrates [comman-
ders] have sent to let you go [that ye should be dismissed]: now therefore depart,
37 and go in [go out, and depart in] peace. *But Paul said unto them, They have beat-
en us openly [publicly] uncondemned [without right or trial], being [although we are]
Romans, and have cast *us* into prison; and now do [will] they thrust [cast] us out
privily [secretly]? nay verily [No]; but let them [they shall] come themselves and
38 fetch [lead] us out. *And [Then, *δὲ*] the serjeants [lictors] told [reported] these
words unto the magistrates [commanders]: and they feared [were afraid], when they
39 heard that they were Romans. *And they came and besought them, and brought
40 [led] *them* out, and desired [asked] *them* to depart out of the city. *And [But af-
ter] they went out of the prison, and [prison, they] entered into *the house of* [went
to][11] Lydia: and when they had seen the brethren, they comforted [exhorted] them,
and departed [left the city].

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[1] Ver. 10. ὁ κύριος [of *text. rec.*], the reading found in Cod. D. G. H., in several oriental versions, fathers, etc., is preferable to ὁ θεός, as the latter could have easily been substituted for the former. [ὁ θεος is adopted by Lach. and Tisch., from A. B. C. E. Cod. Sin., Vulg., fathers; Alf. retains κύριος, and regards θεός as a gloss.—Tr.]

[2] Ver. 12. [For *chief*, the margin offers *first*, the latter being a literal version of the original. See below, Exeg. note on ver. 11—Tr.]

[3] Ver. 13. a. [The margin furnishes the following: "Sabbath: Gr. *sabbath-day*" (Geneva); the latter is a fuller or more literal rendering of the original (ἡμέρᾳ τῶν σαββάτων), than the one which the translators inserted in the text. —Tr.]

[4] Ver. 13. b. The *text. rec.* has πόλεως [from E. G. H.] but the reading πύλης is better attested [by A. B. C. D., Cod. Sin., Vulg., etc., and is adopted by Lach., Tisch., Born., and Alf.—Meyer, on the contrary says: "τ. πύλης is a gloss, which was subsequently inserted in the text in place of τ. πόλεως."—Tr.]

[In the same verse, in place of ἐνομίζετο, Lach. inserts ἐνομίζομεν, from A (corrected). B. C. The accusative, προςευχήν, (also adopted by Lach.), occurs in A (corrected). and C., but not in B. The Vulg. (*ubi videbatur oratio esse,*) accords with D., which reads ἐδόκει προςευχή, (adopted by Born.). Meyer regards these variations as proceeding from a misunderstanding of the original text.—Cod. Sin., stands alone; it reads ἐνομίζεν προςευχήν.—Tr.]

[5] Ver. 16. [The margin furnishes the following: "of divination; or, *of Python.*"—Tr.]. The *text. rec.* reads πύθωνος, in accordance with several MSS. [D. E. G. H], while the oldest MSS. [A. B. C.; Cod. Sin.; also Vulg.] exhibit the accusative πύθωνα, which those copyists [who substituted the Gen.] do not appear to have understood. [The accusative preferred by Lach., Tisch., and Alf.—"In N. T. Acts xvi. 16, ἔχ. πν. Πύθωνος, *having a spirit of Python, i. e., a soothsaying demon.*" (Rob. *Lex. ad verb.*). So also Wahl. See below, Exeg. note on ver. 16.—(Wiclif, Geneva: *of divination;* Rheims: *a Pythonical spirit.*—Tr.]

[6] Ver. 17. [ὑμῖν is adopted by Lach., Tisch., and Born. from B. D. E. also, Cod. Sin., Vulg., etc., while Alford, in accordance with Meyer's opinion, reads ἡμῖν, as found in A. C (corrected), G. H., fathers, etc.—Tr.]

[7] Ver. 19. [The margin exhibits the following: "market-place; or, *court.*"—"Ἀγορά—in N. T., *a place, market-place, forum,* etc." (Rob. *Lex. N T.*). In the eleven passages in which the word occurs in the N. T., it is, with a single excep

ception (Mark vi. 56, "street") translated *market* or *market-place, i. e.*, a place of public resort.—(Tynd. Cranm., Geneva, Rheims: *market-place.*—Tr.]

[8] Ver. 31. The *text. rec.* inserts Χριστόν, in accordance with most of the MSS. [C. D. E. G. H.]; nevertheless, the word should be cancelled as spurious, according to A. B. [also Cod. Sin., Vulg.], and this has been done by Lach., and Tisch. (and Alf.].

[9] Ver. 32. σύν is supported by decidedly the greater weight of authority [A. B. C. D.; also Cod. Sin., Vulg.], and should be regarded as genuine; καί was substituted for it as a more simple reading. [σύν, by Lach., Tisch., Born., and Alf.—καί, in *text. rec.*, occurs in E. G. H.—Tr.]

[10] Ver. 34. The imperfect, ἠγαλλιᾶτο [adopted by Tisch. and Alf.] appears to have been the original reading, in Cod. C and occurs also in Cod. Cantabrigiensis [D.], as well as in the writings of Chrysostom, Oecumenius, and Theophylact; i, should, hence, be preferred to the aorist ἠγαλλιάσατο. [The aorist, however, of *text. rec.* is found in A. B. C (first correction). E. G. H., Cod. Sin., and is adopted by Lachmann.—Tr.]

[11] Ver. 40. [For εἰς τὴν Λυδίαν, of *text. rec.*, (found only in a few minuscules), recent editors substitute πρὸς τ. Λ. in accordance with A. B. D. E. G. H. Cod. Sin.; Vulg. (*ad.*) See Winer, Gram. § 49. a.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 9. **And a vision - - - night.**—A vision in the night directs the apostle to proceed to Macedonia; (ὅραμα is not a dream, of which no trace appears, and which is by no means necessarily indicated by the words διὰ τ. νυκτός.). The appearance was of the following description: a man stood before Paul, whose words made him known as a Macedonian, and as a representative of his nation (Μακεδονίαν—ἡμῖν). Perhaps also Paul ascertained his origin from his national dress; it is true that he had never yet been in Europe, but he may have frequently seen Macedonian seamen in Tarsus, his birth-place, which was a flourishing commercial city. This man entreated him, in the vision, to cross over the sea to Macedonia, and come to the aid of the inhabitants. [The distance from Troas to Macedonia, on the opposite side of the Ægean Sea, was somewhat more than one hundred miles.—Tr.].—It cannot be maintained that an angel appeared to the apostle, in the form of a Macedonian (Grotius); it is as little necessary here to suppose that ὅραμα designates something objective or real, as it is in the case mentioned in ch. x. 11, 12, 17, 19, when Peter, while on a house-top in Joppa, saw a vision. ["It was an *unreal* apparition." (Alf.).—Tr.]

Ver. 10. *a.* **And after he had seen the vision.**—Paul and his companions at once decided, in consequence of this vision, to proceed to Macedonia, and sought (ἐζητήσαμεν, etc.) for an opportunity to sail thither; for, on considering all the circumstances of the case in their connection, they became convinced (συμβιβάζοντες, comp. ch. ix. 22) that the Redeemer called them to Macedonia in order to preach the Gospel to that nation. The considerations which, in their combination, fully established them in this opinion, were the following:—*a.* The Spirit of Jesus had restrained them from preaching the word of God in the western maritime region of Asia Minor (ἡ Ἀσία, ver. 6). *b.* They were restrained, in the same manner, from laboring in Bithynia, ver. 7. *c.* And now, on arriving at Troas, and thus reaching the coast of the Ægean Sea, the vision invites them to pass over to Macedonia. But all these circumstances, in such a sequence, cannot have been merely accidental; the help which Paul is asked to bring is, surely, no other than that which the word of God, and the saving grace of Christ, afford. 'And therefore'—as they now conclude—'it is He himself who calls us by the vision to Macedonia, after having previously hindered us from preaching the Gospel on the borders of Asia Minor.'

b. **Immediately we endeavored** (sought).—The pronoun "we," and the verb in the first person, are abruptly introduced, from which we discover that the narrator is an eye-witness, and that he accompanied Paul from Troas as a travelling companion. It has, consequently, always been assumed that Luke had joined the company at Troas, or, rather, that Paul had, at that point, associated him with himself. Of this circumstance he makes no mention whatever, because it was, like his personal relations in general, already known to Theophilus and the original readers. This opinion is by no means directly met and disproved by the objections which have, in more recent times, been advanced against it, for the purpose of sustaining the hypothesis that one of the other attendants of the apostle was the writer of this narrative of travel (beginning at ver. 10), as well as of all the other sections of The Acts, in which "we" occurs (namely, Timotheus, according to Schleiermacher, Bleek, de Wette—or Silas, according to Schwanbeck). It would, on the contrary, be very singular, and, indeed, inexplicable, if the writer, after having been for some time in Paul's company, should *now* only employ the first person, Silas having already accompanied Paul from Antioch, and Timotheus at least from Lystra. And the only difficulty which has been specially found in the present passage—namely, that the part which the narrator personally took in the deliberations and ultimate decision, is unsuited to one who had just joined the company—is altogether imaginary. If Paul met with Luke here in Troas, and, as one who had without doubt previously been a Christian, attached him to the company of travellers, it was quite appropriate that he should counsel and decide in common with Silas and Timotheus.

Ver. 11. **Therefore loosing** [sailing] **from Troas.**—The second part of this missionary journey, embracing Macedonia, begins with the embarkation of the company, which now consists of four persons. After a rapid and successful voyage in a direct course (εὐθυδρομήσαντες), they reach the island of **Samothrace**, in the Ægean sea, to the north-west of Troas, and only 38 Roman miles from the Thracian coast. They proceeded, on the next day, to **Neapolis**, a sea-port of Thrace, situated on the Strymonic Gulf, the modern name of which is Kavalla [Cavallo; *Conyb. and H. Life* etc. *of St. Paul* I. 309.—Tr.]. As they were aware that duty called them to Macedonia, they continued their journey without delay, until they reached the Macedonian city of **Philippi**, about 10 miles [*Conyb.*, etc.] distant from Neapolis, to the north-west. This city was built and fortified by the father of Alexander the Great, on the site of a village called Krenides, on the Thracian boundary, and accordingly bears his name. Luke describes it in a twofold manner, (*a*) as the **first** city of that part of Macedonia; (*b*) as a **colony.** The latter fact is confirmed by other accounts, according to which Octavianus [Augustus] established the partisans of Antony there, gave the city the character of a colony, and invested it with colonial privileges (*jus Italicum*). [On this subject see Conyb. and H. I. 313 ff.—Tr.]. But the former remark has created various difficulties. The words πρώτη τῆς μερίδος, etc., might at first suggest the thought that Philippi was intended to be described as the capital of that district of Macedonia. But the classic writers furnish the names of the capitals of the four districts into which Macedonia was divided, with great precision; Philippi is not mentioned in the list, but Amphipolis was, on the contrary, the capital of that district to which Philippi belonged (*Macedonia prima*). [Thessalonica was the "chief city" of the *whole province* of Macedonia.—Tr.]. Accordingly, πρώτη cannot be taken in such a sense [as *chief city*, *capital*], and still less can it be supposed, with Ewald, that Philippi had been made the capital of the whole province of Macedonia, because the Roman governor perhaps resided there at that time. Further, the interpretation that πρώτη is a title of honor, referring to special privileges granted to the city (Hug; Kuinoel), can claim no consideration, as no facts are on record which sustain it. The same remark applies to the combination of πρώτη πόλις with κολωνία, *i. e.*, the first, the most eminent colonial city, of the region (Meyer); for the arrangement of the words certainly suggests that κολωνία is a second and independent predicate (*eademque colonia*, van Hengel: *Comm. in Ep. ad Phil.*). We can, therefore, adopt no other method than to take πρώτη τῆς μερίδος in a topographical sense, viz., 'which is the first city of the province of Macedonia' ['to which we came in that district,' as Neapolis properly belongs to Thrace. (Alf.).—Tr.]. Meyer objects to this view that Luke cannot have had any conceivable motive for departing from his usual method, by making such a precise geographical statement. But an examination of the context, beginning with ver. 8, the more carefully it is conducted, will the more successfully remove this difficulty, and also recommend our interpretation as the only one that is correct. The apostle clearly understood, after he had seen that vision in the night, that the Redeemer called him to *Macedonia*, in order to preach the Gospel there. From that moment he and his companions resolved to continue their missionary journey in a direct course to Macedonia, and they immediately sought for the earliest opportunity to proceed to that country. After they had found a ship and embarked at Troas, they rapidly proceeded, with favorable winds (εὐθυδρομήσαντες), past Samothrace, to Neapolis. ["On a later occasion (ch. xx. 6) we are told that five days were spent on the passage from Philippi to Troas. On the present occasion the same voyage, in the opposite direction, was made in two." (Conyb. and H. I. 306.—Tr.]. Now Neapolis was a Thracian city, whereas they had been directed to go to Macedonia. Hence they made no delay, but continued their journey until they reached Philippi, "which is the first city [which we reached] in the province of Macedonia." According to this interpretation ἥτις retains its sense, as indicating the motive [viz. to reach *Macedonia*, while Meyer suggests, as the motive indicated by ἥτις, the distinctive character of Philippi, as the *most important colonial city* of the district.—Tr.]; and our explanation is confirmed by the fact that it is now established (since Rettig published his *Quæst. Philippenses*, p. 3 ff. 1831), that Neapolis actually belonged at that time to Thrace, and was not attached to Macedonia until the reign of Vespasian.—Erasmus had already given the following interpretation: *ea civitas colonia, prima occurrit a Neapoli petentibus Macedoniam*, and recent interpreters have adopted the same view, *e. g.* Olshausen, de Wette [also Alford; Conyb. and H. Life, etc. of St. Paul, p. 309, and 311, note 9.—Tr.]

Ver. 12, 13. *a.* **Philippi, which is the chief** [the first] **city** (*i. e.*, in Europe, in which the messengers of Jesus Christ paused, and preached the Gospel).—It was on a sabbath when this first occurred, and on the bank of a river, at a spot which had been assigned and consecrated by custom (ἐνομίζετο) to meetings for prayer (προςευχῇ, *a place of prayer*, as a substitute for a synagogue). ["There was no synagogue at Philippi, but only one of those buildings called *Proseuchæ*, which were distinguished from the regular places of Jewish worship by being of a more slight and temporary structure, and frequently open to the sky." (Conyb. and H., Life etc. of St. Paul, I. 315.)—Tr.]. This river has hitherto been supposed to be the Strymon, and such is the opinion of Neander, de Wette, and Meyer, 2d ed. [But Meyer now says, in the 3d ed. 1861: "Not the Strymon - - - but the small stream Gangas, or some other one - - - ." —Tr.]. These writers are, however, in error, for the Strymon is more than a day's journey distant from Philippi, to the west ["The nearest point on the Strymon was many miles distant." (Conyb. etc., as quoted above.)—Tr.]. The wide plain on which the celebrated battle was fought, in which the army of the republicans was defeated by Antony and Octavius (B. C. 42), lay between this river and the city. Another river must, consequently, be meant, which flowed past the city at a distance of, at most, five or six stadia, that is, a sabbath day's journey. It was, perhaps, the stream which Appian calls the Gangas or Gangites. Dr. Hackett, the same American divine who wrote a Commentary on The Acts, found, on a visit to the place, which, it is true, occurred in the winter (Dec. 13, 1858), a considerable stream flowing on the east side of the ruins of Philippi. [Dr. Hackett, without referring in the last edition, 1863, to his visit, remarks: "In summer the Gangas is almost dry, but in winter or after rains may be full and swollen." (*Com.* at xvi. 13).—Tr.]. Now it was precisely on the banks of rivers, or on the seashore, that acts of worship were performed by way of preference, since the water needed for sacred ablutions, was thus furnished at the same time ["as it was customary to wash the hands before prayer." (Meyer).—Josephus (*Antiq.* xiv. 10,

23) quotes from a public decree: "they may make their proseuchæ at the sea-side, according to the customs of their forefathers."—Tr.].

b. **And on the sabbath**, etc.—The day and the place alike show that the apostle and his companions had Israelites and proselytes primarily in view. It seems, however, that there were, at that time, no Jewish men in the city. ["The number of the Jews at Philippi was small. This is sufficiently accounted for, when we remember that it was a military, and not a mercantile, city." (*Conyb. and H.*, I. p. 315.—Tr.]. Paul and his companions could speak, in that rural place of prayer, only to the women who had there assembled. And even they may have been few in number, as the speakers could not deliver addresses, but only engage in familiar conversation: *καθίσαντες ἐλαλοῦμεν*. This expression, as contradistinguished from *λέγειν*, *διαλέγεσθαι*, etc. describes a comparatively free and conversational intercourse; and the circumstance that they did not stand, but, rather, **sat**, while they spoke, indicates that they did not make their remarks in the formal and solemn manner of a public discourse. [Conyb. and H. (I. 317, and note 1) say: "Assuming at once the attitude of teachers, they 'sat down,' etc. Comp. *ἐκάθισαν*, Acts xiii. 14; and *ἐκάθισε*, Lu. iv. 20."—Tr.]

Ver. 14. **And a certain woman**, etc.—There was one of the hearers who was, in a special degree, open to the influence of the truth, and who listened with earnest attention to all that Paul said. (*Διανοίγω* signifies *to open, to open fully and widely.*). ["Luke views this susceptibility of the woman as produced by the influence of the exalted Christ (*ὁ κύριος*), who promotes the interests of his kingdom, and who **opened** the heart of Lydia, *διήνοιξε*, that is, wrought in her inner vital action a corresponding disposition and adaptation." (Meyer).—Tr.]. She was a proselyte ["*σεβομ. τ. θεόν*, see ch. xiii. 16" (Meyer)—Tr.], and a dealer in purple, known as Lydia, of the city of **Thyatira**.—This city belonged to a district of Asia Minor called Lydia, to the north of Sardis. [Lydia was a part of the province of *Asia;* see above, ch. xvi. 7, 8, Exeg. etc., and comp. Rev. i. 11; ii. 18.—Tr.]. It is quite possible that she bore the name of "the Lydian woman" in Philippi, only on account of her original home; the name of **Lydia** was, however, very frequently given to females in ancient times.—The city of Thyatira was celebrated, at a very early period, for its purple dyes and purple fabrics, and thus the circumstance that she was a *πορφυρόπωλις*, a dealer in cloths that had received a purple dye, agrees with her descent. ["The purple color, so extravagantly valued by the ancients, included many shades or tints, from rose-red to sea-green or blue. Lydia's occupation may have been the sale of the dye itself, procured from a shell-fish (*purpura murex*), but more probably was that of cloth or clothes dyed with it, etc." (Alex.)—Tr.]. And as Thyatira itself was a Macedonian colony, (Strabo), we may the more readily understand that circumstances connected with this woman's trade, brought her at this time to Philippi.

Ver. 15. **And when she was baptized.**—Although it is not probable that the baptism of Lydia and her family was performed on the spot, it occurred, no doubt, on an early occasion. She then urgently invited the apostle and all his companions to enter her house, and remain there as her guests. *Παρεβιάσατο*, she **constrained** them to come; the same word again occurs in Luke xxiv. 29, as descriptive of friendly and repeated requests and importunities; it does not, however, justify the inference that the missionaries had at first resisted (Bengel; Baumgarten) This proffered hospitality furnished direct evidence of her love to the Redeemer, which proceeded from faith and which manifested itself by disinterested and kind attentions to His messengers. She supported her plea by appealing to the judgment which they had themselves pronounced in her case (*κεκρίκατε*), and without which they would unquestionably have declined to baptize her; they had declared that she was a believer, in reference to the Lord, *πιστὴν τῷ κυρίῳ*, which does not mean "faithful" to the Lord, for such a judgment would have been manifestly precipitate. That the messengers of the Gospel acceded to the request of Lydia, and entered her house as guests, may be confidently assumed, for *παρεβιάσατο* expresses, as in Lu. xxiv. 29, not merely the *conatus*, but also the *actus.*—[**She was baptized, and her household.**—"The real strength of the argument (viz., that as households include children, we have no right to except them from the general statement), lies not in any one case, but in the repeated mention of whole houses as baptized." (Alex.).—"Who can believe that not one infant was found in all these families, and that Jews, accustomed to the circumcision, and Gentiles, accustomed to the lustration, of infants, should not have also brought *them* to baptism?" (Bengel).—"The practice (of infant-baptism) does not rest on *inference*, but on *the continuity and identity of the covenant of grace to Jew and Christian, the sign only* of admission being altered."—(Alford).—Tr.]

Ver. 16–18. **And it came to pass**, etc.—Some days afterwards, and not on the same sabbath (Heinrichs and Kuinoel, whom Meyer has refuted), occurred the expulsion of the soothsaying spirit from a female slave [*παιδίσκη* in this sense, in the N. T.; see Robinson's *Lex.*—Tr.] She had a *πνεῦμα πύθωνα*, and practised divination (*μαντευομένη*), and, indeed, as a ventriloquist, as it may be inferred from the word *πύθων*. *Python* was the name of the serpent at Delphi, which was killed by Apollo. The name was afterwards given to any soothsaying *δαιμόνιον*, and Hesychius specially states that *πύθων* means a ventriloquist, a soothsaying ventriloquist. Plutarch also mentions incidentally [*De def. orac.* p. 414. E.—Tr.] that, in his day, the name *πύθων* was given to one who, at an earlier period, had been termed an *ἐγγαστρίμυθος*, or *εὐρυκλῆς*. ["The LXX. usually render אֹבוֹת by *ἐγγαστρίμυθος*, *ventriloquist*, and correctly; since among the ancients this power of ventriloquism was often misused for the purpose of magic." (Robinson's *Hebr. Lex.* p. 20). Comp. Lev. xix. 31; xx. 6, 27, etc. Sept. and see Schleusner: *Thes. V. T. ad verb.* *ἐγγαστρίμυθος.*—"Augustine calls this girl 'ventriloqua foemina', *De Civ. Dei.* II. 23. (Conyb. and H. I. 322. n. 1.)—Tr.]. Those persons who placed confidence in the soothsaying of this female, probably believed that a god who prophesied dwelt in her, but Paul recognized in her one who was possessed by an unclean spirit, that is, she was a demoniac. She was the slave of several joint-owners (*οἱ κύριοι*), who availed themselves of her soothsaying arts as a source of profit, and who derived large gains from the money paid by the people for her divinations.—This person met Paul and his companions, on a certain occasion, as they were going to the place of prayer, ran after them, and, at the same time, cried to those who passed by, that these men were servants of the most high God, who showed the way of salvation. She accordingly spoke the truth, by means of a clairvoyance and gift of divination which had been conferred upon her in a supernatural manner. [Without resorting, in this particular case, to ventriloquism and animal magnetism for an explanation, which is no more necessary here than in the analogous cases furnished by the Gospels, *e. g.*, Luke iv. 34, 35, Mr. Howson remarks: "It is enough to say that we see no reason to blame the opinion of those writers, who believe that a wicked spiritual agency was really exerted in the prophetic sanctuaries and prophetic personages of the heathen world." (*Con. and Howson's Life etc. of St. Paul.* I. 321.—Tr.]. As the woman often repeated the act, Paul felt wounded (*διαπονηθείς*), because he could not accept of any recommendation and support, or any honor from a spirit which was not of God. Hence, he suddenly turned to the woman who was following him, and commanded the spirit, in the name of Jesus, to come out of her.

Ver. 19–21. **And when her masters saw,** etc.—This occurrence created enemies, and even subjected Paul and Silas to corporeal punishment and to imprisonment. ["This is the first persecution proceeding from a *purely heathen* source, of which we have an account." (Meyer). —Tr.]. *'Ιδόντες* can scarcely imply that the owners of the slave were present at the time when the expulsion of the spirit took place, but rather refers to a subsequent time, when they became convinced that she had been restored to the ordinary psychic state, that the soothsaying spirit had departed from her, and that, consequently, no prospect of additional gains existed. (*'Εξῆλθεν* [applied alike to the departure of the spirit, and to that of the hope of gain, ver. 18, 19.—Tr.], is, intentionally used in a double sense.). Self-interest now goaded them on to seek revenge, and they accordingly seized the persons of Paul and Silas in a violent manner. (Timotheus and Luke, as subordinate companions, were not molested.). The two men were dragged to the market-place before the **rulers** (*οἱ ἄρχοντες*, is a general term), and presented, as accused persons, specially to the *στρατηγοί*. The honorable title of *στρατηγός*, equivalent to the Roman *prætor*, was gladly accepted by the highest magistrates in Roman colonial cities, although their proper title was *Duumviri* ("cum ceteris in coloniis *duumviri* appellentur, hi se *prætores* appellari volebant." Cicero: *De Lege Agrar. c.* 34.). ["The complainants must have felt some difficulty in stating their grievance.—The law had no remedy for property depreciated by exorcism. The true state of the case was therefore concealed, etc." (*Conyb. and H.* p. 323.—Tr.]. The charge, assuming a political character, referred to political disturbances which, as it was alleged, had been created (*ἐκτάρασσειν, perturbare*), and was founded on the circumstance that these men, being Jews, attempted to introduce customs which the citizens, as Roman subjects and colonists, were not permitted to adopt and practise [For the authorities respecting the intolerance of the Romans, see *Conyb. and H.* I. 324, notes, —Tr.]. The name *'Ιουδαῖοι* is not merely the antithesis to *'Ρωμαίοις οὖσι*, as distinguishing the one nation from the other, but is, at the same time, pronounced in a bitter and contemptuous manner, and is intended to rouse the angry passions of the hearers.—*"Εθη* occurs here [as in vi. 14] in a wide sense, including customs connected with public worship and the religious life.—It may be added, that these accusers had not yet learned to distinguish Christianity, as such, but still confounded it with Judaism.

Ver. 22–24. **And the multitude rose up together.**—The multitude, after having rapidly assembled, at once united with the masters of that slave, in assailing the two Christians (*συνεπέστη*), probably by tumultuous cries and demands. And the *duumviri*, doubtless alarmed, and anxious to appease the excited people, immediately proceeded, without any previous trial or judicial process, to inflict a corporeal punishment, by administering **many** blows on the naked bodies of the accused; (*περιῤῥήξαντες τὰ ἱμάτια*, comp. Liv. II. 5. 8; *lacerantibus vestem lictoribus*). The act was unquestionably not performed by the *στρατηγοί* personally (Bengel), but by the inferior officers of justice (the *ῥαβδοῦχοι*, ver. 35 and 38, the lictors), who inflicted the blows with rods (*virgis cædere*). ["*Many stripes* —there being no such merciful restriction in the Roman practice, as in that of the Jews (2 Cor. xi. 24), or rather in the law of Moses (Deut. xxv. 3)." (Alex.).—Tr.]. The punishment was, probably, ordered and inflicted with such haste and passion that no protest against it could be audibly made. After this scene, which preceded any form of trial, the two strangers were committed to prison, and special orders were given to the jailer to secure them carefully. He obeyed by consigning them, as if they were dangerous criminals, to a cell which was situated far in the interior of the prison (*ἐσωτέραν*), and, also, by fastening their feet in the stocks (*τὸ ξύλον, nervus*). This instrument was a heavy piece of wood with holes, into which the feet were placed in such a manner that they were widely distended; hence it was also an implement of torture.

Ver. 25–28. **And at midnight.**—*The miraculous aid.* While Paul and Silas, in this ignominious and painful situation, were nevertheless, engaged, at midnight, in praying to God, and praising him [singing hymns to his praise, *ὕμνουν*, —Tr.] with loud voices, insomuch that the other prisoners listened in wonder, the foundations of the building were shaken by a violent earthquake; all the doors were thrown open, and not only were their own fetters instantly loosened, but also those of all (*πάντων*) the other prisoners The jailer, suddenly awaking, supposed at first, when he found the doors open, that his prisoners had escaped, and intended, amid loud cries of despair, to commit suicide. At that moment Paul called to him, and calmed him with the assurance that all were there. [“By the Roman law, the jailer was to undergo the same punishment which the malefactors who escaped by his negligence were to have suffered.” (Conyb. and H. I. 329. n. 2.—Tr.].—The other prisoners had listened to the prayers of the two men, and when the earthquake occurred, which opened the doors and loosened all bonds, they felt the power of God, and, deeply impressed by the miracle, remained motionless in their cells.

Ver. 29-34. **Then he called for a light.**—*The effect produced by the miracle, in the case of the jailer.* He hastily entered with a light into the inner prison (εἰςεπήδησε), and, filled with fear, and trembling from anguish of conscience (ἔντρομος), threw himself at the feet of Paul and Silas; for he was now thoroughly convinced that they were specially protected by the Deity. He then led them out of the ἐσωτέρα φυλακή, (ver. 24), and conducted them to the inner court of the prison (προαγ.—ἔξω); here he respectfully addressed them (κύριοι), and asked what he ought to do, in order to obtain that salvation which they preached (ver. 17). [Ἵνα σωθῶ: he refers to that σωτηρία, that ὁδὸν σωτηρίας, ver. 17, which, as he had previously heard, they showed to men; he was now convinced that they spoke the truth. (Meyer).—Tr.]. They require faith in Jesus as the Lord, and assure him that thus he and all the inmates of his house would be saved. They begin at once to proclaim succinctly to him and to all who belong to him, the word concerning Jesus Christ [καὶ ἐλάλησαν]. The result was, that he, together with his whole house (πανοικί scarcely occurs except in the later Greek), believed in God; (the expression πεπιστευκὼς τῷ θεῷ is adopted, because he had been a pagan and polytheist. **He and all his** were baptized during the same night; the rite was unquestionably administered in the court within the enclosure of the prison, at a well or tank. And we may infer from ver. 33, that his baptism occurred in immediate connection with his own act of washing the bloody marks made by the rods on the persons of Paul and Silas. [*Constructio prægnaus* in Acts xvi. 33, ἔλουσεν, etc., *i. e.*, *he washed* and cleansed them from *the blows*, that is, from the blood with which they were covered in consequence of the blows. (Winer: *Gr. N. T.* § 47. 5. b. and § 66. 2.—Tr.]. They returned that act of love by another, when they baptized him and his family at the same water. [“Nothing follows as to his immersion, since both ablutions may have been performed at the mouth of a deep well, or even with a bowl of water brought in for the purpose.” (Alexander). A well or cistern may have supplied the bowl with water; facilities for an immersion could scarcely have been found in the interior of an ancient Roman prison. If, on the other hand, Paul had stealthily gone forth during the night, in order to immerse the jailer in a neighboring stream, how could he, as an honest man, have, on the next day, declared that, after having been ignominiously conducted within the prison-walls, he would not leave them, until the magistrates personally led him forth?—Tr.]. And now the jailer provided food in his own dwelling for the two men, who were exhausted by the cruel treatment which they had received, the scourging, and the severe confinement. (The expression ἀναγαγών—εἰς τ. οἶκον, does not imply, as Meyer interprets it, that the jailer's abode was a story higher than the prison, but merely that it was a story higher than the court of the prison, in which the ablution of the prisoners, and his own baptism had occurred). Παρέθηκε τράπεζαν is both a Hebrew and a Roman mode of expression; תַּעֲרֹךְ לְפָנַי שֻׁלְחָן, Ps. xxiii. 5, *apposuit mensam*, and occurs in Greek as early as the age of Homer. (Od. E. 93).

Ver. 35–40. *a.* **And when it was day.**—*The honorable dismission of the prisoners.* On the next morning, the duumviri, who had, after further reflection during the interval, perceived that they had acted with too much precipitation, and who had probably received tidings of the occurrences in the prison during the night, were willing to dispose of the whole matter at once, by dismissing the prisoners. They accordingly sent an order by the lictors to the jailer, directing him to dismiss those people; (the order is expressed in haughty and contemptuous terms, τ. ἀνθρ. ἐκείνους). The jailer communicated the message to the two men, and supposed that they would now be gratified on recovering their liberty (ἐξελθόντες), and being permitted to continue their journey without molestation (ἐν εἰρήνῃ). But Paul objected to such a course; he represented to the officials before him (πρὸς αὐτούς, *i. e.*, the jailer and the lictors), that the whole procedure had been contrary to law. He and Silas had, in violation of every sentiment of justice, been punished without a trial and judgment (ἀκατακρίτους); besides, they had both, although as Roman citizens, they could not be subjected to such a punishment, been scourged with rods, in opposition to the Roman law, and, moreover, they had suffered in public (δημοσίᾳ), which circumstance was an additional aggravation of the injury. [“By the *Lex Valeria*, passed A. U. C. 254, and the *Lex Porcia*, A. U. C. 506, Roman citizens were exempted from stripes and torture: by the former, till an appeal to the people was decided,—by the latter, absolutely.” (Alford, Meyer). “The violation of the rights of citizens, was regarded as treason, and, as such, severely punished.” (Meyer, on ver. 38).—Tr.]. They had then—Paul continues—been imprisoned. And now the magistrates wish to terminate the affair in a secret manner (λάθρα, the antithesis to δημοσίᾳ), by driving them abruptly from the prison, as they are already doing (*pres.* ἐκβάλλουσιν), as far as it depends on them. Paul's meaning is: ‘All this is wrong;’ hence he peremptorily refuses to go (οὐ γάρ;—γάρ indicates that the direct negative, οὐ, contains the reason for the preceding indignant question [“and ἀλλά corresponds adversatively to οὐ.” (Meyer). See Winer: *Gr. N. T.* § 53. 8. a. note 2.—Tr.]). He demands that the duumviri should come personally (αὐτοί, not merely sending the lictors), for the purpose of conducting them forth from the prison. Any other course might have suggested the thought that the prisoners had not been entirely free from guilt, and Paul's departure might, at a subsequent period, have been represented as an escape, if he had withdrawn in the informal and quiet manner which had been proposed. [Doubtless, too, he apprehend ed that such a stain on his own reputation, might be prejudicial to the holy cause for which he labored.—Tr.].—He therefore testifies that he and Silas were *Roman citizens* (*ἄνθρωποι Ῥωμαῖοι*). In the case of Silas, this fact is not known from other sources, but we are informed in Acts xxii. 25–28, that Paul possessed the privilege of Roman citizenship from his birth. But he did not acquire it as a native of Tarsus, as some have erroneously supposed (Bengel), because that city was an *urbs libera.* [That is, it was not a *colonia* or *municipium*, but had only received the right from Augustus, after the civil war, of being governed by its own magistrates, while it acknowledged the Roman sovereignty; its citizens were not endowed with the privileges attaching to Roman citizenship. (Meyer).—Tr.]. Hence his father, or one of his ancestors must have received the Roman citizenship as a reward for services rendered to the state, or have acquired it by purchase. [See Exeg. etc., notes on ch. xxii. 24–29.—Tr.]

b. **And they feared.**—When the authorities of the city received the report respecting Paul's statements, they were alarmed (*φοβηθέντες*), particularly as the prisoners enjoyed the rights of Roman citizens. Their illegal proceedings in the case of men invested with this character, might easily subject them to a trial and to punishment. They were consequently induced to proceed in person to the prison, and address the prisoners in terms of entreaty (*παρακαλεῖν* undoubtedly implies, in this connection, that they made an apology, and entreated the latter to be satisfied); they conducted them in an honorable manner beyond the prison walls (*ἐξαγαγόντες*), and courteously requested (*ἠρώτων*) that they would voluntarily leave the city. Paul and Silas complied, without, however, exhibiting great haste; they first visited the house of Lydia (*ἐξελθόντες—εἰςῆλθον*), and there saw, exhorted [“*παρεκάλεσαν*, that they should not waver in their Christian confession.” (Meyer).—Tr.], and strengthened **the brethren**, *i. e.*, both their fellow-travellers, Timotheus and Luke, and also the new converts.—*Ἐξῆλθον* refers solely to Paul and Silas, and, as contradistinguished from the use of the first person (ver. 16 ff.), implies that at least Luke, and perhaps also Timotheus, remained for the present, in Philippi. [“Timotheus seems to have rejoined Paul and Silas, if not at Thessalonica, at least at Berœa (Acts xvii. 14). But we do not see St. Luke again in the Apostle's company till the third missionary journey and the second visit to Macedonia (Acts xx. 4–6), where the first person, ‘we’ re-appears.” (Conyb. and H. I. 334.—Tr.]

DOCTRINAL AND ETHICAL.

1. The transition of the Gospel to Europe strikingly illustrates the work and the kingdom of Christ in their incipient state, when they were apparently feeble, and as insignificant as a mustard-seed. When the apostle became conscious that he had received a call to Macedonia, he and his companions found originally, on reaching the first city of that country, no other hearers of the saving truth which they proclaimed, except some *females.* Nevertheless, these servants of Christ did not regard such a beginning as insignificant. Jesus himself had conversed with a Samaritan woman at a well, and the act surprised his disciples (John iv. 27). The apostles of the Gentiles imitate their Master. If they cannot address *many* hearers, they are willing to speak to a *few.* Although their communications cannot assume the form of a sermon or public discourse, they are still happy that they are able to speak of Jesus, in a familiar conversation, to those few souls. And yet this apparently insignificant seed, produced a rich and precious harvest—the flourishing congregation of Philippi.

2. There was one individual among the few female hearers, who took to heart the words which Paul spoke, and listened with devout attention. Her susceptibility itself was already an effect of grace. The Lord Jesus Christ had called his messengers to Macedonia, and it was He who opened her heart. Christ has the key of David; he can so open, that no man can shut (Rev. iii. 7). The human heart is closed and barred by sin, so that divine truth cannot enter enlighten the mind, direct the will, and renew the inner man. Grace opens the heart and converts it into good ground, in which the seed can remain, take root, and grow. The word is the same, but the hearing is twofold: when the Lord opens the heart, conversion is *possible* to man, but it is *actually effected* only when man himself also receives the word with willingness and attention. Chrysostom says: *τὸ μὲν οὖν ἀνοῖξαι τοῦ θεοῦ, τὸ δὲ προςέχειν αὐτῆς, ὥστε καὶ θεῖον καὶ ἀνθρώπινον ἦν.*

3. *Baptism* is administered on two occasions that are described in this chapter, and each time an entire *family* is baptized—Lydia and her household, ver. 15; the jailer and “all his”, ver. 33. This is the first mention which Luke makes in his narrative of the missionary labors of Paul, of the baptism of the converted; and it is a significant circumstance, in both of the cases described in the present chapter, that *all* who belonged to the two persons named, were baptized along with them. Both passages, ver. 15 and 33, are adduced in favor of *Infant-baptism*, as an apostolical practice, on the supposition that little children were undoubtedly also counted as members of the family; and Bengel asks: *Quis credat, in tot familiis nullum fuisse infantem?* It is true that we cannot by any means maintain that this was the fact, with such confidence as to quote it as evidence. The most important feature of the whole subject, however, is not connected with the questions whether there were children in those families, or what their ages may have been. It is rather the indisputable fact, that in both cases *the whole household*, or all who belonged to the families, were baptized with the respective heads, which is here of a decisive character. It involves the conception of a *Christian family*, a Christian household. Personal self-determination is indeed a lofty privilege; still, it is not consistent with the truth to isolate the individual; the unity of the family in Christ, the consecration of the *household* through grace, the entire subjection of all to one Lord—these seem to us to be here required by the will of God

And it is a remarkable fact that this aspect of salvation is prominently exhibited in the apostolical history, first of all, on *European ground.*

4. The apostle of the Redeemer engages in a conflict with heathenism on a Macedonico-Hellenic soil. The arts of divination had been extensively practised ever since the Peloponnesian war. Polytheism prevailed; the Pythian oracles stood in the closest connection with the worship of Apollo. Even the comparative purity of which the whole system might possibly boast, gradually disappeared, and a superstitious form of soothsaying succeeded; a calculating selfishness, and gross or artful frauds were found in company with superstition. All these features—essentially heathenish as they are—were revealed in a hideous combination, in the case of the soothsaying female slave. The most serious injuries inflicted on the apostles proceeded from men whose interests had suffered. This circumstance does not, however, justify the inference that the whole affair was nothing else than an imposition, since, on this supposition, the exclamation of the slave, recorded in ver. 17, would be altogether inexplicable. We must probably assume that the case exhibits a kind of clairvoyance. And in *that* the apostle recognizes a demoniacal power, and expels the spirit by a powerful command issued in the name of Jesus. Bengel remarks: *Erat spiritus non e pessimis; quia non citius commovit Paulum: sed tamen expelli dignus.* Any toleration of such exclamations, and, much more, any alliance with such spirits, could have had no other effect than that of dishonoring the Gospel, and hindering the grace and truth of God.

5. But the expulsion of the spirit in the power of Christ, subjects the apostles to a *political* accusation. In Jerusalem, the ostensible ground for the persecutions to which the apostles (iv. 2, 7; v. 28) and Stephen (vi. 11–14) were exposed, had been uniformly furnished by religion. The sufferers were accused of having invaded the rights of the hierarchical officers and teachers, and of having uttered blasphemies against God and Moses, the temple and the law. In Philippi, persecution assumes a political character; Paul and Silas are charged with having created disturbances, and attempted to introduce customs which were contrary to the *Roman* customs. Persecutions had been previously endured on a heathen soil (in Antioch of Pisidia, ch. xiii. 14, 50, in Iconium, and in Lystra, ch. xiv. 4, 19), but this is the first instance, in which, besides, the motives of the persecutors really proceeded from a heathenish source alone. The Roman authorities of the colonial city of Philippi, impelled by the covetousness of certain individuals who had sustained a loss, and by the excited but blind passions of the populace, hastily adopted illegal and unjustifiable measures. The whole occurrence may be viewed as a premonition of all those bloody persecutions to which the Roman empire was about to subject the Christians during two centuries (comp. BAUMGARTEN, II. 1. p. 210, 211).—Indeed, the sufferings of Christ Himself, furnish the proper type of all the persecutions which have befallen His church. This is specially the case in so far as He was himself brought before both Jewish and heathen tribunals, and condemned, by the Jewish hierarchy for irreligion, and by the Roman procurator, for a political offence. The experience of his disciples is now the same in both respects: they are accused, at first, of offences of a hierarchical and religious, and, afterwards, of those of a political nature.

6. "By succumbing, we conquer", is here again the watch-word. The two imprisoned witnesses of Christ have suffered the deepest humiliation; their feet are fastened in the stocks; their backs are lacerated with stripes; they are cast among common criminals. They are, nevertheless, so joyful and happy when they offer prayer to God, in the middle of the night, that they sing hymns of praise with loud voices. Thus the spirit prevails over the flesh; thus faith and patience prevail over tribulation. And the miracle by which their bonds were burst asunder, and the doors opened, is the answer of God to the prayers and praises which they offered to Him. The prison is converted into a church—a place suited for baptism, for gentle ministrations to the suffering (ver. 33), and for a cheerful *agape* (ver. 34).

7. The question and the answer in ver. 30, 31, are both, as it were, classical. Both strike precisely the central point at which they are aimed—the central point of the heart, and also that of the plan of salvation. The *question* proceeds from the heart, and reaches the heart. On the day of Pentecost, those Jews whose hearts had been so deeply moved by Peter's discourse, exclaimed: "Brethren, what shall we do?" (ii. 37). Here, in Philippi, the jailer, who had been powerfully affected by the occurrence that had taken place, and who was troubled in his conscience, asked, in most respectful terms: "Sirs, what must I do to be saved?" His anguish of conscience, the fear of divine punishment, and an ardent desire for salvation, combine to prompt a question expressive not only of a wish for practical instructions, but also of an inward longing to reach the goal (σωθῆναι). The latter feature is not seen in ch. ii. 37; but the pagan, whose natural way was dark and conducted neither to peace nor to knowledge, was negatively prepared by this very circumstance for asking such a question; it proceeded from the depths of a heart which was conscious of its own emptiness, and yet thirsted after God and that salvation which is in God. But he does not merely desire to receive or take—he is also willing and resolved to *do* (ποιεῖν) all that is requisite, in order to reach the goal. And thus a consciousness of his misery, a desire for salvation, a thirst after knowledge, and a willingness to do his duty, are all found in combination in his soul; and "out of the abundance of the heart the mouth speaketh." [Mt xii. 34]. These are, indeed, the sentiments of a truly awakened soul, which is not far from the kingdom of God, which has been happily reached by preventing grace [*gratia præveniens*], and which seeks and knocks.—The *answer* of the two servants of Christ is worthy of the question. They state the means and the way to which the question referred, in brief and appropriate terms; proceeding at once to the main point, they reply: "Believe on the Lord Jesus Christ." They exhibit to this seeking soul the *Person of Christ,* in whom alone there is salvation, and add no un

meaning phrases. They demand a faith of which *His* Person is the object—nothing more than *faith*, and nothing less. "*Fide sola*" had become the watch-word of the apostle Paul, and, in accordance with his example, was afterwards adopted by the Reformers as their own. The jailer was willing to do (ποιεῖν) all that should be asked; nevertheless, they demand, not multiplied services, labors, and works wrought by himself, but solely faith, that is, a cordial acceptance and appropriation of the personal Saviour Himself, and implicit confidence in *Him*. Still, the faith to which this man attained, impelled him to render all the services which gratitude and love could suggest, and which he could perform; he compassionately washed their stripes, and supplied them, in their state of exhaustion, with food.—He had desired *salvation*, and to this inquiry, too, the messengers reply. They do not detain him on the road, but at once direct his attention to the goal. In this case again, the grace of God, who is able to do exceeding abundantly above all that we ask or think, [Eph. iii. 20], transcends the desires of man. The jailer had spoken only in reference to himself (σωθῶ); the answer is: *σωθήσῃ σὺ καὶ ὁ οἶκός σου*—salvation shall come [Luke xix. 9], not to him alone, but also to his whole household. The paternal love of God in Christ is so abundant, that he can grant pardon, salvation, and peace to many at the same time, and bestow his grace on the whole family, as well as on its head. Paul and Silas accordingly continued to speak the word of the Lord to the jailer, and to all that were in his house, and then baptized him and 'all his.'

8. The change of opinion on the part of the magistrates, the release of the prisoners, and the respectful and honorable manner in which the former conducted the latter forth from the prison, are prophetic signs of the victorious and honorable termination of the humiliations and persecutions to which Christianity would be subjected by the Roman Empire. The sufferings and the crucifixion of Christ were followed by his glorious resurrection. And the Church of Christ, over which the sign of the cross is seen, may, even in seasons of humiliation, that seem to conduct to defeat and ruin, nevertheless always expect an Easter morning, and a glorious victory—provided that she follows in his footsteps, and never denies Him.

HOMILETICAL AND PRACTICAL.

VER. 9. **And a vision appeared to Paul in the night.**—Faithful servants of Jesus walk as in the presence of God continually, by night as well as by day, and conform to his will; when they awake, they are still with him. (Ps. cxxxix. 18). (Ap. Past.).—**Come over - - - and help us.**—When a teacher properly considers the mournful condition of the unconverted, or the anxious desires of awakened souls, should not his heart be deeply moved, and impel him to hasten to their relief? Had not the Lord Jesus compassion on the multitude, when he saw them as sheep without a shepherd? (Ap. Past.).—*The great missionary call: "Come over and help us"*: I. Addressed by the heathen world to Christendom, and intended (*a*) to reveal the misery of the heathen, and (*b*) to rouse our active love; II. Addressed by Christendom to heaven, imploring the Lord (*a*) to show us the right way (ver. 10 ff.), and (*b*) to open the hearts of heathens (ver. 14).—*Come over, and help us!* I. This call for help was once addressed by the pagan West to the Christian East; II. It is now addressed to Western Christianity by the East, which has relapsed into its former misery; III. This cry for relief may, possibly, be uttered at some future time by lands that still enjoy the blessings of the Gospel, when their ingratitude has caused the candlestick of the Gospel to be removed, and when the word of God ("the passing shower", as Luther terms it), shall have passed by; IV. Therefore, to-day if ye will hear his voice, harden not your hearts [Hebr. iii. 7, 8].

VER. 10. **Immediately we endeavored,** etc.—Luke introduces himself, in his narrative, in this quiet, modest, and even reserved, manner. While he gazes at the great apostle, he entirely forgets himself; and when the Lord and His cause come into view, he loses sight of all persons.—**Assuredly gathering that the Lord had called us.**—Hence the Lord was already in Macedonia, and the vision taught them that his presence there had preceded them. (Bengel).—As soon as we are assured of the divine will, let us earnestly endeavor to obey it without delay. (Quesnel).

VER. 11. **We came with a straight course.**—When the ways of man please God, the winds and the weather are often made the agents which assist him. (Starke).—The prosperous voyage increased their confidence. "Ye are truly welcome," said Europe. (Bengel).

VER. 12. **Philippi, which is the chief city.**—Great cities are frequently marked by great vices; still, we can often do good there, sooner than we could elsewhere.

VER. 13. **And on the sabbath we went out of the city by a river side,** etc.—Paul and his companions had received this extraordinary and divine call to proceed to Macedonia; but now observe the artless and simple manner in which they commence their labors. They remain alone during a few days. Then they proceed, like others, to a common place of devotion, and content themselves with speaking there to a few women: they are calm, full of faith, and willing to follow the leadings of God. They exhibit no intemperate zeal; they form no lofty design. May the Lord conduct us also in such a middle course, between an extravagant zeal (which nature, and not grace, enkindles) on the one hand, and sloth and negligence, on the other; His blessing will be granted at the proper time. (Ap. Past.).—Every place is suited for true prayer—the field, Gen. xxiv. 63; the seashore, Acts xxi. 5; the prison, ch. xvi. 25; the belly of a fish, Jon. ii. 1, 2; the fiery furnace, (the prayer of Azarias) [the apocryphal addition to Dan. iii. 23, entitled in the English trans.: "The Song of the three children, etc.".—TR.]; 1 Tim. ii. 8. (Starke).

VER. 14. **A - - woman named Lydia, - - which worshipped God.**—We do not see vast numbers before us here, whom the lessons of the apostles won for the cause of the Gospel; Lydia stands alone. When the kingdom of God first comes, it resembles a grain of mustard-seed. This new convert, at first a solitary woman, soon gains associates; the number increases, and the result is, the establishment of that noble congregation at Philippi, to which Paul addresses his admirable Epistle, and which he calls his "crown". [Phil. iv. 1]. (Ap. Past.).—Lydia was in precisely that frame of mind, in which the Macedonian man seemed to be, whom Paul saw in the vision. (Ibid.).—**A seller of purple.**—She was, consequently, a woman who had engaged in trade, and who possessed a certain amount of property. We can fear God and love his word, whether we are occupied with commercial affairs, or hold any other position in society. Hence Paul does not advise Lydia to abandon her occupation. Still, our business affairs are never to be influenced by unbelief, covetousness, and the cares of this world; the word of God must be more precious in our eyes than all the wealth of the world. (Bogatzky).—**Whose heart the Lord opened.**—The teacher addresses the ear in vain, unless God opens the heart, but man must *consent* that it should be opened. (Rev. iii. 20).—When the Gospel reaches a hearer's heart, the circumstance proves, not that the speaker is an excellent preacher, but that the Lord Himself stands before the door, and has opened the internal ear. (Gossner).

Ver. 15. **She besought us, saying,** etc.—All her words and acts demonstrate the genuineness of her faith: it is, I. Humble, submitting to the judgment of experienced Christians: "if ye have judged, etc."; II. Eager to learn, desiring increased power; III. Grateful to God; IV. Rich in works of love (all this is indicated in the words: "come into my house, and abide there."); V. Influential as an example: "when she was baptized, and her household."—**And her household.**—What would Lydia have said, if the preachers of the Lord Jesus had declined to baptize the little children of her household? She would have begun to mistrust her own faith—that gracious gift of God! (Besser).

(——Ver. 9—15.). *The first planting of the divine word in our part of the world:* I. The manner in which it was effected, ver. 11–13; II. The success of the work, ver. 14, 15. (Lisco).—*Blessed are they that hear the word of God and keep it* [Luke xi. 28]: I. How should we hear it? (*a*) With a mind withdrawn from the affairs of the world; Lydia had retired from the city; (*b*) with a heart consecrated by prayer; Lydia had gone forth to pray; (*c*) with an earnest desire for all the grace that God is willing to bestow; the Lord opened the heart of Lydia. II. How should we keep it? (*a*) Not by being satisfied with transient emotions, but by entering into a true communion of life with the Lord; Lydia received baptism; (*b*) by endeavoring to communicate to others our newly acquired faith; Lydia's household is baptized with her; (*c*) by endeavoring to pay our debt of gratitude to the Lord in acts of disinterested love to our neighbor; Lydia constrains her benefactors to receive her hospitable services. (From Lisco).—*The earliest preaching of the Gospel in our part of the world:* I. Who sends the preacher? II. Who is the preacher? III. Who is the hearer? (C. Beck: *Hom Rep.*).—*The guidance of God and the intelligence of man, combined in the work of extending the kingdom of God:* I. God grants the vision to Paul, and opens the heart of Lydia; II. Paul understands and intelligently obeys the divine call, and wisely chooses the time and the place of his first discourse at Philippi. (ib.).—*Lydia, the first Christian of Europe, a living illustration of the manner in which God opens a door for his word:* I. By land and by sea. Paul's passage to Europe; the distress of the world calls him; the love of Christ constrains him; the hand of the Lord leads him. II. To the ear and the heart. Paul's first discourse in Philippi; the Lord gives him an opportunity to preach the word, gathers hearers around him, and opens a heart that receives the truth III. To the family and the church. The fruits of Lydia's conversion. The Lord opens her mouth for a public confession of Him—the hearts of her family for a devout imitation of her example—her hand for offices of gratitude and love.—*The decisive victory at Philippi.* The bloody battle of Philippi, a century previously, had laid the foundation of the empire of Augustus; the bloodless victory of Paul now lays the foundation for the kingdom of Christ on earth.

Ver. 16. **Which brought her masters much gain by soothsaying.**—It is a common vice of men that they give largely in matters which do not belong to their province, while they will not expend a farthing on the true worship of God and on useful institutions. (Starke).

Ver. 17. **Cried, saying, These men are the servants,** etc.—When Satan is transformed into an angel of light [2 Cor. xi. 14], he is most of all dangerous.—The devil often preaches the article of faith concerning God, but applies it to purposes of his own. (Starke).—When the devil cannot actually arrest the progress of the kingdom of God, he endeavors, at least, to make common cause with it, and thus affix a stigma to it. But the Lord Jesus, with his servants, has always carefully guarded against such dangers. Luther, for instance, learned from his experience, that attempts are often made to insnare men by flattering words. (Rieger).—A threefold artifice of the devil is here concealed: 1. He attempted to excite the self-complacency of the apostles, and weaken their zeal for Jesus by worldly praise. Many an upright teacher has already fallen into this snare. 2. He attempted to flatter them by the words of the female slave, so that they might allow him to retain possession of her, and continue his work of deceit. 3. He designed by these means to persuade the people that the apostles were his friends, and thus impair the strength of the Christian religion. (Ap. Past.).

Ver. 18. **But Paul, being grieved.**—Christ does not need the praise of the devil, either in His own behalf, or in that of his servants. True Christians should regard the praise of wicked people with suspicion, and feel that it is even a hateful thing. (Starke). (The Grecian sage asked: "What base thing have I done, that this man praises me?"). The Lord grant us purity of sentiment, as the love of praise so easily besets us!—**I command thee - - - out of her.**—The powers of falsehood, which had already acquired such influence, the miserable condition of the slave, who might yet be saved, and a well-founded apprehension that Christianity might be regarded as also a magic art, that enveloped itself in darkness, combined to impel Paul to speak and act with such earnestness. (Rieger).

(——Ver. 16–18). *The servants of the Most High God shew the way of salvation* (ver. 17); this witness is true, although it proceeds from a lying mouth: I. Who are the servants of God? Those who serve God and his word alone, and not the false spirit of the world, self-interest, and pride, ver. 16, 18. II. What is the way of salvation which they teach? The answer in ver. 31. (From Lisco).—*The Christian's conduct with respect to that which is wonderful, when the latter neither proceeds from the power of faith, nor is connected with it:* I. The apostle's mode of action; II. The rule with which it furnishes us. (Schleiermacher).—*No alliance between the kingdom of truth and falsehood!* I. The kingdom of truth does not need it; II. It was never benefited by it.—*Distrust, O Christian, the praise of the world!* I. It desires to excite thy vanity by means of that which is not thy merit, but a work of grace; II. It desires to check thy zeal, when directed against all ungodliness; III. It desires to allure thee from the service of thy God, and consign thee to the bondage of men.

Ver. 19. **Saw that the hope of their gains was gone.**—The Gospel does, indeed, seriously interfere at times with the gains of men, since it forbids and condemns many profitable arts, and involves us in many trials and difficulties. (Starke).

Ver. 20. **These men - - - do exceedingly trouble our city.**—Those who disturb the false peace of sinners, are usually denounced as disturbers of the public peace; 1 Kings xviii. 17; Amos vii. 10. (Starke).—*Lupus in fabula!* The lamb is accused by the wolf of having troubled the water, and yet the latter drank higher up in the brook.

Ver. 21. **These men being Jews - - - teach customs - - - being Romans.**—The charge against the servants of Christ is framed with great cunning; the accusers appeal, on the one hand, to the *Roman* name, the highest badge of distinction; they arouse, on the other, the hatred of the people against the apostles, by applying to them the name of *Jews*, which was, at that time, a term of reproach. (Calvin).—The devil had borne witness that they proclaimed the way of salvation, and now their teaching is represented as of such a nature that it could not with propriety be received! Perverse world! (Ap. Past.).—*Two well-founded charges against the messengers of Christ, before the tribunal of the world:* I. They disturb the city, *i. e.*, arouse the sinner from his false repose; II. They are Jews, and teach customs which do not accord with those of the Romans, *i. e.*, they humble the pride of the natural man.

Ver. 22. **Rent off their clothes, and commanded to beat them.**—It is better to suffer for the sake of Jesus, than to be praised by the devil. (Ap. Past.).

Ver. 23. **They cast them into prison.**—Since Christ himself was numbered with the transgressors [Isai. liii. 12], it is an honor to his servants to suffer imprisonment for his sake (Starke).—Let us value the writings of the apostle the more highly, on account of the "*honorarium*" which he received. (Besser). [*Honorarium, i. e.*, the pay for the services of authors, physicians, etc. (Heyse).—Tr.]

Ver. 24. **Who, having received such a charge - - - the stocks.**—Fidelity in discharging the duties of an office, even when unwisely exhibited, does not hinder, but may, at times, promote the conversion of men. (Starke).—The limbs do not feel the stocks, when the heart is in heaven. (Tertullian).—The feet of those who publish peace, are never more beautiful [Isai. lii. 7], than when they are bound in fetters and iron. (Gossner).

Ver. 25. **And at midnight Paul and Silas prayed**, etc.—True Christians can, by their prayers and hymns, convert even a court of death, and a gate of hell, into a sanctuary and a gate of heaven. (Starke).—The place does not sanctify the person, but the person sanctifies the place. (Quenstedt).—It is no difficult art to sing praises in the external church, when it is not only tolerated, but even protected, and when money is paid for such praises; but no one, unless he is a true disciple of Jesus, and endowed with grace, can praise and sing in a prison, in bonds, and after having been scourged. (Gossner).—*The wonderful worship of God at night in the prison of Philippi:* I. The unusual hour of prayer—midnight; II. The singular temple—a prison; III. The remarkable appearance of those who conduct the services—Paul and Silas in the stocks; IV. The strange congregation—the prisoners in their cells.—*Paul and Silas, singing praises by night*, or, "This is the victory that overcometh the world, even our faith." [1 John v. 4].—*The prayer in the prison at night, and the* Amen *pronounced by heaven* (the earthquake).

Ver. 26. **And suddenly there was a great earthquake**, etc.—It was the answer to their hymns of praise. (Gossner).—The prayers of the saints move heaven and earth. (Starke).—It was a great miracle, when all the doors were opened and the bands loosed in consequence of the earthquake; but it was a still greater miracle when the hearts of the jailer and of all his household were opened. (id.).—Every deliverance that is granted at any time to the servants of God, bears a certain resemblance to the final deliverance, when, at the sound of the last trumpet, even the prisons of the graves will be opened and the bands of corruption be loosed, and when the souls of men, motionless as it were, will anxiously await the things that shall come to pass. (Williger).—*The midnight earthquake at Philippi, a miracle wrought by Him who breaks all bonds:* I. He bursts the bonds of affliction, when his elect cry day and night unto him [Lu. xviii. 7], (Paul and Silas); II. He breaks the chains of sin, when the soul that is bound, sighs after Him (the jailer); III. He opens a path for His word and kingdom, although the world may attempt to fetter them (the word of God is not bound [2 Tim. ii. 9]); IV. He bursts open the prison of the grave, when the hour of eternal redemption arrives.—*The midnight hour in the prison at Philippi, an image of the solemn hour of the Lord:* I. The world sleeps, but believers await it with watchfulness and prayer; II. The earth trembles, but the Lord is near; III. The servants of sin stand trembling before the tribunal, but the children of the kingdom lift up their heads, for their redemption draweth nigh [Lu. xxi. 28].

VER. 27. **He drew out his sword,** etc.—God permitted this jailer, who was soon afterwards converted, to exhibit the utmost wrath, and even despair; he was thus, in truth, a brand plucked out of the fire [Zech. iii. 2], well suited to demonstrate the power of the Gospel, which can transfer sinners from the borders of hell to the life of heaven. Such cases encourage us to carry the Gospel to the rudest and most barbarous tribes, even under the most unpromising circumstances. Even the man who contemplates suicide, and whose sword is already at his breast, may yet be saved. (Ap. Past.).

VER. 28. **But Paul cried with a loud voice,** etc.—The jailer, in his fright, and in the darkness of the night, cannot see Paul, but the latter sees him, and rescues him from his great danger. While the sinner sits, as a captive, in the deepest night of sin and fear, the eyes of Jesus, who is gracious and merciful, are fixed upon him. (Ap. Past.).—**Do thyself no harm, for we are all here.**—The command and will of God bind His people more firmly than iron chains and oaken stocks.—"*We are all here*"—*a consolatory assurance given by the messengers of the Gospel to men in despair.* Not only Paul and Silas utter the words, but Peter and John, with all the apostles and prophets, unite with them in saying: "We are all here," I. With the witness of the word; II. With the example furnished by our walk; III. With the interceding prayers of our love.

VER. 29. **And came trembling.**—He did not tremble for his office, his character, or his life, since the danger had passed away, and all the prisoners were there; he trembled in the anguish of his soul, as an awakened sinner standing in the presence of an unknown God.—**Fell down before Paul and Silas.**—The jailer on his knees before his prisoners—what a wonderful change! It impressively attests the majesty of the true servants of God, and the insignificance of merely secular authorities.

VER. 30. **And said, Sirs, what must I do to be saved?**—We are told in ver. 27, that "he called for a light", in order to look for the prisoners. He now calls for the true light, in order to go forth out of his own prison.—The heart of the jailer seems to repeat, and, indeed, to his own great advantage, the words: "Come over, and help us." When we meet with such an awakened conscience, we can accomplish a great work with a few words; but it is often long before the question is seriously asked: "What must I do to be saved?" (Rieger).

VER. 31. **And they said, Believe on the Lord Jesus Christ,** etc.—The apostate emperor, Julian, said in mockery to the Christians: "*Faith!*—This is the whole of your wisdom!" Let us abide by this wisdom. (Besser).—*The most important question, and the most important answer.* (Lisco).—*Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house!* For, with this faith, thou receivest, I. A divine family friend; II. A holy family discipline; III. Undisturbed family peace; IV. A secure family position; V. An infallible family remedy; VI. A heavenly family portion (*a wedding sermon*).

VER. 32. **And they spake unto him the word of the Lord,** etc.—The apostles not only promised salvation to him and his house, but also brought it to them through the preaching of the Gospel. (Williger).

VER. 33. **And washed their stripes.**—When faith enters into the heart, it transforms the individual; the stern jailer is converted into a kind physician and host. (Starke).—**And was baptized, he and all his.**—He first removed their bodily uncleanness—the blood which had flowed from their wounds; he could no longer endure the sight of those evidences of the cruel treatment which these servants of God had received; he now asked that he and "all his" might, through them, be cleansed in baptism, and be freed from spiritual uncleanness. (Williger).—The jailer has now become himself a prisoner—a prisoner of Jesus Christ; but these are blessed bonds!

VER. 34. **He set meat before them, and rejoiced,** etc.—This was a genuine marriage feast, in the joy of which the whole family shared. (Bogatzky).—All these details enable us to discern in the jailer, after he had become a believer, the cheerful spirit of Martha, which appropriately reveals itself only when it succeeds the thoughtful silence of Mary, and when the one thing needful is secured. (Williger).—In Philippi, a business-place (Lydia's house), and then a prison, were the first missionary stations; two families in that city furnished the church with a home. It was necessary that, in the pagan world, the Christian *family* should become the nursery of congregational life, each household a congregation on a small, and each congregation a family, on a large, scale. (Besser).

(——On VER. 25–34.). *The conversion of the jailer at Philippi*: I. The preparatory circumstances: (*a*) externally, the earthquake; (*b*) internally, the alternation of opposite emotions—anguish and despair, peace and joy. II. The means through which it was accomplished: (*a*) the question, which referred to the way of salvation; (*b*) the answer, which proclaimed salvation. III. The results: (*a*) active gratitude towards the apostles; (*b*) a blessing permanently abiding on the man and his house. (From Lisco). —*The miracle of the night of imprisonment* (a homily). I. The prayer, ver. 25. It is night; all are buried in sleep. A gloomy edifice; an abode of darkness—a prison. But in one of the cells a light, an internal light—the light of faith. Hence, prayer and praise. II. The convulsion, ver. 26–28. The earthquake—it convulsed not only the prison-walls, but also the heart of the keeper of the prison. At first, indeed, an agony even unto despair. But eternal love watches and rules. The comforting assurance: "We are all here." Hope revives; still, the jailer desires to obtain ocular proof, ver. 29. III. The great question, ver. 30–32. It proceeded from causes that are partially apparent: the praying apostles opened an indistinct view of a higher power; perhaps, too, earlier experiences in his gloomy calling, recurred to his mind. The convulsion brought the slumbering seed to maturity.—The apostles had not fled; how secure and happy they must be! What must I do to be in the same state? The great and vital question receives a great and vital answer. There can be but one answer: "Without Christ, none are saved; through Him, all can be saved—thou, and thy house". IV. The first love [Rev. ii. 4], ver. 33, 34. What is it? The effort to return that which has been received—to do good to Christ in the person of His servants, the brethren. His heart cannot contain such blessedness—it is a fire enkindled in the house, which reaches all the members of the family. (From Lisco).—*The light of the grace of the Lord, arising in the middle of the night:* I. Over His friends, (Paul and Silas); II. Over His enemies (the jailer and his house). —*The miracles of grace wrought in the prison at Philippi:* I. The Lord releases those that are bound: (*a*) internally free—they pray and sing; (*b*) externally free—the bands are loosed, the doors are opened. II. He binds those that are free: (*a*) the fetters of agony and fear—the terror and trembling of the jailer; (*b*) the bands of faith and love [Hos. xi. 4]—his conversion and joy.—*The purposes to which the Lord can apply a prison;* He can convert it into, I. A peaceful chapel of prayer, ver. 25; II. An alarming place of judgment, ver. 26–29; III. A useful school of repentance and faith, ver. 30, 31; IV. A hospitable house of Christian love and mercy, ver. 32, 33; V. A blessed birth-place of the new life, ver. 34. (*Sermon for a House of correction and a prison*).

VER. 35. **And when it was day**, etc.—The apostles had not spoken in defence of themselves before the magistrates, but the Lord had awakened the conscience of the latter. When His servants suffer and are silent, He defends their cause. (Ap. Past.).—**Let those men go.**—Such words, which Jesus said to his enemies near the mount of Olives, are now our security: "If ye seek me, let these go their way" [John xviii. 8]. For now the world, death and the devil, the judgment and hell, are compelled by the power of Jesus *to let* his children and servants *go.* (Ap. Past.).—The unexpected command to dismiss Paul, was, in truth, an act of the tender mercy of God, performed in behalf of the jailer, who was only a beginner in the faith. It would have been a severe trial for him, if he had received a command to subject these servants of Jesus to additional torments. It was, therefore, with sincere joy that he proclaimed their innocence and release. We should always treat young persons and beginners with gentleness and indulgence, until they have acquired strength. (Ap. Past.).

VER. 36. **Now therefore depart, and go in peace.**—The jailer was already surprised that the magistrates should voluntarily issue such a command: but a still deeper humiliation awaited them. There are times coming when arrogant sinners will address their prayers for pardon, not only to the Lord, but also to his servants; for the saints will be their judges (1 Cor. vi. 2). (Williger).

VER. 31. **But Paul said unto them**, etc.—It is at times both wise and kind, to address, in somewhat bold terms, those who can be restrained from doing evil by nothing but by fear. (Quesnel).—We ought not to yield to malicious men in a single point, not, however, from revengeful motives, but in order that their shame may be revealed, to the honor of the name of Christ; otherwise, they will become still more presumptuous (1 Kings xviii. 17, 18). (Starke).—The world would gladly consign its past acts of injustice to oblivion, but should not always be permitted to adopt this course. The Holy Spirit teaches us that we should not be humble at an improper time, but regulate our conduct in such a manner, that it may conform to the guidance of God. It is necessary that those who are invested with civil offices, should see, at least to some extent, that the course of the Gospel is guided by a higher hand. (Rieger).—**Being Romans.**—"Our citizenship [πολίτευμα, Phil. iii. 20; 'conversation', *i. e., walk*, etc. Engl Version.—TR.] is in heaven." Paul well knew that this privilege was of more value than that of his Roman citizenship. Comp. Phil. iii. 8. (Starke).

VER. 38. **And they feared**, etc.—The magistrates were alarmed when they heard that the prisoners were *Romans;* they did not bestow a thought on the ill-treatment which *Christians* had received from them. Thus God at times attaches some badge to the pilgrim's garb of his children, which may not indeed win the sincere love of others, but which at least avails to prevent further acts of violence. (Rieger).

VER. 39. **Desired them to depart out of the city.**—When unchristian rulers perceive that the Gospel has made a deep impression, they no doubt wish that Christ and his word could be restricted to India or Turkey, so that their repose might not be disturbed. Compare the conduct of the Gergesenes, Matth. viii. 34. (Starke).

VER. 40. **When they had seen the brethren, they comforted them, and departed.**—Such a departure of these faithful witnesses of Jesus, was honorable to them. They had accomplished the work that had been assigned to them; they had gathered brethren together; they comfort them; and now they depart. God grant that when we leave the world, we also may receive such a testimony from God. (Ap. Past.).

(——On ver. 35–40). *The unexpected issue:* I. The sudden release; II. The bold protest; III. The honorable apology; IV. The peaceful departure. (From Lisco.).—*The honorable departure of the messengers of God from Philippi:* I. The power of the Lord is revealed; II. The shame of his servants is effaced; III. Proud enemies are humbled; IV. Faithful friends are gained.—*Under what circumstances may a Christian defend the honor of his name, and insist on his rights?* I. When he is influenced, not by insults offered to his self-love, but by his sense of justice, and his zeal for the honor of God. II. When he does not depend on his own resources, but appeals to justice and to truth; III. When it is his object, not to crush, but to convince and reform the offender.

VER. 36. "*Go in peace*"—*the noblest words of farewell which could be addressed to the servants of God:* I. By their friends, to whom they had brought salvation and peace (the jailer); II. By their enemies, who could not touch God's anointed (the magistrates); III. By the Lord, who gives them the testimony: "They have done what they could." Mark xiv. 8.—[*The conversion* *of the Philippian jailer:* I. The circumstances under which it occurred; (*a*) the providential visit of the apostles to Philippi; (*b*) the jailer's personal knowledge of their doctrine (apparent from ver 31, and acquired, when the divining spirit was expelled, ver. 17, 18—when they endured the scourging with constancy—when they addressed him, as he fastened their feet in the stocks—never before, *such* prisoners); (*c*) the miraculous earthquake, and its immediate effects. II. Its genuineness, proved (*a*) from the peculiar power of Gospel truth (Rom. i. 16; James i. 18; it had already impressed him); (*b*) from the divine attestation which, as he felt, the preaching of Paul received (the earthquake—to us, *e. g.*, the spread of the Gospel, etc.); (*c*) from the subsequent course of the apostles (as in Lydia's case, ver. 15; they would not have baptized him, if they had not "judged" that he was a believer). III. Lessons: (*a*) the solemn duties which the gifts of divine grace impose on us (reflection, self-examination, repentance, faith); (*b*) the adaptation of the Gospel to the spiritual wants of all men (Jews, Gentiles—the high and the low); (*c*) the practical value of the doctrine of *faith in Christ.*—Tr.]

D.—LABORS AND EXPERIENCES IN THESSALONICA AND BEREA.

Chapter XVII. 1–15.

1 Now when they had passed [journeyed] through Amphipolis and Apollonia, they
2 came to Thessalonica, where was a [the, ἡ][1] synagogue of the Jews: *And Paul, as his
manner [custom] was, went in unto them, and [on] three sabbath days, reasoned[2] [dis-
3 coursed] with them out of the Scriptures, *Opening and alleging [setting forth], that
Christ must needs have suffered, and risen again [that it was necessary (ἔδει) for the
Messiah (τὸν Χριστὸν) to suffer and to rise] from the dead; and that this Jesus, whom[3]
I preach unto you, is Christ, [that This one is the Messiah (ὁ Χρ.), Jesus, whom I
4 announce to you][4]. *And some of them believed, and consorted with [were convinced,
and were allotted to] Paul and Silas; and of the devout Greeks a great multitude, and
5 of the chief women not a few. *But the Jews which believed not, moved with envy,
took unto them certain lewd fellows of the baser sort [But the Jews[5] associated with
themselves some base men belonging to the populace of the market], and gathered a
company, and set all the city on an uproar [and excited a tumult in the city], and as-
saulted [placed themselves before] the house of Jason, and sought to bring them out
6 to [them before] the people. *And [But] when they found them not, they drew
[dragged] Jason and certain brethren unto the rulers of the city [before the city mag-
istrates (πολιτάρχας)], crying, These that have turned the world upside down [stirred
7 up the world] are come hither also; *Whom Jason hath received [as guests]: and
these all do contrary [act in opposition] to the decrees of Cesar [commands of the em-
peror], saying that there is another king, *one* Jesus [that another is the king, Jesus]
8 *And they troubled [disquieted] the people and the rulers of the city [the city mag
9 istrates], when they [who] heard these things. *And when they had taken security
of Jason, and of the others, they let them go [dismissed them].

10 *And [But] the brethren immediately sent away Paul and Silas by night unto Berea
[Beroea]: who coming [these having come] *thither* went into the synagogue of the
11 Jews. *These were more noble [But (δὲ) these were of a better character] than
those in Thessalonica, in that they [; they] received the word with all readiness of
mind [*om.* of mind], and [inasmuch as they] searched the Scriptures daily [day by day],
12 whether those things were so. *Therefore [Thus then, μὲν οὖν] many of them be-
lieved; also of honourable women which were Greeks, and of [also of the respectable
13 Grecian women and] men, not a few. *But when the Jews of Thessalonica had
knowledge [ascertained] that the word of God was preached of [by] Paul [also, καὶ] at
Berea, they came thither also, and stirred up[6] [came thither, and sought there also to
14 disturb][6] the people. *And [But] then immediately the brethren sent away Paul to
go as it were [that he might proceed][7] to the sea: but Silas and Timotheus abode there
15 still [remained there]. *And they that conducted[8] Paul brought him unto [as far as]
Athens: and receiving a commandment [charge] unto Silas and Timotheus for to [that
they should] come to him with all speed, they departed.

EXEGETICAL AND CRITICAL.

Ver. 1. **Now when they had passed through**, etc.—Paul and Silas, accompanied by Timotheus, after leaving Philippi, proceeded to **Amphipolis**, which was situated on the Strymon, by the waters of which it was surrounded. ["Not far from the coast, the Strymon spreads out into a lake; between the lower end of this lake and the inner reach of the Strymonic gulf, Amphipolis was situated on a bend of the river." (*Conyb. and H. I.* 341.). Comp. Thuyc. IV. 102. Its distance from Philippi was 33 Roman miles.—Tr.]. Without pausing in this place, they travelled 30 miles further, in a south-easterly direction to **Apollonia** ["the exact position of which has not been ascertained" (*Conyb.*, etc. p. 343).—Tr.], and, rapidly passing onward, continued their journey until they reached **Thessalonica** [37 miles distant from Apollonia]; here they remained about four weeks ["three sabbath-days," *i. e.*, in succession.—Tr.]. This city was situated on [the inner bend of] the Thermaic gulf [half-way between the Adriatic and the Hellespont]; it had become, under the Roman sway, a very populous and wealthy commercial city, was the capital of the second district of the province of Macedonia, and was also the residence of a Roman Prætor. The Jews must have established themselves, in large numbers, in this city; their synagogue appears to have been the only one that existed in northern Macedonia. The definite article before *συναγ. τ. 'Ιουδ.*, which is omitted in several manuscripts, because it was not understood by some copyists, means that no synagogue had been built in Philippi, Amphipolis or Apollonia, that the Jews who possibly dwelt in those cities possessed only a place of prayer (*προςευχή*), and that they belonged, as it were, to this synagogue in Thessalonica. [Grotius].

Ver. 2, 3. **As his manner** [custom] **was.**—Luke's attention is primarily arrested by a fact which he, accordingly, places prominently before our view, viz., that Paul had here, too, faithfully adhered to his custom of preaching the Gospel first of all in a synagogue, wherever he found one; (hence the unusual and somewhat abstract mode of expression is employed: *κατὰ τὸ εἰωθὸς τῷ Παύλῳ εἰςῆλθε*). [The construction involves an attraction, and anticipates the subject; see Winer, § 66. 4 ff. (Meyer).—Tr.]. In this synagogue he conversed, on three successive sabbaths, with the Jews. The word *διελέγετο* (imperfect, the act being repeated several times) usually indicates a dialogue, less frequently, an independent address. (*'Απὸ τ. γρ.*, that is, deriving his arguments *from* the Scriptures). His communications consisted in the *opening* and *setting forth* of two truths to his hearers, in accordance with the Old Testament, (Bengel says: ut si quis nucleum, fracto cortice, et *recludat* et exemptum *ponat in medio*): first, that, according to the prophecies, it was necessary that the Messiah should suffer and rise again; secondly, that This One, namely Jesus, is the Anointed One. It is certainly the most simple interpretation to regard (with Luther, Bengel [and Hackett]) *οὗτος* as the subject, and *ὁ Χριστός* as the predicate, in which case *'Ιησ. ὃν ἐγὼ καταγ. ὑμῖν* are words that are introduced merely as explanatory of *οὗτος*. [See note 4 above, appended to the text.—Tr.]. It is a forced construction when the words *οὗτος ὁ Χριστός* are regarded as a predicate (Meyer), in the following sense: '*This* Messiah, described in the Scriptures, who necessarily suffered and rose again.' And another construction as little commends itself by any internal evidence, according to which *Χριστὸς 'Ιησοῦς*, not separated by a comma, constitute the predicate (de Wette, Baumgarten [and Alexander]), and the sense would be: 'This is the Christ Jesus whom I preach.'

Ver. 4, 5. **And some of them believed.**—The explanations of Paul were partially successful. The arguments adduced from the Old Testament to prove the Messianic dignity of Jesus, convinced (*πείθω*, descriptive of the progress of the argument) **some** (a few, as it would seem), of the Jews, but also many Hellenic proselytes

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[1] Ver. 1. [*ἡ* before *συναγ.*, of *text. rec.*, from E. G. H., is omitted by Lach. and Tisch. in accordance with A. B. D. and Cod. Sin., but is retained by Alf. as genuine and with him de Wette agrees.—Tr.]

[2] Ver 2. *διελέγετο* [of *text. rec.* from G. H., many minuscules, fathers, etc.] is to be unconditionally preferred to the other readings, viz., *διελέξατο* [of A. B. Cod. Sin., and adopted by Lach. and Tisch.], and *διελέχθη* [of D. E., and adopted by Born.], since the aorist could have easily been substituted here [by copyists] for the imperfect, inasmuch as the other verbs in the narrative are in the aorist. [The Vulg. here drops the perfect, and translates *disserebat.*—Tr.]

[3] Ver. 3. a. [The margin of the Engl. Vers. proposes the insertion in Italics of *said he* after "whom." See Winer *Gram. N. T.* § 63. I. 2. d. ult.; II. 2. and § 64. 7.—(Tynd., Cranm., Geneva, insert *said he;* Rheims omits the words).—Tr.]

[4] Ver. 3. b. [Lach. and Tisch., but not Alf., omit ὁ before Χρ., with A. B. Cod. Sin.; but it is inserted in B. G. H.—The *text. rec.* omits the comma between Χρ. and 'Ιησ., as Alf. also does, with Griesb., Knapp, Tisch., de Wette, etc. Lechler inserts 'Ιησ. between commas, as his translation above shows, with Lach., Stier, etc.—Tr.]

[5] Ver. 5. The shorter, and, probably, the original reading is simply *Προςλαβόμενοι δὲ οἱ 'Ιουδ. τῶν ἀγ.*, omitting the words *ζηλώσαντες δὲ οἱ ἀπειθοῦντες*; the latter were, without doubt, prefixed to *'Ιουδαῖοι προςλαβ.* [by copyists] merely to complete the picture and assign the limits of the opposition. The manuscripts, in general, exhibit very considerable variations in the whole passage. [Alf. reads: *Προςλαβ. δὲ οἱ Ι. τῶν ἀγ.*; Tisch. inserts *οἱ ἀπειθ.* after *'Ιουδ.*; Lach. reads *Ζηλώσ. δὲ οἱ Ι. καὶ προςλαβ. τῶν ἀγ.*; Tisch. and Scholz: *Προςλαβ. δὲ οἱ Ι. οἱ ἀπειθ.* Born., in accordance with D. and some fathers, reads: *οἱ δε ἀπειθ. 'Ιουδ. συστρέψαντες.*—Meyer holds that the reading of Lachm. is sustained by external authority (A. B. minuscules; Vulg. viz. *Zelantes autem Judæi assumentesque de vulgo*, etc. Syr. etc.), but believes that all these variations are additions to the original text, viz. *Προςλαβ. δὲ οἱ. Ι.* He says that the latter is found only in the minuscule numbered 142, but that *ἀπειθ.* is wanting in A. B. minuscules, versions, etc. The Cod. Sin. reads: *Ζηλ. δὲ οἱ 'Ιουδ καὶ προςλαβ.*—See below, Exeg. etc. note on ver. 4, 5.—Tr.]

[6] Ver. 13. [After *σαλεύοντες*, Lach., Tisch. and Born. insert *καὶ ταράσσοντες*, from A. B. D. Cod. Sin. Vulg.—Alf., with *text. rec.*, omits the two words in accordance with E. G. H.; Meyer and de Wette regard them as transferred from ver. 8, *ταρ.* being a gloss on *σαλ.*, and then, with *καὶ*, inserted in the text.—Tr.]

[7] Ver. 14. [Instead of *ὡς*, from G. H., Lach. and Tisch. adopt *ἕως* from A. B. E. Cod. Sin.; Meyer and Alf. suppose that this *ἕως* proceeded from a misunderstanding of the genuine *ὡς*, as if it indicated "only a *feint*," whereas it really indicates the direction in which Paul went; Vulg. *usque ad.;* D. omits the word altogether. See Exeg. note below.—Tr.]

[8] Ver. 15. [For *καθιστῶντες* of *text. rec.* from D (corrected). E. G. H., Lach., Tisch., and Alf. read *καθιστάνοντες*, in accordance with A. B. D. (original).—Cod. Sin. (original) exhibits only *καθισ.*, and in the next line, *παντες*; for the latter a later hand (C) substituted *-τωντες*. On the forms, see Winer, § 14. 1. f., and § 15: *ἵστημι.*—The same editors omit *αὐτὸν* after *ἤγαγον* with A. B. D. Cod. Sin.; the *text. rec.* inserts it with E. G. H. Vulg.—Tr.]

[comp xiii. 43, 50], who visited the synagogue, and not a few respectable women of Hellenic origin, who were also proselytes [“*of the first women, i. e.*, first in rank and social position.” (Alex.).—Tr.]; all these were *allotted* to Paul and Silas. Προςκληροῦν means *to add by lot, sorte lectum adjungere*, or, in general, *to attach to*, and is here to be taken in a passive sense, so that God Himself appears as the author of the allotment; see below Doctr. no 2. [“In Acts xvii. 4, *προςεκληρώθησαν* is obviously to be taken in a passive sense.” (Winer: *Gram. N. T.* § 39. 2. ult.).—Tr.]. The majority of the Jews, on the other hand, could not be induced to believe. Their course is accurately described by the readings *ἀπειθήσαντες* and *ἀπειθοῦντες* [the former in E., the latter in D. G. H.; see above, note 5, appended to the text.—Tr.]; and *οἱ Ἰουδαῖοι*, as the antithesis to *τινες ἐξ αὐτῶν*, ver. 4, shows that the believers constituted an exception, and consisted of an inconsiderable minority. *Ζηλώσαντες*, which is, undoubtedly, a spurious reading, is intended to state, in accordance with the analogy in ch. xiii. 45, the feeling or motive which influenced them in their actions. The unbelieving Jews excited a persecution against the messengers of the faith, after having first gained over certain unprincipled and venal idlers and loungers about the market. (*Ἀγοραῖος* frequently occurs in classic Greek.). [“Such men as Aristophanes calls *πονηρὺς κάξ ἀγορᾶς*; Demosthenes, *περίτριμμα ἀγορᾶς*; Xenophon, *τὸν ἀγοραῖον ὄχλον*; Plutarch, *ἀγοραίους καὶ δυναμένους ὄχλον συναγαγεῖν*; see many other instances in Wetstein, who mentions the modern ‘canaille’ (*canalicolæ*). Cicero calls them ‘subrostrani;’ Plautus, ‘subbasilicani.’ (Alf.).—Tr.]. With the aid of these men, the unbelieving Jews raised a mob: and now these threatening masses collected before the house of one Jason, where the missionaries lodged. We possess no other information respecting Jason. We learn from the narrative before us that he resided in Thessalonica, that he had connected himself with the Christian congregation which had recently been formed in that city, and that he was the host of Paul and his two companions. It cannot now be determined whether he was a Jew by birth, and changed his Hebrew name Joshua or Jesus, into the Greek form **Jason** (Ewald) [after the example of the brother of the high priest Onias III. (2 Macc. iv. 7, and *Joseph.* xii. 5. 1.), which is not probable;—Tr.], or whether he was originally a Greek. The mob which assembled before his house, intended to seize the two strangers, and bring them out to the people (*ἀγαγεῖν εἰς τ. δῆμον*), that is, to abandon them to the passions of the excited multitude.

Ver. 6–9. *a.* **And when they found them not.**—As the principal persons had withdrawn from the house which was threatened, (perhaps in consequence of a timely warning), the Jews seized, in their place, the host himself, together with some other Christians, and dragged them before the magistrates of the city. (It is a remarkable circumstance that the somewhat rare word *πολιτάρχης*, which occurs here, is found in a Greek inscription referring to Thessalonica; see Boeckh: *Inscript.* II. p. 52, No. 1967). [The marble arch on which the inscription is engraved, may have existed at the time of Paul’s visit to Macedonia; a copy will be found in *Conyb. and H.* I. 360. Thessalonica, as an *urbs libera*, was self-governed, and its supreme magistrates were termed *politarchs.*—Tr.]. The Jews accused Jason and his friends, amid violent and passionate outcries, of having created political disturbances, and already thrown the whole world into confusion. The exaggeration involved in the term *τὴν οἰκουμένην*, corresponds precisely to the excited feeling that prompted it. The words *οὗτοι πάντες* are intended to make all the Christians indiscriminately, the absent leaders, and these adherents, accountable for a violation of positive enactments of the emperor, namely, for acknowledging another, that is, Jesus, as king. The *δόγματα Καίσαρος* are those edicts which defined the penalties of high treason. (Meyer). *Βασιλεύς* is here a generic term, comprehending both the imperial majesty, and also the royal dignity of the Messiah. [“The Greeks applied this term to the emperor, though the Romans never styled him *rex*.” (Hackett).—Tr.]

b. **These that have turned the world upside down.**—These charges produced their intended effect; both the people and the magistrates began to entertain serious apprehensions [lest political tumults should attract the vengeance of the Roman authorities. (*Conyb.* etc. I. 356.)—Tr.]. Hence, the magistrates took security of Jason and the other Christians, before they released them. Τὸ *ἱκανόν*, like the Latin *satisdatio, satis accipere*, was the technical term applied in law to any security, whether it consisted of a sum of money deposited in court, or of personal bail; the former is, without doubt, the meaning in the present case. The conjecture of Chrysostom that Jason himself became surety is refuted by the words *ἀπέλυσαν αὐτούς.*—*For what*, however, were Jason and the others required to give security? They were, doubtless, compelled to pledge themselves that they would not attempt to carry out any treasonable plans, but it is scarcely probable that Jason bound himself to refuse his hospitality thenceforward to Paul and his associates. For the motive which led to the immediate removal of Paul and Silas, seems to have been furnished solely by suspicions respecting their opponents, who, as it was apprehended, might adopt further hostile measures against the missionaries. Timotheus, who is not mentioned in ver. 10, (comp. ver. 14), probably remained at Thessalonica, and, at a somewhat later period, repaired to Berea.

Ver. 10–12. **Berea** [*Βέροια*, Berœa] belonged to the third district of Macedonia, of which Pella was the capital; it was situated on the southern extremity of the province, [about 45 miles] south-east of Thessalonica. The reception which the numerous Jews of this place gave to the preachers of the Gospel, was very different from that which the latter had found at Thessalonica. The resident Jews were *εὐγενέστεροι* than those of the latter city, that is, entertained nobler sentiments; the sense is, not *generosiores* as to their descent, but *magis ingenui.* This fact they demonstrated as well by their unconditional willingness (*πᾶσα προθυμία*) to receive the Gospel, as by the earnestness and perseverance of their zeal in daily (*τὸ καθ’ ἡμέραν*, comp. Luke xix. 47) searching the Scriptures, **whether those things were so** (*οὔτως*, as they were represented to them). The result (*οὖν*) was, that **many** of the Jews became believers (*πολλοὶ ἐξ αὐτῶν*, and not, as in Thessalonica, ver. 4, only *τινες ἐξ αὐτῶν*); and, besides, many proselytes, men and women of a high position, were converted. [“‘Ἑλληνίδων is constructed with *γυναικῶν*, but, at the same time, refers also to *ἀνδρῶν*; see Matthiæ § 441.” (Meyer).—Tr.]. (*Εὐσχήμων*, as in ch. xiii. 50, is here again to be taken, not according to the classical usage, in a moral, but in a social sense, precisely like the English word “respectable.”).

Ver. 13–15. **But when the Jews.**—The Jews of Thessalonica attempted to interfere with the work also in Berea (*κᾀκεῖ σαλεύοντες*, *i. e.*, here, too, as in Thessalonica, exciting the multitude, *τοὺς ὄχλους*, the populace—designedly, not *τὸν δῆμον*.). The Christians, in order to prevent an outbreak, at once sent Paul away, whilst Silas and Timotheus (who had, in the mean time, joined them, ver. 10, 14), remained for the present in Berea. ʹΩς, in the phrase *ὡς ἐπὶ τὴν θαλ.*, is not intended to indicate a *feint*, as if Paul had only seemed to proceed to the sea [in order to elude pursuit], (Bengel; Neander), for he did really go by sea. If he had not taken that route, some mention would unquestionably have been made of the road which he took, and the cities which he visited. The word *ὡς*, therefore, simply expresses his purpose, *i. e.*, *ἐπι τ. θαλ.*, to proceed in the direction of the sea. [“Erasmus correctly remarks: *Probabilius est eum navigasse - - quia nulla fit mentio eorum, quæ Paulus in itinere gesserit, cui fuerint tot civitates peragrandæ.* There is nothing in the subsequent narrative which necessarily implies that Paul travélled to Athens *by land.*” (Meyer). This view Winer adopts, *Gram. N. T.* § 66. 9.—See note 7, appended to the text, above.—Tr.]. *Καθιστάνειν* means *to transfer* or *conduct* any one elsewhere; *ἐξῄεσαν*, they **departed** from Athens.

DOCTRINAL AND ETHICAL.

1. When Paul set forth the truth to the Israelites, he invariably took the Holy Scriptures as the foundation of his remarks. “It is written”, is the principle which, like the Redeemer Himself, the apostle adopted. The method which the latter pursued, is here exhibited with more distinctness, than on any other occasion. He begins with the Messiah of the old covenant, the prophecies and types, and proves that the Messiah is, essentially, one who suffers, but also one who necessarily rises again. It was his first object to convey a knowledge of the prophetic word in its true and natural connection, or, simply, to unfold the Christology of the old covenant. This part was, preëminently, a *διανοίγειν*. But, secondly, Paul makes the following declaration: “Jesus of Nazareth, whom I preach, is the Messiah”; he was crucified, and is risen again; the true conception of the Anointed of God, and the facts connected with his manifestation, concur in Jesus, and in Him alone. This is *παρατίθεσθαι*.

2. The conviction which was produced in many hearers, and their entrance into an intimate communion of faith and life with Paul and Silas, were not human works wrought by the latter, but were the work of God; the passive verb, *προςεκληρώθησαν*, incontrovertibly refers to God as essentially the Author of all. It may be added that the leading thought involved in this word, is that which is expressed by *κλῆρος*. The phrase: “associated with Paul and Silas *by lot*”, cannot possibly mean: “assigned to them *as* their lot, as the portion, property, and gain, of the two men;” such a conception derives support from no source whatever. On the other hand, the term may possibly include the thought that the lines had fallen in pleasant places [Ps. xvi. 6] to the new converts themselves, and that by being associated with Paul and Silas, God himself had become their portion, and his grace their lot. (Comp. Ps. xvi. 5, 6.).

3. The experiences of the messengers of Jesus Christ in Philippi, were repeated in Thessalonica, where they were suspected of having caused political disturbances, and were subjected to the charge of high treason. On both occasions the whole power of the Roman empire appears as a barrier to Christianity, resisting it in its effort to conquer the world. The two cases differ in the following points: 1. In Philippi, public usage and the general habits of a Roman colonial city are represented as circumstances which forbid the introduction of new customs; in Thessalonica, on the other hand, the majesty of the emperor, and the imperial legislation, are represented as adverse to Christianity. 2. In Thessalonica, the Person of Jesus is opposed to that of the emperor; the proclamation of the kingdom of Jesus, as the Messiah, is represented as a crime and as treason against the emperor; this course was not pursued in Philippi. It is possible that the statements of Paul (ver. 3), which prominently set forth the true conception of the Messiah, and the Davidic royalty of Jesus, may have been so misinterpreted as to sanction these suspicions. 3. Another difference may be found in the circumstance that, at Philippi, the political accusation proceeded exclusively from a heathen source, whereas, in Thessalonica, it was prompted by the Jews; the latter, accordingly, espoused the interests of Rome and the emperor with dishonest intentions, or merely for the purpose of being furnished with a weapon against the Gospel. But, by adopting this plan, they denied the Messianic hope of Israel, and renounced Him, who is, nevertheless, their King and our own: “we will not have this man to reign over us” [Lu. xix. 14]. The whole procedure is a type of those hostile movements, the object of which has been to expose Christianity to the suspicion of being a source of political offences, and which have often injured the cause of the Gospel; Christianity has been uniformly represented, in such cases, as a kingdom of this world, and political and religious aspects have been confounded—an old stratagem of the enemies of Christ.

4. Christian *nobility of soul* (*εὐγενέστεροι*) consists in a sincere willingness of mind to receive the word of God, and in an unfeigned and earnest love of the truth. It exhibits the two features, first, of adaptedness to receive, and, secondly, of voluntary action (*ἐδέξαντο—ἀνακρίνοντες*)—humble submission, and independent inquiry. True faith is not like the “collier's faith”—it is

not a blind credulity—it does not dispense with reason, evidence, and argument. It is, on the contrary, praiseworthy—it is a Christian virtue—to prove all things with sincerity and earnestness, to investigate, to institute a thorough search. And the authority of a teacher and pastor should never prevail to such an extent, that the hearer is expected to dispense with a personal search, and with personal convictions of his own conscience, as soon as the former has spoken. In the present case, it was an *apostle* who taught; nevertheless, the people of Berea did not blindly accept his words, but first searched whether his statements were correct—whether he taught the truth. And they are not censured for having adopted this course, but are, on the contrary, commended for the noble spirit which animated them. This is liberty of conscience—the evangelical method of searching the Scriptures—the exercise of the common priesthood of believers.

HOMILETICAL AND PRACTICAL.

VER. 1. **Came to Thessalonica.**—Paul himself remarks (1 Thess. ii. 2), that although he had been shamefully entreated at Philippi, he had, nevertheless, been "bold in his God", when he came to Thessalonica. It is in such a frame of mind that a servant of God should proceed from one work to another, from one trial to another, from one victory to another. (Ap. Past.).

VER. 2. **Three sabbath days reasoned with them out of the Scriptures.**—Paul always began the preaching of the Gospel, by taking the Scriptures as the basis; his apostolical character did not free him from the control of the latter. He had already borne witness on many occasions by miracles and powers; nevertheless, he held fast to the Scriptures, and drew his testimony concerning Jesus from the prophets. May the Lord closely connect, in our day, the heart and mouth of every witness with the Scriptures. Every departure from the latter, inflicts an irreparable injury on the doctrine or Christian walk. (Ap. Past.).—For three whole sabbath days he discoursed with them, unweariedly enduring their contradictions. The fact here stated, may seem to be of comparatively little importance; but the pain which the apostle suffered during those three days, was greater than that which the scourging at Philippi inflicted. The Jewish schools, were schools of patience to him. (Besser).

VER. 3. **That Christ must needs have suffered, and risen again.**—Paul had no other theme than that of the crucifixion and the resurrection of Jesus; and now, after the lapse of so many centuries, we can find no subject that is more important and profitable than that of the sufferings and resurrection of Jesus. Still, when a subject that is so comprehensive, occupies us, we need wisdom in selecting precisely those points which are of most importance to our hearers. In the case of the Jews, the most important point was the necessity of the personal sufferings of the Messiah, (Ap. Past.).

VER. 4. **And some of them believed.**—The blessing which attends even the best teachers, is gradually developed. At first, a single hearer, then several, then many, are reached; compulsion cannot be applied. (Ap. Past).—**And of the chief women not a few.**—Grace does not give the preference to persons in high station, but neither does it repel them, 1 Cor. i. 26–28. (Starke).

VER. 5. **Took unto them certain lewd fellows of the baser sort.**—The world makes use even of the low populace in executing its plans. When those who belong to the populace accept the Gospel, they are treated with scorn, and the saying is repeated: 'It is only the ignorant multitude that follows Him' (John vii. 47–49). But when the world is successful in stirring up the populace against the Gospel, and in silencing the voice of truth by loud outcries, that populace is found to be an appropriate instrument. (Rieger).

VER. 6. **These that have turned the world upside down.**—How greatly the world fears the kingdom of God! How it dreads lest its own works, which are of clay, should be overthrown! It has vast numbers of supporters, and yet, when ten Christians assemble together, it is disquieted by the fear that they will inflict an injury upon it. (Rieger).—The apostles did, indeed, arouse the whole world; but their object was, not rebellion, but conversion—not destruction, but salvation. (Starke).—Although these bitter enemies endeavored to ruin the apostles by the foulest calumnies, their fury nevertheless impels them to bear honorable witness to the extension and power of the Gospel. Blessed are those witnesses of Jesus, whose preaching is followed by a powerful awakening and a salutary disquietude. (Ap. Past.).—*Christ came not to send peace, but a sword* [Matt. x. 34]! I. The Gospel, unquestionably, creates a disturbance: (*a*) internally, in the heart (Rom. ch. vii.); (*b*) externally, in the social relations of men (Matt. x. 34). II. But this disturbance alone can produce true peace: (*a*) peace in the heart; (*b*) peace in the world.—*The words: 'These are the men that have turned the world upside down,' comprehend a well-founded complaint against the apostles, and, at the same time, an honorable testimony in their favor:* I. A well founded complaint; for the whole internal and external world is transformed by the Gospel—the heart and the conduct; the family and the state; art and science. II. An honorable testimony; for it is their aim, in all these departments, not to subvert and destroy, but to regenerate and glorify.—*The appearance of Christianity, the greatest, but also the most righteous, revolution recorded in the history of the world:* I. The greatest, (*a*) in view of its extent (embracing the whole world in its plan); (*b*) in view of its depth (its proper field is the human mind). II. The most righteous, (*a*) on account of its aim (the salvation of the world); (*b*) on account of the means which it employs (the weapons of the Spirit).—*'It is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land!' This ancient prediction* of the shaking of the world (Hagg. ii. 7; Hebr. xii. 26; comp. the "twilight of the gods", in the Northern mythology) *is verified in Christianity:* I. Internally, (the hearts of men are shaken); II. Historically, (the world is transformed); III. Eschatologically, (the renewing of the heaven and the earth.)

Ver. 7. **Saying that there is another king, one Jesus.**—To confound the *status politicus* with the cause of Jesus, and hinder the progress of his kingdom by arousing the jealousy of the civil government, is an old stratagem of the enemies of Christ. (Ap. Past.).—It is true that faithful teachers do preach another King, but it is He who rules only by humility and the cross. By Him the kings of the earth reign, and He makes kings of all His true servants—in heaven. Rev. i. 5, 6. (Quesnel).

Ver. 9. **And when they had taken security of Jason.**—What a warm friend the Gospel had won for Paul in Jason, in the course of a few days! (Williger).—It is a noble act to become surety for persecuted Christians, for the whole world is ashamed of them. (Gossner).

(——On ver. 1–9).—*Paul in Thessalonica:* I. His labors, ver. 1—4; II. Their close, ver. 5–9. (Lisco).—*Evangelical preaching:* I. Its matter is at all times the same—founded on the Scriptures, culminating in the Person of Jesus. II. Its result is at all times the same—favorable in individual cases, unfavorable in most cases. (id.).—*The enemies of the Gospel condemning themselves:* I. They are compelled to pervert the truth, before they can complain of it (representing Christ and the apostles as insurgents); II. They commit precisely the sin of which they accuse the disciples (creating disturbances). (id).—*Paul and Jason, models for guests and hosts:* I. The dangerous, and yet beloved guests; II. The endangered, and yet blessed host, Hebr. xiii. 2.

Ver. 10. **Who coming thither, went into the synagogue.**—The flight of a servant of God, is merely a change of place, but not of his work, of his mind, of his zeal, or of his love for the cross. (Ap. Past.).

Ver. 11. **And searched the scriptures daily, whether those things were so.**—The Holy Scriptures are the true touchstone by which points of faith are to be tested, and the true and exclusive rule by which we are to be governed. (Starke).—Pearls may be found in the deep waters of the Scriptures; may God send us additional divers, who can find them! (id.).—Thou dost not accept a coin, O man, without examining it; why then shouldst thou lightly accept a creed, which, if false, will hereafter inflict an irreparable loss on thee?—That man has a truly "noble" mind, whose faith is founded, not on man, but on the word of God. (Starke).—Hence the apostles did not expect that men should be converted without light; they did not demand "the collier's faith"; they encouraged, instead of forbidding, their hearers to examine their doctrine, and compare it with the Scriptures. (Ap. Past.).—The genuine spirit of inquiry is, in general, allied to the Gospel. Serious inquirers are not easily induced to pronounce a rash judgment respecting the word of God. They refrain, at least, from making those objections to the Gospel which a superficial mind is always ready to advance. (Williger).

Ver. 12. **Women - - and men.**—It may be that the women are mentioned before the men, because, as it frequently occurs, they were the first who received the faith, and the men were influenced by them. The growth of the kingdom of God depends, indeed, on the house and family, in which woman, unquestionably, finds an appropriate sphere. (Rieger, Starke, Williger).

Ver. 13. **The Jews of Thessalonica—came thither also, and stirred up the people.**—Believers seldom labor with as much zeal for the truth, as the ungodly exhibit in opposing it; for the path of the former leads upward, and is difficult; that of the latter descends, and is easy. (Quesnel).

Ver. 15. **Receiving a commandment unto Silas and Timotheus for to come to him with all speed.**—Paul did not wish to be alone, and did not believe that he could dispense with the aid of others; he desired fellow-laborers, who might pray, testify, contend, and suffer, in company with himself. (Gossner).

(——On ver. 10–15).—*Christian nobility of soul* (*εὐγενέστεροι*, ver. 11): it is revealed, I. In a willing and candid acceptance of the divine word; II. In an independent and personal application of the word and salvation of God.—*Searching the Scriptures:* it is, I. A blessed privilege; II. A sacred duty; III. A rare art of the evangelical Christian.—*A genuine scriptural faith, and an honest searching of the Scriptures, sustain each other:* I. A faith which condemns such searching, is blind; II. A searching which despises the faith, mistakes the true way.—*The several stages which mark the judicious use of the Scriptures:* I. A willing reception, as distinguished from levity and contempt, ver. 11; II. Diligent searching as distinguished from a blind faith, ver. 11; III. A living faith, as distinguished from a barren knowledge, ver. 12.—*The excitement of the people, produced, respectively, by the Gospel, and by a fanatical spirit;* (ver. 13, compared with ver. 16); I. The former builds up, ver. 3, 4; the latter destroys, ver. 13; II. The former controls noble minds, ver. 11; the latter governs the populace, ver. 5; III. The former contends with the sword of the Spirit, ver. 11; the latter, with carnal weapons, ver. 6.—[Ver. 10. *The perseverance of Paul, as a preacher of the Gospel:* I. Described; (*a*) no labors wearied him; (*b*) no dangers alarmed him; (*c*) no failures discouraged him. II. Its source; (*a*) a living faith; (*b*) an ardent love; (*c*) well-founded hope. III. Lessons taught by it; (*a*) to Christian pastors; (*b*) to anxious inquirers; (*b*) to experienced Christians.—Tr.]

E.—PAUL AT ATHENS; HIS OBSERVATIONS AND OCCASIONAL ADDRESSES; HIS MISSIONARY DISCOURSE ON THE AREOPAGUS, AND ITS EFFECT.

CHAPTER XVII. 16–34.

16 Now [But] while Paul waited for them at Athens, his spirit was stirred
[moved with indignation] in him, when he saw the city wholly given to idolatry [city
17 full of idols][1]. *Therefore disputed he [He now discoursed, διελ. μὲν οὖν] in the syna-
gogue with the Jews, and with the devout persons [Jews and proselytes], and in the
18 market [market-place] daily with them that met [fell in] with him. *Then certain
philosophers of the Epicureans, and of the Stoics, encountered [But some of the Epi-
curean and of the Stoic philosophers entered into discourse with] him. And some
said, What will this babbler[2] say [What may this babbler intend to say]? other some
[but others], He seemeth to be a setter forth [proclaimer] of strange [foreign] gods:
because he preached unto them [the gospel of, εὐηγγελίζετο] Jesus, and the resurrec-
19 tion. *And they took him, and brought him unto [the] Areopagus[3], saying, May
we know [Can we learn] what this new doctrine, whereof thou speakest [which thou
20 declarest], is? *For thou bringest certain strange things [something strange] to our ears:
we would know therefore [we wish, therefore, to know] what these things mean [what
21 this may be]. *([*Om. parenth. marks*]. For [But] all the Athenians, and [the]
strangers which were there [strangers in the city], spent their time in [were disposed
to do] nothing else, but [than] either to tell or to hear some new thing [something
new]).

22 *Then Paul stood in the midst of Mars' hill[4] [the Areopagus], and said, *Ye* men
of Athens, I perceive that in all things [points] ye are too superstitious [very devout].
23 *For as I passed by [through the city], and beheld your devotions[5] [sacred objects],
I found [also, καὶ] an altar with this [the] inscription, TO THE [AN] UNKNOWN
GOD. Whom [What][6] therefore ye ignorantly worship [ye worship without knowing
24 it], him [that] declare [proclaim] I unto you. *God that made the world and all
things therein, seeing that he is Lord of heaven and earth, dwelleth [therein, He
(οὗτος) dwelleth, as he is the Lord of heaven and earth,] not in temples made with
25 hands; *Neither is worshipped with men's [Nor is he ministered unto by human[7]]
hands, as though [if] he needed any thing, seeing he [whilst he himself, αὐτὸς] giveth
26 to all life, and breath, and all things; *And hath made of one blood all nations of
men for to dwell on all the [And hath caused that every nation of men, sprung from
one blood, should dwell over the whole] face of the earth, and hath determined the
times before appointed [earth, in that he hath fixed the appointed[8] times], and the
27 bounds of their habitation [habitations]; *That they should [To] seek the Lord
[God][9], if haply [perhaps] they might feel after [*om.* after] him, and find him, though
28 he be [is] not far from every one of us: *For in him we live, and move, and have our
being [move, and are, ἐσμέν]; as certain also [also some] of your own poets have said,
For we are also his offspring [race]. *Forasmuch then as [As, therefore,] we are the
29 offspring [race] of God, we ought not to think that the Godhead is like unto gold, or
silver, or stone, graven by art and man's device [stone, unto a graven work of the art
30 and reflection of a man]. *And the times [The times, indeed, μὲν οὖν] of this [*om.*
this] ignorance God winked at [has overlooked]; but now [and now] commandeth all
31 men every where to repent: *Because [Inasmuch as][10] he hath appointed [fixed] a
day, in the which [in which] he will judge the world in righteousness by *that* [a]
man whom he hath ordained [appointed]; *whereof* [in that] he hath given assur-
ance [offered faith] [11] unto all *men*, in that he hath raised [offered faith unto all, by
raising] him from the dead.

32 *And [But] when they heard of the resurrection of the dead, some mocked: and
33 [but the] others said, We will hear thee again of [concerning] this *matter*. *So
[And thus, καὶ οὕτως] Paul departed from among them [went out of the midst of
34 them]. *Howbeit [But, δὲ] certain men clave [attached themselves] unto him, and
believed: among the which [whom] *was* [also, καὶ] Dionysius the Areopagite, and a
woman named Damaris, and others with them.

EXEGETICAL AND CRITICAL.

Ver. 16, 17. *a.* **Now while Paul waited.**—During the first part of this second missionary journey of the apostle, we find him in Asia, or, specially, in Asia Minor; the second and third parts already exhibit him on European soil. The second part embraced Macedonia—Philippi, Thessalonica and Berea; the third, which now commences, refers exclusively to Greece (which, at that period, was called Achaia), and embraces, indeed, simply the two principal cities of Athens and Corinth. Paul waited in the former until Silas and Timotheus, for whom he had sent, ver. 15, should join him. Although Luke does not again mention them until they meet with Paul in Corinth, ch. xviii. 5, we are authorized by the statement in 1 Thess. ii. 17—iii. 2, to assume, that Timotheus soon afterwards joined the apostle in Athens, and then received certain commissions which required him to return to Thessalonica. Luke had, in the mean time, remained in Philippi, and this circumstance explains his silence respecting the arrival of Timotheus at Athens. etc.

b. **His spirit was stirred in him** [his spirit was moved with indignation], *παρωξύνετο τ. πν.*, his spirit was filled with indignation, suffered a moral shock [comp. 1 Cor. xiii. 5, and *ὁ δῆμος—ὠργίσθη καὶ παρωξύνθη*, *Dem. κατὰ* Μειδίου. p. 514. (Mey.).—Tr.]; the imperfect indicates an abiding state of mind, and not merely a sudden and transient emotion [see Exeg. note, ch. viii. 15–17 ult.—Tr.]. He had, namely, observed, after spending some time in the city, and carefully surveying it (*θεωρεῖν*, not simply *ἰδεῖν*), that it was full of images of the gods. (Κ*ατείδωλος*, a word not found elsewhere, but accurately formed, according to the analogy of other compounds, is not used in a subjective sense, as if it were equivalent to *idolis dedita*, but in an objective sense, viz., *idolis abundans; compare κατάδενδρος, arboribus plenus; κατάμπελος, vitibus abundans*). Numerous Greek and Roman writers add their testimony that this characteristic feature distinguished Athens among all the Hellenic cities; thus, Xenophon describes that city as *ὅλη βωμός, ὅλη θῦμα θεοῖς καὶ ἀνάθημα, de Rep. Ath.*, and Livy remarks: *Athenas—multa visenda habentes—simulacra Deorum hominumque omni genere et materiae et artium insignia.* XLV. 27.—The indignation of the apostle, and his desire to expose such heathenish errors (*οὖν*), induced him to enter into conversation both with Jews and proselytes in the synagogue, and with persons of every other class whom he encountered in the market-place; the truths of religion were the subjects of his *διαλέγεσθαι.* Such opportunities the market-place daily (*κατὰ πᾶσαν ἡμέραν*) furnished; as the same remark is not made with regard to the synagogue, it follows that the latter afforded such opportunities only on the sabbath-day.—The expression *ἡ ἀγορά*, seems to imply that the city possessed only one market-place; this fact was long doubted, and the conjecture was generally adopted that Paul's conversations were held in a place called *Eretria* [Potter's *Antiq. of Greece* I. 43. Edinb. 1832.—Tr.]. The usual explanation of this name, however, is erroneous, and, in general, those who have more recently furnished us with topographical accounts of Athens, are convinced that this city never contained more than *one* market-place [forum, agora], and thus the accuracy and fidelity of the narrative before us are established even with regard to a point of apparently little importance (*ἡ ἀγορά*). [For a very full description of this *Agora*, see *Conyb. and H.* I. 379. ff.—Tr.]

Ver. 18. **Then certain philosophers.**—It was doubtless on the occasions when such conversations were held in public places, that some

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[1] Ver. 16. [*κατείδωλον* is rendered in the English text, in accordance with the Vulg. (*idololatriæ deditam*), *wholly given to idolatry*; the margin proposes as a substitute: *full of idols*, which is regarded as a more accurate version; (Rheims: *given to idolatry*). Wahl defines the word thus: *idolis refertus* (*κατά intendendi vim habente*).—For *θεωροῦντι*, of *text. rec.* from D. G. H., and agreeing with *αὐτῷ*, Lach., Tisch., and Alf. substitute *θεωροῦντος* (agreeing with *Παύλου*, from A B. E.: Cod. Sin. also exhibits the genitive.—Tr.]

[2] Ver. 18 [*σπερμολογος*; *babbler*, in the Engl. text (Tynd., Cranmer, Geneva), but *base fellow*, less accurately, in the margin. "Babbler is (here) the very best English word." (Alf.). Wahl: *nugator, i. e.*, a trifler. See Exeg. note, below—Tr.]

[3] Ver 19. [*ἐπὶ τὸν Ἄρειον πάγον* (*ἄρειος*, adj. from *Ἄρης*. Rob. *Lex.*). *Areopagus* in the Engl. text (Wiclif, Rheims). The margin offers the following note: "Areopagus, or Mars' Hill. It was the highest court in Athens." See the next note. Alford remarks: "There is no allusion here to the *court* of Areiopagus, nor should the words have been so rendered in Engl. Vers., especially as the same *Ἀρείου πάγου* below (ver. 22) is translated *Mars' Hill.*"—Tr.]

[4] Ver. 22. [*Mars' Hill*, in the Engl. text, is the version of *τοῦ Ἀρείου πάγου*. The margin furnishes the following note: "Mars' Hill, or, the court of the Areopagites." See the foregoing note on ver. 19.—Tr.]

[5] Ver. 23. a. [*σεβάσματα* is rendered *devotions* in the Engl. text, for which the margin proposes as a substitute: *gods that ye worship.* The latter "is more accurate, but too restricted, as the Greek word denotes every thing connected with their worship, not its objects merely, but its rites and implements, including temples, images, and altars." (Alexander).—Tr.]

[6] Ver. 23. b. *ὃ—τοῦτο* is the original reading, Cod. A (original hand). B. D. [Vulg. *quod—hoc*], whereas the reading *ὃν—τοῦτον* [of *text. rec.* from E. G. H.] is a correction intended to adapt the words to those which follow. [Lach. Tisch. and Alf. adopt the neuter gender.—Cod. Sin. (original) has *ὅ—τοῦτο*, which a later hand (C) changed to *ὃν—τοῦτον*.—Tr.]

[7] Ver. 25. *ἀνθρωπίνων* is sustained by weighty authorities [A. B. D. Cod. Sin. Vulg. *manibus humanis*], as compared with *ἀνθρώπων* [of *text. rec.* from E. G. H.—The former is adopted by Lach. Tisch. and Alf.—B. G. H. read *κατὰ πάντα* instead of *καὶ τὰ πάντα*, but recent editors reject this reading as erroneous, and are sustained by A. D. E.—Tr.]

[8] Ver. 26. *προστεταγμένους* is decidedly attested [by A. B. D (corrected). E. G. H. Vulg. *statuta*], whereas *προτετ.* [of *text. rec.*] is supported only by *one* uncial manuscript, viz., D. as originally written. [Hence, the former reading is adopted by recent editors generally, except Born., who prefers that of the *text. rec.*, which also appears in Cod. Sin.—In place of *πᾶν τὸ πρόσωπον* of *text. rec.* from E. G. H., Lach. Tisch. Born. and Alf. read *παντὸς προσώπου*, with A. B. D. Cod. Sin.—*αἵματος* of *text. rec.* from D. E. G. H. is wanting in A. B. Cod. Sin. Vulg.; it is omitted by Lach. and Tisch., but not by Alf.; Meyer regards the word as original, and believes that it was inadvertently dropped by copyists.—Tr.]

[9] Ver. 27. *τὸν θεόν* is decidedly better attested [by A. B. G. H. Cod. Sin. Vulg.] than *τ. κύριον* [of *text. rec.* from E. Hence, Lach. Tisch. Born. and Alf. adopt the former.—Tr.]

[10] Ver. 31. a. *καθότι* should be preferred, on account of the external testimony in its favor, to *διότι* [of *text. rec.*], which was the more usual word. [*καθότι*, in A. B. D. E. Cod. Sin., and adopted by Lach. Tisch. Born. and Alf.; *διότι* in G. H.—Tr.]

[11] Ver. 31. b. [*πίστιν παρασχὼν*, translated *given assurance* in the Engl. text, but *offered faith* in the margin (Tynd., Cranmer); the latter is the more literal version, and is thus explained by Alexander: "having made it (faith) possible by furnishing the necessary evidence."—Tr.]

philosophers, who belonged partly to the Epicurean, and partly to the Stoic school, came in contact with Paul. (*Συμβάλλω* signifies in ch. iv. 15 simply *to confer together* in a friendly manner; the word does not necessarily indicate a debate or a contest). [“The Epicurean philosophy was antagonistic to the Gospel as holding the atomic theory in opposition to the creation of matter,—the disconnection of the divinity from the world and its affairs, in opposition to the idea of a ruling providence,—and the indissoluble union and annihilation together, of soul and body, as opposed to the hope of eternal life, and indeed to all spiritual religion whatever. The Epicureans were the materialists of the ancient world, etc.—While the philosophy of the Stoics approached the truth in holding one supreme Governor of all, it contravened the latter, in its pantheistic belief that all souls were emanations of Him. In *spirit* it was directly opposed to the Gospel,—holding the independence of man on any being but himself, together with the subjection of God and man alike to the stern laws of an inevitable fate, etc.” (Alford).—Tr.]. In consequence of these conversations, the Athenians were divided in their opinions. Some looked with contempt on Paul, as a vain babbler, who could say nothing that merited attention; (*σπερμολόγος* originally signified a *rook* or *crow* [Aristoph. Av. 232, 579], and was applied to any one who prated in an inflated or pompous manner.—The question: *τί ἂν—ϑέλοι λέγειν*, primarily signifies: ‘We do not clearly understand what he means to say;’ the interrogator, however, virtually expresses a disparaging judgment). Others were, at least, disposed to seek for more information, as Paul appeared to them to proclaim foreign divinities (*ξένα δαιμόνια*; similar language was employed when Socrates was accused: *καινὰ δαιμόνια εἰςάγει*). This opinion was suggested, as Luke explains, by the circumstance that Paul preached the Gospel concerning Jesus and the resurrection of the dead.—It is not probable that the Athenians supposed that *ἀνάστασις* [“resurrection”] was the name of a goddess or heroine (Chrysostom, Baur, Baumgarten); Luke appears, on the contrary, to have mentioned the resurrection in immediate connection with the Person of Jesus, solely for the reason that this subject most of all surprised the Hellenic philosophers, as a novel or strange (*ξένος*) conception.

Ver. 19–21. The people whose interest and curiosity had been aroused by the language of the apostle, conducted him (*ἐπιλαβόμενοι αὐτοῦ*, *leniter prehensum*, Grotius [comp. ix. 27]) to the Areopagus, that is, the hill of Ares [Mars—so called from the legendary trial of Mars, *Pausan.* I. 28. 5.—Tr.], north of the western extremity of the Acropolis, on which spot the supreme court of the republic usually held its sittings. But that Paul was not subjected to a formal trial before the court of the Areopagites, and that his discourse was not a judicial defence (as Adami, a divine of the Netherlands, *Observ.* 1710, conjectured, and as Baur and Zeller have recently asserted), will appear from the following considerations: first, the whole context, which leads to an opposite conclusion, specially, the courteous question in ver. 19, and the wish expressed in ver. 20; secondly, the explanatory remark of the narrator in ver. 21, according to which it was simply curiosity, and neither fanaticism nor intolerance that occasioned the scene which followed; thirdly, the whole tone of the discourse, which nowhere assumes the character of a defence or apology; and, lastly, the scene at the close, when Paul departs without molestation, and not the slightest trace of a judicial process is exhibited.—The request addressed to Paul, viz., that he should explain himself more fully ver. 19, is exceedingly polite, and marked by Attic courtesy (*δυνάμεϑα γνῶναι*); still, it is somewhat ironical, as the speakers undoubtedly believe that they already understand the subject, and are convinced that Paul can teach them nothing which they do not already know; and the expression in ver. 20, *ξενίζοντά τινα*, **certain strange things**, *i. e.*, something strange or *foreign*, is tinged with that Hellenic arrogance with which *barbarians* [persons not Greeks by language or nation (*Rob.*)] were surveyed. Luke adds by way of explanation, ver. 21, that all the Athenians, both foreigners who resided in the city, and natives, found no occupation more pleasant than that of reporting or hearing of some new thing (*εὐκαίρουν*, *vacabant*, for which they always had time). Bengel explains the comparative *καινότερον* with great felicity, in the following terms: ‘nova statim sordebant, *noviora* quaerebantur.’ The people not only derived pleasure from such reports, but also sought for honor and distinction by communicating their own reports of new things (*λέγειν*, *ἀκούειν*). The imperfect *εὐκαίρουν* describes a characteristic feature of the people at the time when the occurrence took place, without, however, implying that the remark was also applicable to a later period. [“De Atheniensium garrulitate, et curiositate nimia, seu studio novitatis intempestivo - - - plures scriptorum veterum loci loquuntur. - - Conf. *Wolfius* in Curis, et *Wetstenius* ad h. l.” (Kuinoel).—Tr.]

Ver. 22. *a.* As the request is so plainly addressed to the apostle, he does not hesitate to rise before the most intelligent audience which the heathen world could furnish, even if the request did not proceed from a sincere love of the truth, and was, moreover, pronounced in an ironical tone of voice; he was conscious that he had received a call (ix. 15) to “bear the name of Jesus before the Gentiles.” With all the confidence of faith he takes a position (*σταϑείς*) in the middle of the plateau on the hill, which was about [fifty or] sixty feet high. [*i. e.*, above the valley separating it from the Acropolis. (Robinson).—Tr.]. He saw before him the Acropolis, which rose above him, and was adorned with numerous works of art; beneath the spot on which he stood, was the magnificent temple of Theseus; around him were numerous temples, altars, and images of the gods. Compare Robinson’s Researches, etc., Vol. I. p. 10, 11. [American edition].

b. He begins by saying in gentle terms, well suited to make a favorable impression, and indicating his wish to recognize with candor every favorable circumstance, that the observations which he had made (*ϑεωρῶ*), enabled him to bear witness that the Athenians were indeed, in every respect, a God-fearing people. Ὡς before *δεισιδ.*

imports: 'I recognize you as such—such ye appear to me to be.' The word *δεισιδαίμων* is undoubtedly sometimes found in the classic writers in an unfavorable sense, viz., *superstitious;* it is here taken in such a sense by the Vulgate, by Erasmus, Luther, and others. It is, however, a *vox media*, and not unfrequently conveys the idea of genuine fear of God. [Kuinoel says: 'Vocabulum *δεισιδ.*—duplici sensu adhiberi solet—bono sensu —malo sensu;'—he furnishes the most important references in each case.—Tr.]. The word is, without doubt, to be understood here in a good sense, although it appears to have been intentionally chosen, in order to indicate, in a mild manner, the conception of *fear* [*δείδω*] which predominated in the religion of the apostle's hearers, and which ultimately led to superstition. The comparative *δεισιδαιμονεστέρους* does not include the collateral idea of excess; the apostle simply compares the Athenians with other Greeks [*i. e.*, "more devout than others are, *scil. ἄλλων.*" (Winer: § 35. 4)—Tr.]; he does not intend to flatter, but only states a fact which was admitted by the ancients. Isocrates speaks of the Athenians as *τοὺς πρὸς τὰ τῶν θεῶν εὐσεβέστατα διακειμένους*. Similar testimony is borne by Sophocles, Plato, Xenophon, and, lastly, Josephus; see the passages in Wetstein, II. 562 f. [Alf. translates *δεισιδ.*: *carrying your religious reverence very far;* Conyb. and H.: all things—bear witness to your *carefulness in religion;* Hackett: *more religious* (*scil.* than others); Alexander: *god-fearing* (or more exactly *demon-fearing.*—Tr.]. Γάρ, in ver. 23, implies that the opinion expressed by the apostle in ver. 22 respecting the eminently god-fearing spirit of the Athenians, was founded on his own observations, since, in addition to other sacred objects (dedicated to gods whose names are known), he had noticed an altar dedicated to an unknown God. Σέβασμα is equivalent to *res sacra*, or, *quod religionis causa homines venerantur;* hence it comprehends sacred places, groves and temples, altars, statues, etc. Ἀναθεωρῶ means: *to survey several objects in succession.*

Ver. 23–25. *a.* **An altar with this inscription: "To the [an] unknown God."**—It was supposed at an early period of the Christian Church, (and the remark has since been frequently repeated), that Paul took the liberty of employing the singular number, while the inscription was expressed in the plural. Thus Jerome remarks on Tit. i. 12: 'Inscriptio autem arae non ita erat, ut Paulus asseruit: "Ignoto Deo," sed ita: "Diis Asiae et Europae et Africae, Diis ignotis et peregrinis." Verum quia Paulus non pluribus Diis ignotis indigebat, sed uno tantum ignoto Deo, singulari verbo usus est.' —While this church father assumes that the apostle here exhibits an instance of rhetorical license, the change in the number has, in more recent times, been ascribed to the historian: the singular, it has been said, is unhistorical; the inscription could not possibly have been otherwise expressed than in the plural, viz., *ἀγνώστοις θεοῖς* (Baur: *Paulus*, p. 175 ff). But why should the singular be deemed impossible? It is true that if the article had been prefixed to *ἀγν. θεῷ*, it would not be conceivable that such an inscription should appear on an altar in Athens. But why should it be impossible that an altar should be dedicated "to *an* unknown God"? Pausanias (*Attic.* I. 1.) says that there were in Athens *βωμοὶ θεῶν τῶν ὀνομαζομένων ἀγνώστων καὶ ἡρώων*, and Philostratus (*Vita Apollon.* VI. 2) remarks that it was prudent to speak well of all the gods, especially in Athens, *οὗ καὶ ἀγνώστων θεῶν βωμοὶ ἵδρυνται.* These two statements may undoubtedly be so understood, as if each of the altars mentioned, had been dedicated "to unknown gods" (plur.); still, they may also, and, indeed, with greater probability, be understood to mean that each one had been dedicated "to an unknown god", and bore this inscription. Altars with this inscription seem, indeed, to have been erected in Athens in several different places. Various opinions respecting the origin and purpose of such altars, have been entertained, which as they are all founded on mere conjectures, we forbear to notice. [See de Wette, Meyer, etc., *ad. loc.*—Tr.]

b. After these remarks, the apostle, in order to convince his hearers that he was not discussing a subject which was absolutely new to them, proceeds to state the theme of his discourse: "What ye accordingly (*οὖν*) worship devoutly, without knowing it, I proclaim unto you." [See note 6 above, appended to the text.—Tr.]. The object of their worship (*εὐσεβεῖτε, religiose colitis*) is intentionally designated by the neuter, *ὃ—τοῦτο*, in an abstract and indefinite manner, corresponding to *ἀγνοοῦντες*; when the apostle subsequently makes a positive statement, he introduces concrete and personal terms: *ὁ θεὸς ὁ ποιήσας*, etc.—The Athenians expected to hear something that was altogether new and strange (ver. 18, *ξένων δαιμ. καταγγελεύς*; ver. 20, *ξενίζοντά τινα εἰςφέρεις*); but Paul appeals to their own consciousness, and founds his remarks on the statement involved in the inscription on the altar; his meaning is the following: *ignotum*, non tamen *peregrinum*, prædico vobis.

c. He, first of all, proclaims the *true God*, ver. 24, 25, as the *only* God (*ὁ θεὸς*, etc.), and as the independent and absolute *Creator* and Lord of the world, who is too exalted to need any thing, such as a dwelling in temples, or the service of human hands, specially that of priests. Θεραπεύειν is a word frequently used to designate the worship of the gods. The expression *προςδεῖσθαι* is also happily chosen, as equivalent to *τὸ ἔχειν μὲν μέρος, ἔτι δὲ δεῖσθαι πρὸς τὸ τέλειον*, (Ulpian). [The pronoun *τινος*, after *προςδεόμενος* "may be either masculine (any *one*) or neuter (any *thing*)" (Alex.). "Luther (in his version) takes *τινὸς* as a masculine pronoun, which admirably suits both the words which precede, and also *πᾶσι*, which follows." (Meyer)—Tr.]. The apostle, in full view of those magnificent temples, which were adorned with all the wonders of art, and which constituted the pride of the Athenians, utters these words: 'God does not dwell in temples made with hands.' Surrounded, as Paul at the moment is, by numerous altars of sacrifice, he exclaims: 'God is not ministered unto by human hands.' The words *αὐτὸς διδούς*, are intended to confirm the remark which he had just made, or, rather to expose the delusion of the Athenians, and mean: 'It is He Himself, on the contrary, who gives life and breath to all men;' *πνοή* expresses the condition on which the *continuance* of life depends; all that supplies the natural wants of man is indicated by *καὶ τὰ πάντα*.

Ver. 26–28. *a*. Paul proceeds, in the second place, (in connection with these fundamental truths concerning God) to give a correct view *of man*. [“Observe the threefold subject of the discourse: Theology, ver. 24, 25; Anthropology, ver. 26–29; Christology, ver. 30, 31.” (Mey.).—Tr.]. He says, in general, that mankind is *one* by virtue of the divinely appointed propagation from *one blood*. (*Αἷμα* is here used not merely in the scriptural sense, involving the conception of a connection of life and generation with the blood, comp. John i. 3, but also in the strict classical sense; the word occurs, in reference to generation and blood-relationship, already in Homer, *Il*. *ζ*. 211; *Od*. *π*. 300, and afterwards, in Sophocles, Euripides, and Aristotle.). With respect to the construction, *πᾶν ἔϑνος* does not depend on *ἐποίησε* as the object of the latter; the whole clause, on the contrary, (including *πᾶν ἔϑνος* as the accusative before the infinitive *κατοικεῖν*) is governed by *ἐποίησε*, in the following sense: *instituit, ut ex uno sanguine orta omnis hominum gens—habitaret*. [De Wette, who also adopts this view, refers to Matth. v. 32; Mark vii. 37, as illustrations of an accusative with the infinitive, preceded by *ποιεῖν*.—Tr.].—Paul here combats, not so much the opinion of the Athenians specially, who deemed themselves to be *autochthones*, as, rather, the delusion in general, which was fostered by the religion of nature in all its forms, according to which the respective origins of the different nations of the earth were all essentially distinct from one another.—The apostle also expresses another thought, viz., that the *partition of mankind* into nations, is to be ascribed to a divine appointment. God caused men—he says—to spread themselves over the surface of the earth—*ὁρίσας*, etc., that is, appointing and determining the times and the boundaries of the nations. The word *καιροί* refers, (as *κατοικεῖν* which precedes, and *κατοικίας* which follows, plainly show,) principally to the abodes of the nations, that is, to the period during which a nation may retain possession of the territory which it has occupied, and to the point of time when it shall be dispossessed. And thus the statement is also made, that God controls the history of all nations.

b. After having spoken of the life of nations, Paul refers to the life of the individual, and, in the third place, sets forth the *loftiest aim of man*, viz., to seek God, with whom he is closely and intimately connected, ver. 27, 28. According to the structure of the sentence, *ζητεῖν* still refers to *πᾶν ἔθνος ἀνϑρώπων*, *i. e.*, to the nations—it was the design of the divine partition and collocation of the nations that they should seek *τὸν κύριον*, ‘the Lord of heaven and earth,’ comp. ver. 24. *Ζητεῖν*, however, does not indicate a seeking merely after the *knowledge* of God (Meyer), but also after a living and essential union with Him. *Εἰ ἄραγε* with the optative indicates that the result is doubtful; the speaker implies in a delicate manner, that mankind, as a whole, had missed the mark at which they aimed. The result of the search, if it should be successful, would be the *ψηλαφεῖν* and *εὑρίσκειν*, that is, the object sought would be reached and *touched*, and, accordingly, be actually *found*. The apostle adds: ‘Although (*καίτοιγε*) it is not necessary to seek him long, since he is not far distant from every one’; (hence an unsuccessful search is the less excusable.). *Γάρ*, in ver. 28, confirms the proposition which immediately precedes; it explains the meaning of the words: ‘he is not far from every one of us,’ and also assigns the reason: ‘we are, namely, *in God*, *ἐν αὐτῷ*, even as we are in space which encompasses us, or in the atmosphere which essentially surrounds us, and on which the functions of life depend.’ *Ἐν αὐτῷ* does not mean *through Him* (Grotius; Kuinoel), nor does it mean: *on Him*, that is, reposing on Him as on a foundation; the most obvious grammatical explanation at the same time best suits the logical connection. The three words *ζῶμεν*, *κινούμεϑα*, *ἐσμὲν*, are arranged according to a descending scale, when the objective relation of the conceptions respectively expressed by them is considered; when their subjective logical connection, on the other hand, is examined, they are arranged according to an ascending scale; that is to say, life in itself is more than movement, the latter more than mere existence; but there is a gradual rise in the following thoughts: if we were without God and entirely isolated, we would not live, not even move, indeed, not even exist (*ἐσμὲν*). As a confirmation of his statement, and as fully harmonizing (*ὡς καὶ—εἰρήκασιν*) with the proposition advanced by him (*ἐν αὐτῷ—ἐσμέν*), Paul quotes an expression used by certain poets who were themselves Greeks like his hearers (*οἱ καϑ’ ὑμας*), the sense of which is: ‘We, too, belong to *his* race.’ The quotation, which constitutes the beginning of an hexameter, is taken *verbatim* from the poet Aratus, a native of Soli in Cilicia, who flourished during the third century before the Christian era. The following words occur at the beginning of his astronomical poem, entitled *Φαινόμενα*, ver. 4 f.:

——πάντη δὲ Διὸς κεχρήμεϑα πάντες
τοῦ γὰρ καὶ γένος ἐσμέν.——

Τοῦ (poetical, for *τούτου* [Winer § 17. 1. *init*.]) refers in Aratus to Zeus [Jupiter], but is applied by Paul to the true God. Now when Paul attributes the same thought to *several* poets (*τινες—εἰρήκασι*), he has probably also Cleanthes of Lycia in view, who in his *Hymn. in. Jov*. ver. 5, introduces the following words: *ἐκ σοῦ γὰρ γένος ἐσμέν*. The apostle may have become acquainted with such passages, and retained them in his memory, without rendering it necessary to assume that he had received a regular Hellenic education in his earlier years, or had devoted himself to the study of Greek literature; his acquaintance with the passages quoted by him may be the more readily explained, when we remember that he was reared in Tarsus, in which city Greek culture prevailed, and that Aratus was a native of the same province to which he belonged.

Ver. 29. **Forasmuch then.**—From this poetical saying, involving a principle which his hearers well knew and readily conceded, Paul draws an additional conclusion (*οὖν*) *against the worship of images*, as well as against the pagan habit of thought (*νομίζειν*), which sustained that worship. However direct and unequivocal this refutation is in principle, the language employed is exceedingly moderate and gentle, especially in the introduction of the first person, *οὐκ ὀφείλομεν*, whereas he might have said: 'It is foolish and senseless in *you* to yield to such a delusion!' The inference is the following: If we are allied to God, if He and we are homogeneous, it must follow that the Deity (*τὸ ϑεῖον*, conforming to the philosophical *usus loquendi* of the ancients), on the one hand, and a substance, on the other, which is nothing but a metal or a stone, cannot be homogeneous, as such a substance (the form of which is simply a work of human art) and man are heterogeneous.—The apostle makes this statement notwithstanding that, or rather, precisely because, the most costly statues of the gods, made of silver and gold, of marble and ivory, the most renowned masterpieces of ancient art, were standing on the Acropolis and other places, as well as in the temples of Athens. *Χάραγμα* (from *χαράσσω*) denotes a carved or sculptured work, a production of the skill and deliberation of a man; *ἐνϑύμησις* does not, according to the *usus loquendi*, mean the *desire* or *motive* proceeding from an artistic inclination (Meyer), but is equivalent to *reflection, consideration.* When Paul, therefore, designs to prove that the worship of images is irrational, he directs the attention of his hearers both to the materials of which those images are made (*χρυσ. ἀργ. λίϑ.*), and also to the way and manner in which they are constructed and completed, that is, partly by means of skilful hands (*τέχνης*), partly by reflection or deliberation on questions like these: "Which of the gods shall be made? Of what material? etc." Terms, that exhibit the most striking contrast, viz., *ἀνϑρώπου* and *τὸ ϑεῖον*, are intentionally placed in juxtaposition. [Meyer].

Ver. 30, 31. At this point a new division of the discourse commences, referring to the subject of *salvation*, to the Saviour himself, to repentance, and to faith. Paul had already intimated that men had hitherto failed to discover the truth—that they had gone astray. After assuming this position (*οὖν*), he proceeds to bear witness that God had overlooked the times of ignorance (*ὑπεριδών, i. e.*, had allowed them to pass by without any positive manifestation of grace, on the one hand, but also without a stern rebuke, on the other), whereas now, when a crisis had arrived (*τανῦν*), He demands a change of mind, or repentance on the part of all men (the terms *τοῖς ἀνϑρώποις πᾶσι πανταχοῦ* express the conception of *universality* in the most explicit manner). ["*ὑπεριδεῖν, not to look at, not to notice;* LXX. Ps. lv. 2; Deut. xxii. 1; *not to punish*, Joseph. *Ant.* II. 6. 8 (9)," (de Wette).—"*Hath overlooked;* it should be observed that no such metaphor as 'winked at' is to be found in the original" (Conyb. and H. I. 407. note).—Tr.]. This demand, which concerns all mankind, is now made in view of the fact that (*καϑότι*) God has fixed a day for the righteous judgment of the world, which he will execute through a man ["*ἐν ἀνδρί, i. e.*, in the person of a man, who will be the representative of God." (Meyer).—Tr.], whom he has appointed for that purpose (*ᾧ ὥρισε*, an attraction frequently occurring [Winer, § 24. 1]), after having offered faith in him to all men by raising him from the dead; the expression *πίστιν παρέχειν* means—*to make such faith possible*, or bring it near, namely, by means of the testimony borne in favor of him and his dignity by the fact of his resurrection.

Ver. 32–34. *a.* The speaker had proceeded so far, without, however, having concluded, when he was interrupted by loud mockery of the resurrection; the definite article is intentionally omitted before the genitive in the expression *ἀνάστασις νεκρῶν*; its presence would have denoted the resurrection of *all* the dead, whereas that of only *one* who had been dead, namely, Jesus, is here meant. The other hearers, who did not actually mock, and who remarked in courteous terms that they would listen to him on this subject on a future occasion, at least implied that they, too, desired at that time to hear no more. And thus (*οὕτως, i. e.*, when so little could be expected from the manner in which his words had been received), Paul withdrew from the assembly. Still, some men attached themselves to him, and were also converted; among these, Luke mentions only *one* by name, viz., **Dionysius**, a member of the Areopagus, which was the most ancient tribunal of Athens, and universally regarded with respect. That he was a man of great distinction may be inferred from the circumstance that the court of the Areopagites consisted of the noblest and most independent men, whose integrity of character was unquestioned. Tradition represents him as having been the first bishop of Athens, and as having died as a martyr; at a later period several writings, and a peculiar system, of a mystical character, were falsely ascribed to him. [See the article *Dionysius Areopagita*, in Herzog: *Encyk.* III. 412–418.—Tr.]. **Damaris** is entirely unknown; the manner in which she is mentioned [simply, *γυνὴ ὀνόματι*], clearly shows that it is an error to represent her as having been the wife of Dionysius. (Chrysostom).

b. The unity of this discourse is readily seen; its theme is the inscription on that altar: *ἀγνώστῳ ϑεῷ*. The apostle gladly admits that a religious feeling of a certain character governed the Athenians, but refers to that inscription as an evidence that they were deficient in the true knowledge of God. Hence he proclaims the truth to them, first, with respect to God, ver. 24, 25; secondly, with respect to man, who is appointed to seek and to find God, and who is related to Him, ver. 26–28. After an intermediate observation, ver. 29, which rebukes the error of image-worship, Paul proclaims, thirdly, that the times of ignorance had reached their end, and demands a return to God, and faith in the Risen One, who is the Saviour and the Judge of the world. (Comp. Lange: *Church History*, II. 222 ff.). The whole discourse is admirably suited to the time and the place, is characterized by wisdom and mature reflection, is considerate and yet frank, moderate and yet pointed, lofty in the thoughts which it expresses, and marked by genuine Pauline features in its fundamental views (respecting the unity of the revelation of God in creation, in the conscience, and in the work of redemption), as well as in the distinction between the ante-Christian and the Christian historical periods; hence we cannot believe that any foundation exists which would sustain the doubt expressed by some writers respecting the credibility of this narrative of the appearance of the apostle in Athens, and of this report of his discourse. ["As this discourse was interrupted (ver. 32), we have no right to describe it as a mere lesson in natural theology, nor even to assume (with Calvin and some others) that it is less fully reported in the last than in the first part, &c." (Alex.).—Tr.]

DOCTRINAL AND ETHICAL.

1. The number of the masterpieces of ancient *art*, and the beauty of these productions of architecture and statuary which present themselves to the eye of Paul, afford him no æsthetic enjoyment, neither do they fill him with wonder and enthusiasm, but, on the contrary, arouse a moral indignation in his soul. On the first occasion on which the Spirit of Christ, in one of his disciples and apostles, comes in contact with ancient art in its highest stage of development, a sentence of rejection is pronounced in the case of the latter. Are then Christianity and art, when viewed in themselves, of a nature so opposite, that they repel each other? By no means; that opinion is correct only in so far that the Spirit of Christ neither recognizes nor admits an *exclusively* æsthetic or purely artistic impression derived from the creations of art, but, on the contrary, contemplates and judges art only in connection with the deep religious and moral thoughts which constitute its true foundation. And, further, the Spirit of Christ accords with classical antiquity, in so far, namely, as both reject that which is partial and incomplete, and, with entire consistency, view man in the *totality* of his nature. While Paul surveys the works of art in Athens, he cannot dissever the artistic skill with which they are constructed from the thoughts which they are intended to express, or from the purpose for which they are made; those superb temples, those noble statues, etc. are, namely, in their very nature the creations of the spirit of paganism, and are designed to sustain a polytheistical worship; the city that is so richly adorned with works of art, is, in truth, a *κατείδωλος πόλις*. And hence this world of art, as Paul gazes on it, leads him to think with a moral indignation of the error, the delusion, the sin against the living God, which it continues to cherish. The Spirit of Christ at no time and in no place tolerates a judgment which is divested of every moral and religious element.

2. The present is also the first occasion on which Christianity comes in contact with *philosophy*, as well as with art. Here, too, the encounter is not of a friendly nature; the only difference is found in the fact that while Paul commenced the contest in the first case, the philosophers are here the assailants. Neither the narrative in ver. 16–18, nor the discourse delivered on the Hill of Mars, contains a single expression implying that a direct attack on philosophy had been made by Paul. But both before and after his discourse, the Epicurean and Stoic philosophers speak of his doctrine partly in a mocking and contemptuous, and partly in a cold or disdainful manner. This circumstance may be readily understood, when we remember that it was precisely with the schools of *Epicurus* and *Zeno* that Paul came in contact. The systems of both were, more than others, at variance with the Christian doctrine—that of the Epicureans on account of their doctrine concerning the Deity, and pleasure as the sovereign good—that of the Stoics on account of their moral self-sufficiency. Still, this first encounter by no means justifies the inference that Christianity itself is hostile to philosophy. It may, on the contrary, be already predicted, after noticing the fruitful germs of thought which this Athenian discourse presents, that the truth in Christ Jesus will itself give rise to a Christian philosophy.

3. The very first thought expressed in this missionary discourse, is of such a character: *ὃ ἀγνοοῦντες εὐσεβεῖτε—καταγγέλλω ὑμῖν*. Paul begins by referring to that inscription on an altar: "To an unknown God," and sets forth more fully the deep meaning which it conveys. The worship of an *unknown* God involves a confession both of a want of knowledge, and of the pressing need of the worship of Him who is unknown. The gods who are known, mentioned by name, and worshipped as such, do not satisfy the religious wants of man, and hence these wants impel him to look beyond the limits and forms of the existing worship for relief. But the object of worship now added, is confessedly unknown and unnamed (*ὃ ἀγνοοῦντες εὐσεβεῖτε*, ver. 23; *ἡ ἄγνοια*, ver. 30.); and the worship, moreover, of *an* unknown Deity, involves a dim conception or presentiment of *the* unknown God. Religious truth, however indistinctly or dimly apprehended, nevertheless lies hidden even in the mass of pagan legends of gods, forms of worship, and superstitious practices. But that which the religious mind, groping in the dark, attempts to find (comp. *ζητεῖν, ψηλαφεῖν*, ver. 27), is a gift of revelation, and is now consciously and distinctly proclaimed (*τοῦτο—καταγγέλλω ὑμῖν*). These are the germs both of a "Philosophy of Mythology", and of a "Philosophy of Revelation."

4. Paul proclaims the *one* personal God as the *Creator of the world* and the *Lord of the world*, exalted above every creature; thus he states the truth in direct terms, without attempting to controvert and reject any opposite views. His remarks refute, at the same time, the whole system which confounds God and nature—a system which constitutes the foundation of natural religion, which is expressed in its myths, and which clings to the ancient philosophy. The Hellenic gods *had a beginning;* there was no theological system without a theogony which adopted this principle; even the philosophy of the classical period cannot yet accurately discriminate between God and the world, neither does it rise to a true conception of the creation. (Comp. BAUMGARTEN, II. I. 249 ff., and, with regard to Plato, ZELLER: *The Philosophy of the Greeks*, II. 474 ff., 2d. ed. 1859.). At all times, and in every stage of philosophic thought, the fact of the creation of the world, and the conception of the supernaturality of God as the Lord of the world, are fundamental principles of the truth, which cannot, without danger, be misunderstood or undervalued.

5. We are indebted to revelation for the true

view of man and human nature. The unity of the human *race* (ver. 26), was unknown to all polytheistic religions. All these, conforming to the theory that there are many gods, proceeded on the principle that the primordials of the various nations were also many in number, and that these nations and their respective founders were originally of different degrees of rank. This essential difference as to origin, was assumed as perpetuated in the subsequent history of the nations. The conception of unity in the *history* of mankind, was also entirely foreign to heathenism. Even those nations which had risen to the highest degree of culture and intelligence, the Greeks and the Romans, regarded themselves, respectively, as constituting the central point of the history of the world; they could form no conception of a Universal History of mankind, viewed as *one race.* (See Baumgarten, II. 1. 269 ff.). That unity is exhibited solely by revelation, both in the Old and in the New Testament, in which the human race is traced back to the *one* and the true God. According to the truth of the Bible, the history of the world begins with Him, and continually points to Him; this great principle was revealed under the old covenant in facts of history which were full of promise; it was exhibited in its reality in the Person of the Redeemer, who is, at the same time, the second Adam and the Son of God.

6. The *indwelling* of man in God is asserted by the apostle in ver. 28: *ἐν αὐτῷ ζῶμεν—ἐσμέν.* This proposition has often been misunderstood and subjected to abuse; some have, very erroneously. even found Pantheism in it. For, in the first place, the apostle does not here speak of the world, of the creature, in general, but solely of man, and that, too, in connection with the proposition that man can find God and is near to Him. In the second place, it is simply asserted that we are in God and live in Him, but not even remotely that God, as it were, is lost in the world, that is, combined or identified with it, or that the world is substantially one and the same with God. In the third place, the supermundane nature of God, ver. 24, is attested with sufficient distinctness by the very conception of the creation and by the words: *κύριος οὐρανοῦ καὶ γῆς*, so that no arbitrary attempt to confound and identify God with the world, or the world with God, can be successfully made.—Nor does Paul, as it has sometimes been said, assert the indwelling of God in the world; but, on the contrary, he speaks of the indwelling of man in God, that is to say, not merely of a conditional dependence on God and His life, His power, and His existence, but of a most intimate nearness to Him who is omnipresent, and who, like space or the atmosphere, completely surrounds and sustains us.

7. *Christ, as the turning-point in the history of the world*, is placed before us in a brilliant light at the close of the discourse. The period of *ἄγνοια* preceded his appearance; with him came the light, and it abides. Before he came, God "overlooked," and exercised forbearance; henceforth, we look forward to the righteous judgment of the world, on the appointed great day. Repentance is every where preached to all men, so that they may not be subject to a sentence of condemnation. Only two features of the Person of Jesus Christ are depicted—he is described as a *man*, a member of the human race, partaking of human nature, and subject to death (*ἐκ νεκρῶν*), and as the *Judge of the world;* to this office he was appointed (*ὥρισε*) by God, who has also, by raising him from the dead, presented him to men as the object of their implicit faith. But if God will hereafter judge the world in the Person of Jesus Christ, it follows that Christ is not merely man, but also the corresponding and perfect organ of the holy and just, the omniscient and omnipotent God, and that, therefore, he himself partakes of the divine nature and dignity.

HOMILETICAL AND PRACTICAL.

Ver. 16. **His spirit was stirred in him** [moved with indignation]. Thus when the Spirit of Christ first came in contact with the noblest works of human art, the judgment of the Holy Ghost was set forth as the strait gate through which they all must pass. Nevertheless, Paul did not on this account seize the axe and destroy the images of the gods, and the altars (Gossner), like the iconoclastic Puritans, who condemned art as unchristian and ungodly in its very nature.—It was his primary object, not so much to cast down the idols from the altars, as, rather, to cast them out of the hearts of men. (Leonh. and Sp.).—"When I first came to Athens," Lucian, the pagan, says, "I gazed with wonder and rapture on all the glory of the city." But Paul looked with other eyes on the city which was called "the altar and court of justice of Greece, the inventress of all the sciences." (Besser).

Ver. 17. **And in the market daily with them that met with him.**—For many persons were at all times standing idle there, Mt. xx. 3. (Starke).—As the Gospel is founded on the truth, it does not hide itself, Luke xii. 3. (id.)

Ver. 18. **Certain philosophers**, etc.—In Jerusalem the Sadducees and Pharisees, in Athens the Epicureans and Stoics, in our day a worldly mind and the love of pleasure, on the one hand, and the pride of reason and self-righteousness, on the other, have always been the two hereditary archenemies, between whom the preacher of the cross must force his way.—*The preaching of the cross, unto the Greeks foolishness, now as formerly* [1 Cor. i. 23]: I. To Epicurean frivolity; (*a*) to its unbelief; (*b*) to its carnal tendencies. II. To Stoical arrogance; (*a*) to its pride of reason; (*b*) to its self-righteousness.

Ver. 19. **What this new doctrine - - - is?**—While the Gospel seems to the world to present matter that is new, or of which men never had heard, its doctrine is, in reality, older than all the wisdom of men, and it survives all the transient systems devised by that wisdom, since it is a power of God [Rom. i. 16] unto all eternity. (Leonh. and Sp.).—**Brought him unto Areopagus.**—The Lord well knows how to honor his servants. Here he furnishes the poor and despised Paul with an opportunity to appear on the celebrated Hill of Mars before a large assembly, and publicly to bear honorable witness to the truth; thus God chooses that which is mean, in order to expose the folly of the wise. [1 Cor. i. 18 ff.]. (Ap. Past.).

VER. 21. **For all the Athenians - - - some new thing.**—The spirit of curiosity is, in general, a hinderance to the truth; still, God sometimes employs it as the means for conveying truth to the heart, ver. 34. (Quesnel).—The desire for "some new thing" is praiseworthy, when its objects are a new heart, the new man [Eph. iv. 24; Col. iii. 10], and the new Jerusalem. (Starke).—*Worldly curiosity, and the Christian thirst for knowledge:* I. The former seeks amusement; the latter, instruction. II. The object of the former is novelty; of the latter, truth. III. The former fritters away its strength among many objects; the latter finds peace in the one thing needful [Luke x. 42].

VER. 22. **Then Paul stood in the midst of Mars' Hill, and said.**—The peculiar audience, consisting of philosophers, the associations connected with the place, and the curiosity of the hearers, are alike unable to persuade the holy apostle to depart in the least degree from his Gospel, and to indulge the caprices of the Athenians. But it is also obvious that he adapts his discourse to the peculiar state of their hearts, and with great wisdom and moderation endeavors to make an impression on them. (Ap. Past.).—**That in all things ye are too superstitious** [ye are very devout].—*Why may the people of Athens hereafter rise up in the judgment* [Mt. xii. 42], *as accusers of the pagans in Christendom?* I. The Athenians were devout; a devout fear of an unknown God was the basis of their superstition. II. The pagans in Christendom are estranged from God, and, in their unbelief, reject a revealed God.—*The degree in which even pagans were prepared to receive the Christian faith.* (NITZSCH: *Wittenb. Sermons*).

VER. 23. **To the [an] unknown God.**—Alas! How many an altar of the heart bears this inscription! The Divinity is already inscribed by nature on the hearts of all men. Where is the man to be found, who does not suppose that he really offers worship? But this light of knowledge is unhappily so much obscured in most men by carnal desires, prejudices and bad examples, that the true God still remains unknown to them. 1 John ii. 3, 4. (Starke).—How necessary it, therefore, is, that a Paul should arise in every church and house, and preach to the Christians of our day, that with all their show of knowledge and adoration, they serve and build altars to an unknown God! (Gossner).—The preachers of the Gospel are men who proclaim the unknown God. (Starke).—'There are many here, whose hearts resemble the market-place of Athens or the Pantheon, the temple of all the gods. One idol stands there beside another—anger, pride, lust, covetousness, sloth, the love of honor. Search thine own heart, and learn whether it contains these images! The most of us must answer affirmatively, and confess: 'The object of my worship is life, science, art, money, pleasure, my betrothed, my spouse or child, or some other earthly treasure.' And there, in a secret spot, discovered only by the painful pulsations of the conscience, stands an altar with the inscription: *To the unknown God*, that is to say: 'To the God in whose name I was baptized and confirmed, to whom I have consecrated myself, whose mercy preserves and sustains me, but with whom I maintain no living communion, and whose commandments I transgress according to my own will.' (Ahlfeld).—He is an unknown God also to those who live in the world and its lust, but not in Him. Such persons illustrate the fundamental principles of the Epicureans in their practice (and they are men not rarely found); the sole object of their life is enjoyment; they desire to forget that they possess immortal souls, and they say in secret: 'Let us eat and drink: for tomorrow we die' [Isai. xxii. 13; 1 Cor. xv. 32]. They are those (also, men not rarely found), who no longer retain an altar in the house, not even in the most obscure corner, but who blaspheme or at least inwardly despise the altar in the house of God, since they have not God in their hearts. They have forgotten that they are "His offspring;" their life is severed from the maternal soil of the church, and is withering in the foul soil of worldly lust. To them the living God has become a strange and unknown God, whom they do not regard. (Langbein).—*To whom is the living God an unknown God?* I. To those who believe themselves to be wise; II. To those who offer an external worship, without seeking God himself; III. To those who live, not in Him, but in the world and its lust; IV. To those who do not desire to find Him in Christ. (id.).—*The believing heart, an altar of the well-known God:* I. In such a heart the presentiment of the divine nature and presence is converted by the word of God into absolute certainty; II. The painful fear inspired by the holiness of God is changed, by the redemption of Christ, into holy peace; III. The inclination to commit sin is overcome, in the service of God, by the Holy Ghost. (Florey).

VER. 24. **God that made the world**, etc.—This is the One God—Paul intends to say—who, out of nothing called into existence the world, with the whole array of its elements, bodies and spirits, by the word which conveyed His command, by the wisdom with which he arranged all things, and by the almighty power which enabled him to do all things. (Tertullian).—But Paul at the same time destroys the idols of the Athenians by these words; for while he bears witness to the glory of that God whose throne is in heaven, and whose footstool is the earth, he smites the idols that dwell in temples made with hands. God can dwell only in Himself, where he was before he made the world. He is Himself His temple. Nevertheless, he has built as many temples for Himself, as there are living hearts that love him; in these he desires to dwell, to be known, and to be adored.—Without, we have gone astray; within, in the soul, we are directed to the right way. Do thy work within thyself, and if thou desirest to find any "high and holy place," give thyself up internally to God as His temple. If thou desirest to pray in a temple, pray in thyself, for the temple of God is holy which temple ye are. (Augustine).—*Where is the temple in which I am to seek, to find, and to worship God?* I. It is Heaven, in which the spirits made perfect stand before his throne; II. It is the visible creation, in which he has not left Himself without a witness of His power, wisdom, and goodness; III. It is the Church, in which the unknown God is revealed in the Gospel of His Son; IV. It is my heart, in which He desires to dwell by His Holy Spirit.

VER. 25. **Neither is worshipped with men's hands, as though he needed any thing.**—God does not need us, but we have need of God. (Starke).—It is very true that idols need the services which human hands can render; there are, indeed, workshops to be found in the cities of India and China, the signs of which bear the inscription: 'Here old gods are repaired, and new ones made.' (Leon. and Sp.).

VER. 26. **And hath made of one blood**, etc.—The unity of the human race, as descended from one progenitor, necessarily follows from the unity of the Creator, and from the creation of man after his image, ver. 28, 29.—The one Adam, on whom all depends (ver. 31), points back, as the second, to a first Adam. (Stier).—We, human beings, all constitute one people! This is the new and wonderful light in which the Gospel teaches us to view the national and exclusive feeling of the Greeks, Romans, and other ancient nations. (id.).—**And hath determined the times before appointed, and the bounds of their habitation.**—What think ye, ye mighty warriors and invaders? Listen! God also has a will of his own, when kingdoms are to be divided. Numb. xxxiv. 2; Ps. cv. 5, 44. (Starke).—The holy and almighty hand of God is revealed in the government of the world as it is in the creation—in the life of men as it is in nature.—The change or the permanence of the boundaries of nations is not determined by soil, climate or nationality, but by the divine plan according to which God governs His Kingdom, and by the internal development of the human race. The people of Israel were dispersed among the nations, when the period in which they hardened themselves, had come. Athens is not an eternal city, and Rome is not an immortal Rome; the glory of both passed away, when their time was fulfilled; for the earth, in its present form, is only a temporary "habitation" of men, the ultimate purpose of which is, (ver. 27), that they might be brought back to their God. (Stier).—*God in history:* He reveals in it, I. His creative power—permitting the human mind to unfold itself in the varied forms of national character; II. His patience and goodness—granting to each nation the time and opportunity for developing its peculiar character; III. His righteous judgment—assigning limits to the power and prosperity of every nation, whether it dwell in Greece or Rome, or whether it even be His chosen people of Israel; IV. His holy love—determining the great purpose or end of the history of the world, namely, that the kingdom of God may come, and that men may seek and find Him.

VER. 27. **That they should seek - - find him.**—Paul here proclaims natural truths; he speaks of the perfections of God, and of His providence which rules over the human race. But does he introduce empty definitions and distinctions—tedious propositions and arguments? Not in the least degree; the truth which proceeds from his lips, assumes life, and his heart, which lives in God, earnestly desires the hearers to seek *that* God who is so near to them. The philosophy that can infuse such a spirit into us is evangelical and divine. (Ap. Past.).—O that this saying were inscribed on every heart—that the great purpose for which we are placed on earth is to seek God in his works, both without us, and within us. (Quesnel).—Such seeking after God could not be unsuccessful, for 'he is not far from every one of us.' The whole universe proclaims with eloquent silence that the Lord is the exalted source of all things, so that all may feel after him, not indeed with the senses of the body, but with those of the mind. (Calovius).—And, therefore, thou canst not say: 'Who shall ascend into heaven and bring him down? or, Who shall descend into the deep and bring him up from the dead?' He is as nigh unto thee as is the law of the Holy One in thy conscience, as the desire of thy soul for salvation, as the involuntary cry for help, or as the continued sighing for peace in thy heart and mouth. (Menken).—But such seeking implies that a great loss has been sustained—that men have gone astray and chosen their own ways; it consists solely in an actual groping and seizing, indicating two distinct truths: first, that darkness had covered the nations; secondly, that He who remained near, and always is near, may be surely and easily found. (Stier).—Paul represents it as the ultimate purpose of all the great arrangements of God in the world, *that man should seek Him:* he regards man's noblest aim and perfection as consisting in such seeking after and finding. Let us consider, I. The great object of our search; II. The path which conducts to that object. (Schleiermacher).

VER. 28. **For in him we live, and move, and have our being** [and are].—So near is He to all men, if they would but believe it; but the human race would prefer that He should be far distant; it continues to imitate our first parents, who hid themselves from the presence of God in Paradise. (Gossner).—God alone possesses the true life, and is necessarily self-existent; our life and being are derived from Him. Isai. xliv. 6; 1 Cor. viii. 6. (Starke).—In the Father (of whom are all things), we *are;* in the Son (who is the life), we *live:* in the Spirit (who is the breath of all flesh), we *move.* (Cyprian).—*We are his offspring:* I. By our creation after the image of God; II. By our redemption through the incarnate Son of God.—*We are the offspring of God:* I. The truth of these words; proved from (*a*) the Scriptures, (*b*) the human heart, (*c*) the experience of man. II. The effect which they should produce: (*a*) holy humility, (*b*) holy confidence. (Tholuck).

VER. 29. **As we are the offspring of God, we ought not to think**, etc.—The pagans had not properly understood their own words. They reasoned thus: 'If we belong to the divine race, then the gods must belong to the human race, and it consequently is both in our power and becomes a duty, to make human images of them.' Paul presents to them an inference of a different kind. 'Those who belong to the divine race'—he says—'dishonor themselves, if they do not restrict their worship to their Founder and Head, but bow down before any being inferior to Him who is the Lord over all.' He could now apply the same remark to the children of this world, who, it is true, do not worship images made by themselves, but who render superhuman honors to the inventive spirit of man, usually styled "genius;" for they, too, worship nothing else than their human thoughts. Indeed, these words of the apostle rebuke all spiritually dead Christians, who engage in a mere external worship; for their god is distant or dead, and not the living and omnipresent God, in whom we live, move, and are. (Williger).

Ver. 30. **The times of this ignorance God winked at**, etc.—It was a singular incident, when Paul accused these educated men of ignorance; nevertheless, the charge was well-founded. The period of polished but ignorant heathenism embraced centuries. (Berleburger Bible).—Among the features of heathenism, Paul specifies, with great forbearance, only its ignorance. But that this ignorance had been voluntarily maintained, and was reprehensible, he immediately indicates by employing the moderate expression: "winked at" [overlooked], by preaching *repentance*, and by solemnly proclaiming the *judgment*. (Stier).—**But now commandeth - - - to repent.**—However affectionate the terms may be, in which we address our hearers, those terms in which we call them to repentance must be emphatic in a still higher degree. Every word of the apostle here takes hold of us, and shows that, in his view, no degree of ignorance, no philosophy, no official dignity, no condition whatever, can in any degree justify the neglect of the universal duty of repentance, which God himself has enjoined.—*The narrow way of repentance, the only way for all men:* nothing exempts from the duty of walking in it: I. Neither ignorance, nor knowledge; II. Neither the deepest guilt, nor the loftiest virtue; III. Neither paganism, nor the Christian faith.

Ver. 31. **A day in the which he will judge the world.** (Popular paraphrase of ver. 30, 31).—God will, in his mercy, refrain from punishing all past sins, but henceforth he demands repentance before all things else, inasmuch as he has caused the coming judgment which Jesus will hold, to be proclaimed as a warning; he will inspire every one who penitently recognizes the appointed Judge, with confidence in the same man, whom he has also appointed to be the Saviour; and, since the resurrection of that Saviour, he offers to all believers the new life which proceeds from him. (Stier).—He who surveys the world with spiritual eyes, can expect nothing else than a future judgment. (Starke).—**By that [a] man.**—He is the man without form or comeliness [Isa. liii. 2], the Crucified One, before whom all the gods and demigods of Athens—Theseus and Hercules, Zeus and Apollo—with all their glory, sink into the dust; before whose foolishness of preaching, all the sages of Greece—Thales and Pythagoras, Socrates and Plato—become speechless, and whose invisible and lowly kingdom will survive the laws of Solon and Lycurgus, and the vast empire of Alexander.

Ver. 32. **Some mocked; and others said,** etc.—The world is almost entirely divided into these two classes of sinners. The one consists of those who mock at saving truth, the other of those who continually postpone the effort to derive advantage from it. (Quesnel).

Ver. 33. **So [And thus] Paul departed from among them.**—He did not return. The Lord himself forbade us to give that which is holy to the heathen, and to cast our pearls before swine [Mt. vii. 6]; he made no reply to the unsuitable questions of Herod [Lu. xxiii. 9]. When men have advanced to such a point that they do not even take offence at the Gospel, but either ridicule or superficially criticise it, as one of the passing topics of the day, the servants of God can no longer hope, but only remain silent. (Williger).—Thus favorable opportunities pass by, while men are deliberating; they neglect to avail themselves of good counsel, and of the presence of a man of God. He is taken from them, and does not return; they die before they are prepared in their conscience to appear before God, John viii. 21. (Quesnel).

Ver. 34. **Certain men - - - believed; among the which was Dionysius.**—Only *one* man among so many philosophers? O what vast power it needs to induce the wise men of this world to bow before the cross! (Quesn.).—Large numbers do not constitute one of the essential features of the true church. Common stones are far more numerous than precious stones; but which are the more valuable? (Starke).—It seems then that the truth still gains a victory; and, as ancient writers testify, a Christian congregation was subsequently founded in Athens, which flourished in an eminent degree. Thus the Christian religion, even when it is persecuted, prevails over all academical distinctions. (Bogatzky.)

On the whole section, ver. 16–34; (comp. the foregoing sketches on each verse).—*The wisdom of the world, and divine wisdom:* I. The former investigates, it is true, but merely for the sake of intellectual amusement, ver. 21; the latter endeavors to understand with accuracy the import, and to fulfil with certainty, the great design of life on earth. II. The former is, indeed, indistinctly conscious of the nature and being of the living God, ver. 23, but offers its full worship to idols which it has itself devised; the latter, guided by the light of revelation, penetrates into the innermost depths of the Godhead. III. The former is, indeed, indistinctly conscious of the original glory of man, ver. 28, but is unwilling to acquire any knowledge respecting the redemption of a fallen race; the latter finds its own perfection in the atonement which Christ made for the world. (Leonh. and Sp.).—*The apostle's sermon before pagans, addressed also to the hearts of Christians:* I. The power of God—in the creation of the world; II. His love—in the government of the world; III. His holiness—in the judgment of the world. (C. Beck: *Hom. Repert.*).—*The exceeding glory of the divine nature, and the high rank of human nature.* (id.).—*The messenger of the Gospel, in the heathen world:* I. His feelings; (*a*) he feels himself repelled by the abominations of heathenism; (*b*) he is filled with holy sorrow, on witnessing the heathen worship of idols. II. His conduct; he avails himself of every opportunity to labor for God and Christ; he is rejoiced whenever he finds (*a*) hearers—Jews, proselytes, pagans,—or (*b*) a place where he can bear witness o the truth. III. His hearers are (*a*) men who regard themselves as philosophers, (*b*) persons entertaining the most erroneous opinions, (*c*) inquisitive people. (Lisco).—*God, drawing men* [John vi. 44]: (Homily). I. The departure from God, ver. 16–26. Man ceases to know God, and now seeks in vain for relief in sensual enjoyments, or in human wisdom, ver. 18, or in external works of piety, ver. 24, 25. II. His communion with his own heart, ver. 26–29. What profit has sin afforded thee? None. After what does thy heart long? After the Most High. Where is He—thy God? Not far. He who appoints the times of all men, has thought also of thy weal and woe. What is thy soul? His breath. What is thy body? His temple. And thou wouldst serve sin? Thou wouldst seek the Eternal One in transitory objects? No. He dwells not in temples made with human hands. Thou wilt find Him when thou becomest even as He is—and *that* He has made possible to thee. III. The return to the Father, ver. 30, 31. He who is invisibly nigh unto thee in thy conscience and in thy experience of life, has visibly approached thee in His Son Jesus Christ. In Christ alone canst thou learn that thou art the offspring of God, and canst atone for thy fall from Him. All that is past, God will in mercy overlook, but He now commands that thou shouldst come to Him through repentance and faith. He that believeth in Him, shall not be condemned. (Lisco).—*The conduct of Paul's hearers at Athens, an image of that of modern hearers of the Gospel*, ver. 32–34; I. Some mocked; II. Some said: 'We will hear thee again of this matter'; III. Some clave unto Paul, and believed. (id.).—"Luther in Rome," "Calvin in Paris"—are impressive scenes in history, but the present is still more striking: *Paul in Athens!* Let us then approach somewhat nearer, and contemplate, I. The peculiar sentiments of the apostle, which his abode in the city of the Athenians awakened. Such a spot, this herald of the mystery of the cross had never before beheld. He does not avert his eyes from the monuments of the highest art and skill before him, but even perceives in them certain indications of the nobility of the human mind. But their magic charms neither deceive his senses, nor call him down from that still more elevated position, in which divine grace in Christ had placed him; a deep sorrow, produced by such aberrations of the human mind, fills his whole soul. II. The testimony which he there delivered. He proclaims three great truths in opposition to three great falsehoods which controlled the philosophy of that age, and from which even that of modern times is not yet freed: The creation out of nothing, as opposed to naturalism—the personality of God, as opposed to pantheism—the nature of sin, as opposed to antinomianism and rationalism. III. The result. It is, at first, not satisfactory—the word of the apostle encountered too many deep-rooted prejudices. Still, his secret hope is not disappointed. Even one convert has great weight in the balance of the kingdom of God. No one can remain strictly neutral. (F. W. Krummacher, in Trinity Church, Berlin, 1847).—"It was, in every respect, an extraordinary scene. There was a striking contrast between a discourse marked by such spirit and power, and those sophistical declamations by which precisely the topics of which Paul here treats, were obscured,—declamations, which had already been the subjects of the complaints and ridicule of Socrates. What would Socrates (whose equal Athens no longer possessed) have said, if he had heard such a discourse as Paul delivered on this occasion? He would probably have recognized in it the kingdom of God, from which he was not far, and would have been one of those who desired to hear more concerning the divinely appointed Judge of the human race, and concerning the resurrection. In the Person of the Redeemer of the world, he would have found more than that ideal of the just man described by Plato. He would rather have listened to such a discourse concerning the unknown God, than to the most eloquent orations of the sophists concerning the gods, the mere creatures of the imagination.—He would doubtless have concurred neither with the Epicurean, nor with the Stoic philosophers, when they termed Paul a babbler." (Hess: *History of the Apostles*).—(Lavater has furnished a poetical paraphrase of Paul's discourse at Athens, in his work entitled: Jesus Messiah, or the Gospels and the Acts, in verse. 1786, in the fourth vol.).—*Three books of the knowledge of God:* I. The book of the world, in two parts: Nature, and History, ver. 24–26; II. The book of the heart, in two parts: Reason, and Conscience, ver. 27, 28; III. The book of the Scriptures, in two parts: the Law, and the Gospel, ver. 30, 31.—*Paul at Athens*, or, "God hath chosen the foolish things of the world, etc." 1 Cor. i. 27; I. The sermon of Paul at Athens was foolishness in the eyes of the world; nevertheless, its contents confounded all the wise men of Greece. II. The result of Paul's labors in Athens was feeble in the eyes of the world; nevertheless, it was the beginning of the end of heathenism.—*The Christian's sentiments respecting worldly art and science;* I. He does not despise them, for he recognizes (*a*) in their noble productions a gift and a consciousness of that God who is not far from every one of us, ver. 26–28; and (*b*) even in their aberrations, the effort and struggle of the human mind that is seeking God, ver. 29, 30. But, II. He does not fear them, for (*a*) he boldly applies the holy standard of the divine word even to their most admired productions, ver. 24, 25, 29; and (*b*) he confidently expects, even in the case of their most firmly established errors, the victory of Christian truth, ver. 30, 31.—*Paul at Athens, a model as a University preacher:* I. He freely admits the human claims of every noble art and science,—proved (*a*) from the contents of his sermon, in which every academical department is noticed: Philosophy, ver. 24, 27; Natural Science, ver. 25, 26; History and Law, ver. 26; Art and Poetry, ver. 28, 29; (*b*) from the form of his sermon, which, by its highly intellectual character, and its adaptation to the place and the hearers, illustrates his desire to become a Greek unto the Greeks. But, II. He conducts all his hearers before the tribunal of divine truth; (*a*) by showing that error and sin are the foul stains which mar every merely human effort, ver. 29, 30; (*b*) by pointing, in the light of revelation, to God as the source and aim of all spiritual life.—*Paul at Athens, brought unto Areopagus:* I. He *is* apparently *judged* and condemned by the superficial wisdom of men; (*a*) some mock, on hearing his doctrine; (*b*) others coldly decline to hear him to the end, ver. 32. But, II. In truth *he judges* and expels, in the name of the living God, (*a*) the delusion of heathenism, by proclaiming the Creator of heaven and earth, ver. 24–29, and (*b*) the sin of heathenism, by preaching repentance and faith, ver. 30, 31.—[**Whom ye ignorantly worship**, ver. 23.—*Illustrations of the act of worshipping God ignorantly:* derived, I. From Paganism; (*a*) consciousness that worship is due to a higher power; (*b*) the ignorance manifested, and its causes and effects; II. From Judaism (Pharisees, Sadducees, etc.); (*a*) the recognition of the true God: (*b*) the ignorance manifested, etc.; III. From Popery; (*a*) the adoption of the Scriptures of the Old and the New Testament; (*b*) the ignorance manifested, etc.; IV. From Protestantism; (*a*) entire freedom in searching the Scriptures; (*b*) the ignorance manifested (*e. g.*, as to the insignificance of all worship in which the heart is not interested; the nature and absolute necessity of repentance; the nature, power, etc., of a living faith; the Person of Christ; the duty, manner, etc., of preparing for death, etc.), and its causes and effects.—Tr.]

F.—PAUL AT CORINTH; HIS ZEAL, HIS TRIALS, AND THE RESULTS OF HIS LABORS

Chapter XVIII. 1–17.

1, 2 After these things Paul [he][1] departed from Athens, and came to Corinth; *And
found a certain [found there a] Jew named Aquila, born in Pontus, lately come from
Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to
3 depart from[2] Rome,) and came [went] unto them. *And because he was of the
same craft [trade], he abode with them, and wrought [worked]: ([*om. parenthetical*
4 *marks*] for by their occupation [trade][3] they were tentmakers.) *And he reasoned
[discoursed] in the synagogue every sabbath, and persuaded [sought to convince
5 both] the Jews and the Greeks. *And [But] when Silas and Timotheus were come
from Macedonia, Paul was pressed in the spirit [impelled by the word[4]], and testified
6 [to testify] to the Jews *that* Jesus was[5] Christ[6] [the (τὸν) Christ]. *And [But]
when they opposed themselves, and blasphemed, he shook [out, ἐκτιν.] *his* raiment,
and said unto them, Your blood *be* upon your own heads [your head, κεφαλήν]; I *am*
clean: from henceforth I will [head; as a clean person, I shall henceforth, καθαρὸς
7 ἐγὼ—πορεύσομαι] go unto the Gentiles. *And he departed thence, and entered into
a certain *man's* house, named Justus[7], *one* that worshipped God, whose house joined
8 hard [adjoined] to the synagogue. *And [But] Crispus, the chief [*om.* chief] ruler
of the synagogue, believed on [became a believer in] the Lord with all his house;
9 and many of the Corinthians hearing believed, and were baptized. *Then spake the
Lord [But (δὲ) the Lord spake] to Paul in the night by a vision, Be not afraid, but
10 speak, and hold not thy peace [and keep not silence]: *For I am with thee, and no
man shall [will] set on thee to hurt [harm] thee: for I have much people in this
11 city. *And he continued [sat][8] *there* a year and six months, teaching the word of
12 God among them. *And [But] when Gallio was the deputy [proconsul][9] of Achaia,
the Jews made insurrection with one accord against [with one accord assaulted]
13 Paul, and brought him to the judgment seat, *Saying, This *fellow* [This person,
14 οὗτος] persuadeth men to worship God contrary to [against] the law. *And [But]
when Paul was now [*om.* now] about to open *his* mouth, Gallio said unto the Jews,
If it were a matter of wrong [were a wrong done] or wicked lewdness [a flagitious
crime], O *ye* Jews, reason would that I should [I should with reason] bear with
15 you: *But if it be a question[10] of words [concerning doctrine] and names, and *of*
[*om.* of] your law, look ye [yourselves, αὐτοί] *to it;* for I will be no [I am not
16 willing to be a] judge of such [of these, τούτων] *matters.* *And he drave them
17 [drove them away] from the judgment seat. *Then all the Greeks [*om.* the Greeks][1]
took [seized] Sosthenes, the chief [*om.* chief] ruler of the synagogue, and beat *him*
before the judgment seat. And Gallio cared for none of those things [And none of
those things was matter of concern to Gallio].

EXEGETICAL AND CRITICAL.

Ver. 1. **After these things, Paul [he] departed from Athens.**—The wealthy commercial city of **Corinth**, situated on the isthmus between the waters of the Ionian and Ægean seas, was at that time also the political capital of Greece, inasmuch as it was the residence of the Roman proconsul. Here Paul met with **Aquila**, who was a native of Pontus, a province of Asia Minor. It has been conjectured that Ποντικὸν τῷ γένει may possibly be an error, occasioned by a misunderstanding of the name of *Pontius Aquila* (Cicero: *Ad Fam.* X. 33; Suet.: *Caes.* 78.), whose freedman the person met by Paul may have been [and whose name he may, according to the Roman custom, have assumed] (Reiche, on Rom. xvi. 3). This supposition, however, has no other foundation than such an arbitrary combination of the passages mentioned, and is, in view of the direct statement of Luke, entitled to no consideration. His wife **Priscilla** is called Prisca [Πρισκά] in Rom. xvi. 3. ["So, in Martial, Tacitus, and Suetonius, *Livia* and *Livilla*, *Drusa* and *Drusilla*, are used of the same person." (*Conyb. and H.* I. 415. n. 8.—Tr.]. Meyer has very successfully shown, (in opposition to the opinion of Neander, Ewald, and others), that she and her husband cannot be assumed to have already been Christian converts at the time when they met Paul in Corinth; for in the first place, Luke says simply *τινα Ἰουδαῖον*, without appending *πεπιστευκότα* or *μαθητήν*; secondly, the words *πάντας τοὺς Ἰουδαίους* distinctly include Aquila as one of the number; thirdly, the motive which led Paul to these two persons, ver. 3, was derived from the circumstance that they were all of the same trade and not from a common faith in Jesus. Still, we must assume that they were converted at an early period after their intercourse with Paul had commenced, since both are described in ver. 26 as already actively engaged in giving religious instruction to Apollos.

Ver. 2, 3. *a.* **And found - - tentmakers.**—Aquila and Priscilla had quite recently come from Italy to Corinth (*προςφάτως*, *nuperrime*). They had doubtless resided in the city of Rome, as the cause of their departure from Italy is here traced to the banishment of the Jews **from Rome.** According to the passage before us, Claudius had commanded all the Jews by an edict to leave that city. This statement agrees with the well-known words of Suetonius: *Judæos impulsore Chresto assidue tumultuantes Roma expulit* (*Claud.* 25.); but it appears to be in conflict with the account given by Dio Cassius, 60. 6., viz., that Claudius did not expel (*οὐκ ἐξήλασε*) the Jews, as such a measure seemed, in view of their large numbers, to be hazardous, but simply prohibited their assemblies. But there is no reason to assume that the present passage and that in Suetonius refer to precisely the same period of time of which Dio Cassius is speaking, and we have, consequently, the confirmatory statement of at least one witness. [Meyer supposes that the imperial act to which Dio Cassius refers, *preceded* the edict mentioned by Luke and Suetonius.—Tr.]. We learn, however, from a subsequent chapter (ch. xxviii.), that Jews and Christians soon afterwards again established themselves in Rome.

b. **And came unto them.**—Paul visited (*προςῆλθεν*) these persons, who had come from Italy, and abode in their house, as his occupation was the same as that of Aquila; he accordingly worked with the latter as a *σκηνοποιός*, a tentmaker. It has often been supposed that this word necessarily indicated the manufacture of tent-cloth [weaving], especially of the Cilician hair-cloth.

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[1] Ver. 1. ὁ Παῦλος after χωρισθεὶς [of *text. rec.*], is wanting, it is true, only in a minority of the manuscripts [viz. in B. D., but also Cod. Sin.; Vulg.]; this reading is, however, without doubt, spurious, and was inserted simply because a new ecclesiastical reading lesson commenced at this place. [It is inserted in A. E.; it is omitted by Lach. Tisch. and Alf. —The two former omit also δὲ after μετὰ, with A. B. and Cod. Sin., but Alf. inserts it from D. E. G. H.—Tr.]

[2] Ver. 2. ἀπὸ [before τῆς Ῥώμης] is far better supported [by A. B. D. E. G. Cod. Sin.] than ἐκ [of *text. rec.* from H.], and has very properly been preferred by recent editors [Lach., Tisch., Born. and Alf., with whom de Wette, and Meyer (3d ed.) concur.—Tr.]

[3] Ver. 3. The reading τῇ τέχνῃ should be preferred, as far as the authority of the manuscripts is concerned, to the accusative τ. τέχνην [of *text. rec.*], which was undoubtedly the more usual form. [The acc. in H.; the dat. in A. B. E. G Cod. Sin.; the latter is adopted by Lach., Tisch., and Alf. See Winer: *Gr.* § 32. 6. on the passage.—Tr.]

[4] Ver. 5. a. The reading τῷ πνεύματι [of *text. rec.*, after συνείχετο] is found only in *one* uncial manuscript [H.], wherea the rest exhibit, in place of it, τῷ λόγῳ, which, besides, as the more difficult reading, deserves the preference. [τῷ λόγῳ occurs in A. B. D. E. G. Cod. Sin., and is adopted by editors generally. The Vulg. has *instabat verbo*, in the received text; Cod. E. (*Laudianus*, Græco-Latin) exhibits *urgebatur verbo*. Robinson (Lex.) thus explains the received text of the Vulgate: "Paul now gave himself wholly to preaching the word," *ad verb. συνέχω.*—See the Exeg. note below, on the passage.—Tr.]

[5] Ver. 5. b. [Lach. and Tisch. insert *εἶναι* before τὸν Χρ. Ἰησ., from A. B. D. (and also Cod. Sin,); it is omitted in E. G. H.; Alf. concurs with *text. rec.* in omitting it; de Wette regards it as a gloss from ver. 28.—Tr.]

[6] Ver. 5. c. [For the words: *was Christ*, the margin of the Engl. Bible presents the more accurate version: *is the Christ*, *i. e.*, τὸν Χρ., *the Messiah*, as in Mt. xvi. 20; xxvi. 63, and many other passages.—Tr.]

[7] Ver. 7. The reading Τίτου, in place of Ἰούστου, is found only in a *single* manuscript, namely E., and deserves no consideration. [The name, as exhibited in *text. rec.*, is found in A. D (original). G. H., but E. inserts Τίτου, and B. D (corrected)., Τιτίου before Ἰουσ.; the Vulg. has *Titi Justi;* Cod. Sin. reads: Τίτου Ἰούστου. The former of the two names is generally regarded by editors as an interpolation, originating in a mistake of the copyists.—Tr.]

[8] Ver. 11. [Instead of *continued* (Tynd., Cranmer, Geneva), the margin of the Engl. Bible presents the literal version: *sat* (Rheims). Comp. Lu. xxiv. 49, where καθίζω occurs in the sense of *to tarry* or *abide*. In that passage the Vulg. translates *sedete;* here, *sedit.*—Tr.]

[9] Ver. 12. [In place of the reading of the *text. rec.* ἀνθυπατεύοντος, from E. G. H., which Alf. adopts, Lach., Tisch., and Born., substitute ἀνθυπάτου ὄντος from A. B. D. and Cod. Sin.; de Wette and Meyer, however, regard the latter reading as a gloss or a correction of the original but unusual participle.—Tr.]

[10] Ver. 15. ζητήματα is found, it is true, in three manuscripts [D (original). G. H.], and has been adopted by Tisch; the singular, ζήτημα, should, nevertheless be regarded as the genuine reading, since it would not have occurred to any one to substitute it for the plural, if the latter had been originally employed; it is much more probable that the singular would have been altered, if it were original, especially as three points of inquiry are mentioned. [Lach., Tisch., and Alf. adopt the plural from A. B. D (corrected). E.; Cod. Sin. also exhibits the plural form, and the Vulg. has *quæstiones.*—Tr.]

[11] Ver. 17. Four uncial manuscripts [D. E (G. H. ?)]. insert οἱ Ἕλληνες [as in *text. rec.*] after πάντες, while some manuscripts of a later period [minuscules] read Ἰουδαῖοι: both are interpolations, as the three oldest manuscripts, among which is Cod. Sin. [the others being A. B.], read simply πάντες. [Lach., Tisch., and Alf. omit οἱ Ἕλληνες.—Tr.]

made of goats' hair (*cilicium*), which was at that time a favorite material in the construction of tents. But the word *σκηνοποιός* indicates not the manufacture of the material, but the act of converting it into tents (Chrysostom: *σκηνοῤῥάφος*).—It may here be remarked that we are indebted to the present passage for our knowledge of an interesting fact, viz., the particular branch of trade with which Paul was acquainted, as his own Epistles (*e. g.*, 1 Cor. iv. 12; 1 Thess. ii. 9; 2 Thess. iii. 8 [and comp. Acts xx. 34]) merely state the general fact that he was accustomed to support himself by his own manual labor. [It was a rule among the Jews, which their high respect for trade in all its forms sufficiently explains, that boys, including the sons of the Rabbins, should learn a trade. "What is commanded of a father towards his son?" asks a Talmudic writer. "To circumcise him, to teach him the law, to teach him a trade." (MEYER, *ad loc.;* CONYB. AND H. Vol. 1. p. 51. London, 1854.—TR.]

VER. 4–6. **And he reasoned** [discoursed] **in the synagogue.**—Even at this early period the apostle neglected no opportunity which presented itself for preaching the Gospel; but he restricted himself to the sabbath-days, and, with regard to the locality, to the synagogue, where, however, he was enabled to proclaim the truth in Christ, not only to Jews, but also to those Greeks who attended the public worship. He was animated by a sincere desire to convince them (*ἔπειθεν*). The result, however, is not yet stated *here;* the first notice of it occurs in ver. 6.—But after Silas and Timotheus had come from Macedonia (comp. xvii. 14 ff; 1 Thess. i. 1; iii. 6), a crisis occurred. *Συνείχετο τῷ λόγῳ* [see above, note 4, appended to the text.—TR.] may be taken either in the middle or the passive voice; in the former case, the sense would be: *instabat verbo* (Vulg.), *totus occupabatur, i. e.*, he devoted himself to, or occupied himself earnestly with, the doctrine (Kuinoel, de Wette, Baumgarten, Lange, Ewald, p. 481); if taken as a passive verb, the sense would be: he was severely tried, assailed, in reference to the doctrine (Meyer, 2d edition). The New Testament *usus loquendi* is unquestionably in favor of the interpretation which assigns a strictly passive sense to *συνέχεσθαι*. But *συνείχετο* is also taken in a passive sense, if it be thus understood: he was impelled in reference to the word, he was entirely absorbed, engrossed by, the doctrine (Meyer, 3d edition); the word *συνείχετο* refers, according to this interpretation, not to adversaries, but to the inward impulse of his own mind [substantially agreeing—says Meyer—with the interpretation adopted by the Vulgate, etc., as stated above.—TR.].—But the Jews now began to oppose and blaspheme, in consequence of which conduct the apostle was induced to sever all the ties which connected him with the synagogue. *'Εκτιναξ. τὰ ἱμάτια, i. e.*, he shook the dust out of his garments, as, ch. xiii. 51, he shook off the dust of his feet—in each case the act was a sign of renunciation so complete, that not even the slightest particle should continue to adhere as a bond of union.—The brief but energetic terms of the denunciation: *τὸ αἷμα—ὑμῶν* [with which comp. Ezek. xxxiii. 4. Sept.—TR.], imply that the bloody end, the inevitable divine punishment, will, as he hopes, befall them personally (*κεφαλήν*) and not others. *Καθαρός*, which, as conveying the leading thought, stands first in the clause, refers primarily to these words, viz., *τὸ αἷμα—ὑμῶν*, in the sense: I am pure, free from guilt and responsibility, although you perish. [See the text, ver. 6, above; the punctuation in Luther's and Lechler's German translation, differs from that of the English Version. Alford prefers the former, and says: "I have adopted the punctuation of Lachmann, erasing the colon after *ἐγώ, i. e., I shall henceforth with a pure conscience go to the Gentiles.*"—TR.]

VER. 7, 8.—**And he departed thence.**—*Μεταβάς, i. e.*, he passed over to another house, contiguous to the synagogue, and belonging to a Gentile proselyte, whose name was **Justus** [of whom nothing is known, except that he was a proselyte, which fact is indicated, as elsewhere, by *σεβόμενος*.—TR.]. This rupture of Paul's connection with the synagogue, led to an internal decision on the part of a ruler named **Crispus.** ["It may be presumed (from his office) that he was a man of learning and high character—Paul baptized him with his own hand. 1 Cor. i. 14." (*Conyb. and H.* I. 430.—TR.]. And from this period many of the pagan inhabitants of the city (for they alone can be meant by *Κορινθίων*), who were hearers in the new place of assembly, became believers, and were baptized.

VER. 9, 10.—**Then spake the Lord – – by a vision.**—The appearance by night of Jesus, who addressed words of encouragement to the apostle, and directed him to speak with the utmost freedom, was designed to infuse a joyful spirit into the latter, while laboring at that post. For the apostle received, on the one hand, the promise that he should be divinely protected against the hostility and ill-treatment of his enemies (*ἐπιθέσθαι, invadere, impetum facere*), and, on the other hand, it was revealed to him that Christ possessed a numerous people in the city (*λαός*, people of God, as contradistinguished from *ἔθνη*). Both here, and in the words *οὐδείς—σε*, a revelation of facts not yet apparent must be understood: it cannot, therefore, refer to those who were already converted, but must indicate ["proleptically, comp. John x. 16; xi. 52" (Meyer).—TR.] those alone who were yet to be converted, whom, however, the Redeemer already knew and described as His own people.

VER. 11.—**And he continued** [sat].—In consequence of this revelation Paul remained (*ἐκάθισε*; comp. Lu. xxiv. 49) a year and a half in Corinth, and taught the word of God **among them** (*ἐν αὐτοῖς, i. e.*, the Corinthians). Bengel says, in allusion to *ἐκάθισε*: '*cathedra* Pauli Corinthia, Petri Romanâ testatior.' It is usually assumed that the chronological statement in ver. 11, refers to the *entire* period of the apostle's residence in Corinth, until he left the city, ver. 18. Rückert and Meyer understand ver. 11 as referring only to the time which preceded the accusation in ver. 12 ff., first, because ver. 12 seems to them to be antithetical to ver. 11, and, secondly, because *ἔτι*, in ver. 18, indicates the beginning of a new period of time. But it may be replied that ver. 12 does not, in point of fact, present a contrast with ver. 11; all, on the contrary, that follows ver. 10, to the word ἱκανάς in ver. 18, is the result and fulfilment of the divine revelation described in ver. 9, 10. The command and the revelation which Paul then received, induced him to *remain* in Corinth; the promise of Christ that none should harm the apostle is fulfilled in ver. 12–17, and, after this episode, Paul may still have remained a considerable time [ver. 18] in the city. The statement of the time in ver. 11, accordingly, refers to the *entire* period of the apostle's abode in Corinth.

VER. 12, 13. *a.* **Gallio.**—He was the proconsul of Achaia, that is, of the Roman province, which, after the conquest, 146 B. C., embraced Hellas and the Peloponnesus. Gallio was a brother of the philosopher Lucius Annæus *Seneca;* his original name was Marcus Annæus Novatus, but after he had been adopted by the rhetorician Lucius Junius Gallio, he received that of Marcus Annæus Gallio. Tiberius had converted Achaia, which was originally a senatorial province, into an imperial one, and had sent thither a procurator (TAC. *Ann.* I. 76), but Claudius restored it to the senate, (SUET. *Claud.* 25); hence, the term ἀνθυπατεύοντος precisely agrees with well established facts of history. [See EXEG. note on ch. xiii. 4–8. *c.*—TR.]

b. **The Jews made insurrection** [assaulted] etc.—(*Κατεφίστημι, insurgo contra*). The event occurred during the administration of Gallio; the same spirit influenced all the Jews. (The very term *ὁμοθυμαδόν* is sufficient to refute Ewald's conjecture that the Jews dragged Sosthenes, their own ruler of the synagogue, ver. 17, together with Paul, to the tribunal, supposing him to be favorably disposed to Jesus.). The charge referred to a violation of **the law**, *i. e.*, of the Mosaic institutes; Paul was accused of influencing the people to adopt a different mode of worshipping God. Ἀναπείθειν describes the act of unsettling and eradicating a conviction of the mind, by substituting other views and arguments. The comprehensive term τοὺς ἀνθρώπους is intentionally chosen, in order to exhibit Paul in an odious light, as a man whose general purpose it was to gain partisans.

VER. 14, 15.—**And when Paul**, etc.—Gallio refuses to investigate the case even before Paul can find an opportunity to defend himself; the matter obviously referred, not to any violation of the civil law, but to the internal religious affairs of the Jews. ["It was out of Gallio's province to take cognizance of such questions. The Roman laws allowed the Jews to regulate their religious affairs in their own way. Lysias (xxiii. 29) and Festus (xxv. 19) placed their refusal to interfere on the same ground." (Hackett.)—TR.]. Οὖν, the inference deduced from the nature of the charge itself. Ἀδίκημα, *i. e.*, an act of injustice, a violation of private rights, constituting the ground of a legal process. Ῥᾳδιούργημα πονηρόν, *i. e.*, any malicious and reckless act, strictly speaking, a crime, subjecting the accused to a criminal prosecution. Εἰ with the imperfect, implies with sufficient distinctness, that such a case was *not* really submitted to Gallio. Κατὰ λόγον, *i. e.*, according to reason, or, *reasonably, justly.* The term ἀνέχεσθαι is purposely chosen, partly, in order to indicate the granting of a judicial hearing, but partly, too, in order to intimate to the Jews that the whole matter was an annoyance, and, indeed, an intolerable burden to the proconsul (in accordance with the proper sense of the word). The supposition which the latter then expresses (hypothetically, εἰ—ἐστι, ver. 15), is, according to his opinion, well founded. He indicates already by the term *ζήτημα*, technically employed in scientific or theoretical matters, in the sense of *a question of the schools, a debated point*, that the present case did not belong to a court of justice. This statement is still more emphatically repeated by Gallio when he mentions as illustrative features of the case *doctrine* [*λόγου*, Engl. version: "words."—TR.], *names* (*ὀνόματα* represents the matter as a logomachy; the accusers had doubtless occasionally mentioned the names *Messiah* and *Jesus of Nazareth*), and, "your law" (*νόμος ὁ καθ' ὑμᾶς, i. e.*, specially, the Jewish law, not the Roman law, or any law of the country). Ὄψεσθε αὐτοί, *i. e.*, ye may yourselves investigate and determine the matter. Κριτής emphatically precedes the other words of the clause, the sense is: The right to act as a judge in such cases, I have no wish to claim.—This conduct of Gallio fully agrees with his character as described by his brother Seneca, *Quæst. Nat. IV. Præf* The latter extols not only his abilities, but also his disinterestedness, amiable disposition, and gentle manners; *e. g.*, *Cœpisti mirari comitatem, et incompositam suavitatem.—Nemo enim mortalium uni tam dulcis est quam hic omnibus.* And thus, in consequence of Gallio's purpose to confine himself to his strictly judicial functions, and of his personal kindness of disposition and humanity, the promise of the Redeemer that no harm should befall the apostle, is literally fulfilled

VER. 16, 17. **And he drave them**, etc.—As the result of the proconsul's refusal to act, the accusers are at once dismissed. It is possible that the act of **driving** them away was occasioned by the continued and importunate representations of the Jewish leaders, who would not yield to the proconsul's will, until the officers of justice compelled them to withdraw. The same obstinacy may also have led to the scene described in ver. 17 [for the omission of the word "Greeks" in ver. 17, see above, note 11, appended to the text.—TR.]. Πάντες, *i. e.*, all who were present. They were unquestionably neither Jews (as Ewald supposes), nor Christians, but pagans, who were incensed on seeing the obstinacy and undisguised hostility of the accusers; encouraged, as they were, moreover, by the refusal of the judge, these pagans seized Sosthenes, the ruler of the synagogue, and the representative of the accusers, and beat him. The latter was either the successor of Crispus, who is mentioned in ver. 8, or his colleague (as, in ch. xiii. 15, several contemporaneous rulers of the same synagogue, are mentioned). It is not, however, probable that he is the Sosthenes described in 1 Cor. i. 1, as an associate of Paul (Theodoret and Ewald). The ruler was publicly beaten before the tribunal, without any interference on the part of Gallio This was impartiality carried to an extreme, it is true, or, rather, it was undue indifference on Gallio's part, for the act was an ἀδίκημα, ver. 14, a personal injury inflicted on another. Luke, however, mentions the circumstance only as an evidence that the promise in ver. 10 was com pletely fulfilled; while no harm whatever was done to Paul, his accusers suffered from the blows of pagans.

DOCTRINAL AND ETHICAL.

1. However painful the parting scene described in ver. 6, may have been, it could not be conscientiously avoided. The apostle lays the whole burden of the guilt of those who opposed him and blasphemed, on their own conscience; *his* conscience—he declares—does not reproach him. It is probable that when he made this twofold declaration, the word of God in Ezek. xxxiii. 8 ff. occurred to his mind:—When the wicked man does not regard the warning, he shall die on account of his iniquity, but his blood will not be required at the hand of the watchman; his blood, that is, his bloody death, his punishment, his eternal destruction, must be considered as altogether his own work. There is a certain community of life among men, established not merely by nature, but also by the arrangement and revelation of God. He, to whom office, power and the word are intrusted for the benefit of others, is a partaker of their guilt, and is polluted by their sin, unless he delivers his testimony with all possible earnestness. Indeed, even such a judicial declaration as we find in ver. 6, may produce a profound impression, and lead to repentance and conversion; such appears to have been the effect in the case of Crispus.

2. Christ had "much people" in the city (ver. 10), although the apostle, even if he knew that some souls had been won, saw before him only a comparatively small number of converts, whom he could individually name. "Man looketh on the outward appearance, but the Lord looketh on the heart." [1 Sam. xvi. 7]. And man can see only that which the present moment exhibits, but the Lord, to whom the future and past are "an eternal *now*," also sees that which is to come. The Redeemer said: "Other sheep I *have*" (John x. 16), although these had not yet heard his voice; they did not know him, but he knew them. Thus Christ knows his people in every place, whom he has chosen, and who will do homage to him. "The Lord knoweth them that are his." 2 Tim. ii. 19.

3. The conduct of the Roman, Gallio, does not deserve the unqualified praise which has often been lavished upon it. It is unquestionably true that he did not encourage an act of injustice in the case of Paul; nevertheless, he was the calm spectator of an act of gross injustice, and did not exercise his authority either by preventing, or by punishing it. The absolute indifference which he exhibited on this occasion, even renders it doubtful whether his refusal to listen to the application of the Jews, proceeded from the purest sentiments, and was the dictate of a noble character. Possibly a certain love of ease and pleasure, and the desire to be relieved from an unwelcome task, may, in part at least, have induced him to declare that he was not a competent judge in the case.—Independently, however, of his private motives, the principle which he avowed, viz., that violations of the law alone could be legally punished, and that doctrinal questions and internal religious affairs ought not to be removed from their own sphere, is certainly sound it should exercise a controlling influence on the relations existing between a Christian government and ecclesiastical interests, and on those between a Christian state and the adherents of creeds and confessions of faith. In all cases, however, the principle should be practically carried out with a greater degree of consistency and conscientiousness than we can discover in the present instance, ver. 17.

HOMILETICAL AND PRACTICAL.

VER. 1. **Paul departed from Athens and came to Corinth.**—How great is the mercy of God! Nineveh, Sodom, Corinth—no city is so corrupt, that He does not send preachers of righteousness to the people. (Starke).—Christ is sometimes more readily received in faith by open and avowed sinners, than by the learned, and by those who are apparently righteous. Paul accomplished a greater work in the wicked city of Corinth, than in the learned city of Athens. (id.).—Paul had the pleasure of changing these impure and sinful souls into pure brides, whom he conducted to Christ, and to whom he could afterwards say: 'Ye were thieves, covetous, drunkards, revilers, extortioners—but ye are washed—sanctified—justified, in the name of the Lord Jesus, and by the Spirit of our God.' [1 Cor. vi. 10, 11.]. Such a fact ought to strengthen our faith; it urges us to exhibit increased fidelity; it teaches us not to grow weary, even when we are dealing with the worst of men. (Ap. Past.).

VER. 2. **And found a certain Jew named Aquila**, etc.—As Paul walked faithfully in the path of duty, the paternal care of God attended him, and, even before he reached Corinth, provided a home, work, society, and an open door for the Gospel. The emperor banishes the Jews from Rome, in order that Aquila may proceed to Corinth, and there furnish Paul with an abode and support. Thus the overruling Providence of God avails itself of the plans of princes, and of the changes which occur in the world, in order to provide for His children, and extend His kingdom. (Ap. Past.).—Paul **found** Aquila and Priscilla; this word teaches us two lessons I. That the servants and children of God very easily, and, as it were, by a secret elective affinity, find, and learn to know one another, even in foreign lands; II. That the apostle regarded these two upright persons as a precious treasure which he had found, from which he derived more real pleasure than from all the great and magnificent objects which he saw in the rich commercial city of Corinth. (From Ap. Past.).—He who has learned, like Paul, in whatsoever state he is, therewith to be content [Phil. iv. 11], can always easily find a host. (Starke).—He who has himself experienced sorrow and affliction, knows how to succor them that are afflicted. (id.).—*Paul and Aquila in Corinth*, or, "Thy ways, O Lord, are wonderful, but they are ways of blessedness:" I. The Lord had conducted each in a wonderful way to Corinth; (*a*) Paul, who retired from Athens as a despised witness of the truth, scarcely hoping for greater success in the wicked city of Corinth; (*b*) Aquila, a son of Abraham, who was forcibly expelled from Rome, and who sought merely a temporary shelter in Corinth. II. They were led in a blessed way, and happily found each other in Corinth; (*a*) Paul, an entire stranger in that place, finds in Aquila a kind fellow-countryman [Cilicia and Pontus, both provinces of Asia Minor.—Tr.] and host; (*b*) Aquila finds in Paul not only a fellow-craftsman and companion, but also a preacher of righteousness, and a guide to eternal life.—*Aquila's hospitable reception of Paul in Corinth*, or, "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." (Hebr. xiii. 2): I. The command; II. The promise. (Examples: the angel of the Lord with Abraham; Elijah at Sarepta; Jesus with Zaccheus, etc.).—*The Lord, providing homes for his servants, even in foreign lands:* I. Their heavenly Father accompanies them; II. They find brethren and sisters; III. They soon find employment, ver. 3 ff.

Ver. 3. **And because he was of the same craft** [trade], **- - - wrought.**—Let no mechanic be ashamed when he is found in the workshop, earning his bread or wages by manual labor; Paul was not ashamed of it. (Starke).—Let the teacher be as little ashamed of a trade, as Christ was ashamed that he was termed a carpenter's son, or the apostles that they were fishermen. If we could support ourselves by other means, we would neither solicit favors of the ungrateful, nor be troublesome to the perverse, who hate the Gospel and the ministry of the word, when these subject them to expense. (id.).—*Paul in the workshop:* I. His course may put preachers of the Gospel to shame; even if it is not at present suited to the sacred office, it nevertheless puts to shame (*a*) much ecclesiastical pride of office, (*b*) much carnal luxury and sloth. II. It affords an encouraging example to mechanics: (*a*) Be not ashamed before God of thy trade—every honest calling is acceptable in his eyes; (*b*) but, with thy trade, be not ashamed of thy God and thy Christianity. Even when a man performs manual labor, he can be a servant of God, a Christian, an apostle in the family.—*The Christian journeyman on his travels:* I. The dangers encountered abroad (the temptations, the voluptuousness, of Corinth); II. The acquaintances made on the road (Aquila); III. The work at the trade, ver. 3; IV. The care for the soul (the word of God, the sanctification of God's holy day, ver. 4).

Ver. 4. **He reasoned** [discoursed] **in the synagogue every sabbath.**—"He that is faithful in that which is least, is faithful also in much." [Lu. xvi. 10]. Even as Paul gained a living by working diligently with his own hands, so, too, he is equally diligent in discharging the duties of his office on every sabbath. (Starke).—The narrative emphatically states that the apostle taught on *every* sabbath, addressing Jews and Greeks, *i. e.*, *all* men. Such is the close attention with which God surveys the degree of diligence and fidelity exhibited by teachers, and so precious in his eyes is that servant, who neglects not a single opportunity, and overlooks not a single soul! (Ap. Past.).—*The work of the week, and the sanctification of the sabbath—each requiring and sustaining the other:* I. The former creates a hunger and thirst for the repose and the nourishment which the latter affords; II. The latter imparts strength and pleasure in doing the work of the week.

Ver. 5. **When Silas and Timotheus were come - - - Paul was pressed.**—A slothful servant is always ready to impose his portion of the work on others; when Paul, on the contrary, meets with fellow laborers, he becomes the more zealous. When a number of evangelical laborers work together in harmony, they encourage one another; for spiritual fellowship promotes the interests of the cause of God. Phil. ii. 22. (Quesnel).—**And testified that Jesus was Christ.**—As Paul's act of *teaching* on every sabbath is so plainly distinguished here from that of *testifying* that Jesus is the Christ, we may conjecture that his preliminary instructions were intended to prepare the way for an awakening among Jews and Greeks. Still, he cannot have been long occupied with the former work, as the love of Christ constrained him to proclaim with boldness the fundamental truth of the Gospel. (Rieger).—He had, doubtless, hitherto allowed the apostolical spirit to gleam forth occasionally, but had not yet ventured to discuss the main topic fully. (Williger).

Ver. 6. **Your blood be upon your own heads!**—As no blood-guiltiness, in a literal sense, had been here contracted, the words must refer to spiritual self-murder. When these people rejected the life which is in Christ, they became guilty of spiritual suicide. (Starke).—Such divine severity on the part of Paul, was due, not only to the dignity of the preached Gospel, but also to these obstinate souls themselves; it might possibly make a salutary impression on them. But a carnal zeal cannot justify itself by this example. Let him who desires to say with a clear conviction, like the apostle, that he is not stained with the blood of the lost, previously examine whether he has performed all that the apostle did in the case of these hardened men. (Ap. Past.).

Ver. 7. **Entered into a certain man's house, named Justus.**—Paul's zeal was not diminished by the conduct of these obstinate sinners. With the same earnest spirit with which he parted from the blasphemers, he turned to the little band of awakened souls; thus he persevered in his work, and did not cause the whole flock to suffer for the fault of which the great majority was guilty. Many teachers here pursue a wrong course, when they obey the dictates of the flesh. (Ap. Past.).—His entrance into a house which was very near to the synagogue, proves that he would gladly have continued his labors in the latter; it likewise bore witness aloud to the Jews (as the house was probably henceforth the place where willing hearers assembled) concerning the blessing which they had rejected with scorn. (Williger).

Ver. 8. **And Crispus**, etc.—Crispus belonged to the number of those who enabled Paul at least to say: "*not many* wise men after the flesh," instead of: "*none* at all." 1 Cor. i. 26. (Williger).—We here have another instance of God's care of his faithful servants. When Pau turned away with a sad spirit from the blaspheming Jews, God opened a door for him in the house of Justus, in the immediate vicinity of the synagogue, and filled his heart with joy on seeing the conversion of the ruler of the synagogue; the result was, that many of the Corinthians believed in the Lord. (Ap. Past.).

VER. 9. **Then spake the Lord to Paul in the night by a vision.**—Even the most eminent saints, and men endowed with an heroic faith, have had seasons of weakness, and hours of temptation, in which they needed encouragement and strength from above. For example: Abraham, before Abimelech; Moses, in the wilderness; David (psalms composed in seasons of affliction); Elijah, under the juniper tree; John, in the prison; Jesus, in Gethsemane; Luther, in his temptations. On one occasion Luther remarked: "Many persons, to whom I often seem to be cheerful in my outward appearance, suppose that I am always walking on roses: but God knows what my true condition is."

VER. 10. **For I am with thee - - much people in this city.**—What a glorious safe-conduct is here presented to Paul! And every faithful shepherd may avail himself of it, although he should be dragged before a judge, or great calamities should seem to impend. And therefore, O teacher, keep not silence, or the beams of the house will cry aloud, and thou shalt hereafter stand speechless before the tribunal of God. (Starke).—*The Lord's comforting words: 'Be not afraid!' addressed to His servant who trembles when assigned to a post of danger* (Installation sermon): the Lord directs the attention of his servant, I. To His own gracious presence: 'I am with thee'; II. To the powerlessness of all enemies: 'No man shall set on thee, to hurt thee'; III. To the blessing which shall attend His word, although it be not yet manifested: 'I have much people in this city.'—*The Lord's words addressed to his servant: 'I have much people in this city:'* I. They admonish him, in a solemn manner, to be faithful to the duties of his office ('Feed my lambs; Feed my sheep' [John xxi. 15, 16]); II. They comfort and sustain him, when oppressed by the burdens and cares of his office (Say not: 'I, even I only, am left.' [1 Kings xix. 10]).

VER. 11. **And he continued**, etc.—Continued prayer, much patience, great confidence in God, fervent zeal—are the means by which the interests of the cause of God are promoted. (Quesn.).—At length Paul found repose, after these words of Jesus had been addressed to him, whereas previously, at Corinth, he had always seemed to himself to be a mere stranger and sojourner waiting for the intimation: 'Now depart.' He had hitherto remained so long in no other place. (Williger).

VER. 12. **The Jews made insurrection with one accord against Paul.**—The promises of divine aid and protection in this life, are not to be understood as excluding the bearing of the cross. (Starke).—The Jews refrained from disturbing Paul during a year and a half, not because their own inclinations dictated this course, but in accordance with the divine promise, and by the special providence of God. We can never trust the world—it always remains the same. As soon as God removes the barrier, the bitter feeling that had been repressed, breaks forth anew. Let us give heed to this fact, while we enjoy the repose which God at present grants us. (Ap. Past.).

VER. 13. **Saying, This fellow persuadeth men to worship God contrary to the law.**—We can easily persuade ourselves that any act which interferes with the indulgence of our passions, is contrary to the law of God. (Quesn.).—It is nothing new that those whose errors in religion are the most grievous of all, should, nevertheless, accuse others of heresy. (Starke).

VER. 14. **And when Paul was now about to open his mouth, Gallio said**, etc.—As the Lord had promised to be Himself the protector of the apostle, the latter was not allowed to open his mouth, in order to defend himself. The divine word of promise is the most trustworthy safe-conduct; it successfully claims the respect of the world and of the most imbittered foes. God shuts the mouths of enemies, as he shut the lions' mouths in the case of Daniel. [Dan. vi. 22.]. (Ap. Past.).

VER. 15. **But if it be a question of words - - - look ye to it.**—It is wise in magistrates to refrain from judging in matters of religion which they do not understand. But they by no means exhibit a devout spirit, when they are unwilling to learn and understand what religion really is, or to protect believers, as their office requires. (Starke).—When we view Gallio as a pagan judge, we cannot forbear to commend the moderation and impartiality which are here displayed. His course puts to shame that spirit of persecution and that thirst for blood, which so many rulers who bore the Christian name, have indulged, under the pretext of religion. But when Christian rulers refer to the present case as one that justifies their indifference to all religion, the fallacy of their reasoning is easily exposed. This sinful Gallio-like spirit has unhappily extended in our day from the courts of kings (and through many judges and officers) even to the huts of the meanest peasants. (Ap. Past.). "Fulfil thy duties as a citizen, and I ask not what thy faith is"; such is the principle which political wisdom adopts at present—but is it the true principle?

VER. 17. **They beat Sosthenes before the judgment seat. And Gallio cared for none of those things.**—This incident illustrates the truth that the indifference of men to religion may easily lead them to be equally negligent in the administration of civil justice. (Ap. Past.).—*The praiseworthy and the censurable features of Gallio's conduct as a judge, a source of instruction for all magistrates:* I. The praiseworthy course adopted by Gallio on ascertaining the nature of the charge, ver. 12–15; he dismisses the Jews, as their complaint exclusively referred to a disputed point of religion. II. His censurable course, when the Greeks [see EXEG. note on ver. 16, 17.—TR.] proceeded to acts of violence, ver 16, 17; here he betrayed indifference and unfairness. When ecclesiactical difficulties call for a decision on the part of the government, the latter is bound to distinguish between that which is above the law and that which is contrary to the law, and to condemn the guilty party, whichever it may be. (Lisco).—*The pagan Gallio, not a suitable model for a Christian judge:* for the latter should, I. Forbear to oppress the conscience or to interfere with the religious rights of men, but he himself should have a conscience and religion; and, II. Refrain from judging in matters of doctrine and faith, but should protect men of every creed against violence and ill treatment.

On the whole section, ver. 1–17.—*The task assigned to the evangelical ministry: "Compel them to come in"* [Lu. xiv. 23]: it is to be performed, I. With noble self-denial; Paul supports himself by the labor of his own hands; ver. 1–3, and comp. 1 Cor. ix. 1 ff.; II. With unwearied zeal—a zeal that seizes every opportunity for doing good, ver. 4, delivers the message of salvation alike to all, ver. 4, is constantly enkindled anew by the Spirit of God, ver. 5, and exhibits Jesus to all men as the Christ, ver. 5; III. With unshaken courage in the presence of adversaries, ver. 6 ff. (Lisco).—*Solemn admonitions and divine consolations, addressed to the heralds of salvation:* I. The solemn admonitions; Speak—and hold not thy peace—even though thou mayest give offence, ver. 9; but let thy conduct agree with thy words, ver. 2–4. II. The divine consolations: I am with thee—and no man shall set on thee, to hurt thee. I have much people in this city, ver. 10. He who perseveres, shall receive a heavenly crown; comp. 2 Cor. ii. 14 ff. (Lisco).—*With what degree of confidence can we go forth and preach the Gospel to the heathen?* I. The Lord commands: Speak, and hold not thy peace; II. The Lord comforts: I am with thee, and no man shall set on thee, to hurt thee: III. The Lord promises: I have much people even in this heathen city. (id.).—*The decisive word in the preacher's mouth: 'Jesus is the Christ,'* ver. 5. It decides, I. As to the spirit in which he speaks—whether it be the spirit of man's wisdom, the spirit that prompts men to court popularity, or whether it be the Holy Spirit of the Lord; II. As to the state of the hearts of the hearers; some oppose and blaspheme, others believe and are baptized; Christ is the rock, on which those that fall, shall be broken, but which is the firm support of others, ver. 5–8; III. As to the result of his labors; Paul had previously neither borne the cross of his office at Corinth, nor experienced its blessing; he now meets with both—the cross of Christ, ver. 6, and the blessing of Christ, ver. 9–11.—*Paul in Corinth*, or, "*When I am weak, then am I strong,*" 2 Cor. xii. 10: I. The apostle was weak, (*a*) externally; he was an unknown stranger, a poor artisan, opposing with the foolishness of the preaching of the cross [1 Cor. i. 18], both the vices of the splendid city of Corinth, and the prejudices and hatred of his Jewish brethren; (*b*) internally; he was conscious of his weakness; and, possibly, still depressed by his limited success in Athens, he delays to proclaim the fundamental truth, viz., that Jesus is the Christ. But, II. The apostle is strong in the power of the Lord; (*a*) internally; the Lord renews his apostolical courage, and awakens in him the spirit of a bold witness, by the arrival of beloved fellow-laborers, and, in a still higher degree, by the consolations of His Holy Spirit, and the revelation of his personal and gracious presence, ver. 5, 9, 10; (*b*) externally: he is strong in the contest with his adversaries, whose sin the apostle throws back on their own heads, ver. 6, and whose mouth the Lord Himself shuts, ver. 10 ff.; he is, moreover, strong in consequence of the growth of the congregation, which, in increasing numbers, gathers around him, ver. 7, 8, 10, 11.—[*Paul at Corinth:* I. The difficulties which he encountered; (*a*) the notorious vices of the heathen population: (*b*) the religious prejudices of the Jews, ver. 6, 13; (*c*) his own insufficiency, 1 Cor. ii. 3; 2 Cor. ii. 16. II. The grounds of his hope of success; (*a*) the results of his previous labors; (*b*) the power of divine truth, Rom. i. 16; 1 Cor. ii. 2–4; 2 Cor. iii. 5, 6; (*c*) the special revelation and promise, ver. 9, 10. III. The result of his visit; (*a*) personal experience of the divine favor, ver. 2, 5, 7, 8, 12 ff.; 2 Cor. xii. 12; (*b*) the conversion of large numbers, ver. 8; 2 Cor. iii. 2; (*c*) the permanent establishment of a Christian congregation, 1 Cor. i. 5–7; 2 Cor. ix. 2.—Tr.]

G.—RETURN OF THE APOSTLE, THROUGH EPHESUS AND JERUSALEM, TO ANTIOCH.

Chapter XVIII. 18–22.

18 And [But] Paul *after this* [*om.* after this] tarried *there* yet a good while [considerable time], and then took his leave of the brethren, and sailed thence into [to]
Syria, and with him Priscilla and Aquila; having [, after he had] shorn *his* head
19 in Cenchrea: for he had a vow. *And he [But they][1] came to Ephesus, and [he]
left them there:[2] but he himself [*om.* himself, αὐτὸς] entered into the synagogue, and
20 reasoned [discoursed][3] with the Jews. *[But, δὲ] When they desired *him* to tarry
21 longer time with them, he consented not; *But bade them farewell [took leave of
them (*as in ver.* 18)][4], saying, I must by all means keep this feast that cometh in
Jerusalem: but I will return again unto you [saying, I will return unto you [*om the*

22 *intermediate words*[5]], if God will. And he sailed from Ephesus. *And when he had landed at [And having come to] Cesarea, and gone up, and saluted the church, he went down to Antioch.

[1] Ver. 19. a. The plural κατήντησαν is found in four uncial manuscripts [A. B. E., and Cod. Sin.], whereas the singular, κατήντησε [of *text. rec.*], occurs only in two [G. H.; also Vulg.]. The singular undoubtedly corresponds to the style of the narrative in the context [verbs and participles in the singular, especially κατέλιπεν], but, precisely on that account, would not have been changed [by copyists] into the plural, if it had been originally employed. [D. has καταντήσας. Lach., Tisch., and Alf. adopt the plural.—Tr.]

[2] Ver. 19. b. [In place of αὐτοῦ after κατέλιπεν, of *text. rec.* from B. G. H., ἐκεῖ is found in A. D. E., and Cod. Sin., and is substituted by Lach. and Born.; Alf. retains αὐτοῦ, regarding ἐκεῖ as an alteration to the more usual word, and Meyer adopts the same view.—Tr.]

[3] Ver. 19. c. [In place of διελέχθη, of *text. rec.* from E. G. H., Lach. and Tisch. adopt διελέξατο, from A. B., and Cod. Sin., which, however, Alf. regards as a later correction to the more usual form; comp. ch. xvii. 2.—Tr.]

[4] Ver. 21. a. Not less than four uncial manuscripts [A. B. D. E.; also Cod. Sin.] exhibit [in place of ἀπετάξατο αὐτοῖς εἰπών, of *text. rec.*] the following: ἀποταξάμενος καὶ εἰπών, according to which construction, the direct narrative is not resumed till at the word ἀνήχθη; only two manuscripts, of the ninth century, viz.: G. H. read ἀπετάξατο, which is an easier construction [and is hence regarded as probably a later correction of the original participle; the latter is, accordingly, adopted by Lach. and Tisch. Alford retains the verb of the *text. rec.* here, and also the sentence which follows (Δεῖ - - 'Ιερ.; see next note), and thinks that the variations in this place were occasioned by the omission of that sentence; Meyer (3d ed.) is also inclined to recognize the reading of the *text. rec.* as genuine.—Tr.]

[5] Ver. 21. b. The entire sentence: Δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς 'Ιεροσόλυμα, is omitted in four important ancient manuscripts, viz.: A. B. E., and Cod. Sin., as well as in nine minuscules, and in several ancient versions [Vulg. etc.], whereas it is found in D. G. H., [and is inserted in *text. rec.*]. The whole sentence, like so many other interpolations in THE ACTS, seems to have been inserted [suggested, as some suppose, by ch. xx. 16] at a later period, because the terms: πάλιν - - θέλοντος [if immediately succeeding εἰπών] seemed to be too brief or abrupt. Mill and Bengel, and, after their day, Griesbach, Heinrichs, and Kuinoel, took exception to the sentence, believing it to be an interpolation, and Lach. and Tisch. [and also Born.] have rejected it. [The manuscripts vary considerably in the entire verse. Alford says that no imaginable reason for the later *insertion* can be assigned, and, like Meyer, believes that the *omission* may be explained by assuming that ἀναβὰς in ver. 22 had been misunderstood by copyists and translators; they could find no immediate and explicit mention of such a journey to Jerusalem; whereas ἀναβὰς really indicates (see EXEG. note on ver. 22) the journey *up* to Jerusalem, not up from the shore into the city of Cesarea, and κατέβη informs us that Paul went *down* from Jerusalem to Antioch.—Tr.]

EXEGETICAL AND CRITICAL.

VER. 18. *a.* **And Paul - - - tarried - - - yet a good while.**—'Αποτάσσεσθαί τινι, *valedicere alicui.* He embarked at Cenchrea, which was the eastern port of Corinth, on the Saronic Gulf, nearly nine miles [seventy stadia] distant from the city; the western port was called Lechæum.

b. **Having shorn his head in Cenchrea.**—This act of shaving the head, and the vow connected with it, however brief the terms are in which they are mentioned, and, indeed, probably because they are so slightly mentioned, have given rise to much discussion. With regard to the first particular, the question arises: *Who* shaved his head? Paul, or Aquila? The name of the latter confessedly stands immediately before κειράμενος, and the circumstance attracts attention that it is placed *after* that of his wife [whereas, in ver. 2 and ver. 26, it precedes Priscilla's name.—Tr.]. Some interpreters have hence inferred that Luke adopts the order of the names found in the present verse for the purpose of more distinctly pointing out that κειράμενος refers to Aquila. [This argument acquires additional force, when it is remembered that the comma usually inserted in the printed text after Ακύλας, is simply a modern addition to it, and that the most ancient uncial manuscripts exhibit no marks of punctuation, nor even spaces between the words.—Tr.]. But it is remarkable that Priscilla's name in a similar manner precedes that of her husband in Rom. xvi. 3 and 2 Tim. iv. 19; the reason may be, that her personal character and acts gave her a more prominent position; she may have possibly labored in the Christian cause with more intelligence and with greater zeal than her husband. If this point be admitted, the order in which the names of this married couple occur here, can afford no aid when we seek for an answer to the question stated above. [Meyer observes that *Paul* may have been influenced by certain considerations in mentioning Priscilla first in these two passages, but that such could not have been the case with *Luke*, in preparing his narrative, since, elsewhere, ver. 2 and ver. 26, he first names Aquila.—Tr.]. Besides, the very nature of the case, and also the form of the narrative, plainly exhibit Paul as the principal person, and assign a subordinate position to Aquila and his wife, so that it is by far the most natural course to refer the words κειράμενος - - - εὐχήν to the apostle; and, indeed, what significance could this statement have, if it referred to Aquila? [It may be replied, that the incident was, in truth, of little importance, if it referred, not to Paul (comp. xv. 1 ff.), but to Aquila, who had at a comparatively recent period embraced the Christian faith, and that, on this account, Luke so slightly mentions it, as Lechler himself concedes at the beginning of this note; the whole notice, accordingly, assumes the character of a parenthesis attached to the name of the person to whom it refers.—Tr.]. It hence follows that κειράμενος must be understood as referring to Paul. This is the view adopted, for instance, by Augustine, Erasmus, the Reformers, Bengel, and more recently, Olshausen, Neander, de Wette [who, however, speaks with some doubt.—Tr.], Baumgarten, and Ewald [also, Alford, Hackett, and Alexander.—Tr.]. On the other hand, the word is referred to Aquila already by the Vulgate [*Pr. et Aquila, qui sibi totonderat*], and this is regarded as the correct interpretation by Theophylact, and, subsequently, by Grotius, Kuinoel, Schneckenburger and Meyer [also, Wieseler, Niemeyer (*Char. d. Bibel.* I. 120. ed. 1830), and Howson (CONYB. AND HOWSON: *Life, etc. of St. Paul.* I. 453).—Tr.]. One of the principal motives, which, whether expressly stated or not, has usually influenced those who adopt the latter view, may be found in the circumstance that this ex ternal Jewish ceremony [cutting of the hair], and also the vow, seem to them to be inconsistent with the liberal views of the apostle of the Gentiles. [Not a trace can be found—says Meyer—indicating that Paul ever "became as a Jew unto the Jews" in such a sense, as making vows. —Tr.]. This argument, however, possesses no weight, if our view of the liberal sentiments of the apostles, is derived, not exclusively from the imagination, but from facts. But the purpose for which this act of shaving the head was performed, can be considered only in connection with the next point—the vow.

c. **For he had a vow.**—The cutting off of the hair was connected with a vow, and, indeed, was done in consequence of it (*εἶχε γὰρ εὐχήν*). But this expression itself is also indefinite in its character. Nothing whatever is said respecting either the nature of the vow, or the time of the cutting off of the hair—whether at the beginning, when the vow was made, or after the expiration of the time, when the vow was fulfilled. It was, at an earlier period (Wetstein, and others), supposed that the vow was that of a Nazarite. The individual, in this case, allowed his hair to grow during a specified period, in honor of God; the hair was cut off, at the expiration of the period, and thrown into the sacrificial fire. But these facts do not explain the present case, for the Nazarite could not be released from his vow, unless he presented himself in the temple, that is, in Jerusalem [whereas here Cenchrea is mentioned]; and the assertion that Jews who were travelling, were not bound by this regulation, has never been sustained by satisfactory evidence. And the assumption that the Nazariteship had been interrupted in this case by some Levitical uncleanness, and was now renewed by this shaving of the head, can claim no attention, as such a renewal likewise could take place only in the temple (Numb. vi. 9 ff.). Hence we may infer that this shaving of the head had no connection with the vow of a Nazarite, and that the present passage does not speak of any Levitical vow, closely connected with the temple. At all events, it appears from all that we learn from other sources respecting this subject, that the shaving of the head coincided, not with the assumption, but with the fulfilment of a vow, since it was the *custom* of the Hebrews to cut the hair from time to time, when its growth was too rapid. [Herzog: *Encyk.* V. 434]. According to this view, *εἶχε* would have the sense of: "he had had" [but see Winer: *Gr. N. T.* § 40. 3.—Tr.].—Still, the occasion which led to this vow, and its precise character, cannot be determined, and the conjectures which have been hazarded, lead to no satisfactory conclusions [all which seems to sustain the view of those who suppose that the vow was a private and comparatively unimportant personal affair of Aquila, and not one which *Paul* had made.—Tr.]

Ver. 19–21. **And he** [But they] **came to Ephesus.**—This is the first occasion on which Paul, who was returning from his second missionary journey, visited **Ephesus.** This ancient and celebrated city, the capital of Ionia, was also, at that time, the capital of proconsular Asia; it maintained an extensive commerce. and soon became the Christian metropolis of Asia Minor. Aquila and his wife remained here when the apostle left the city; *κατέλιπεν* simply anticipates this fact [and *αὐτὸς δὲ* is not intended to imply that they did not accompany Paul, when he proceeded to the synagogue (de Wette).—Tr.]. Before his departure, he endeavored to exercise an influence on the Jews, whose synagogue he visited; he was so successful, that they desired to retain him for a longer period among them, but, as he was anxious to proceed to Antioch, he could not comply with their request; he gave them, however, the promise that he would return, and soon afterwards, according to ch. xix. 1, he fulfilled it. [Lechler here ascribes Paul's refusal to remain at that time, to his desire to proceed to Antioch: he regards the words: "I must - - - in Jerusalem," which assign a different reason for his refusal, as an interpolation; see note 5, appended to the text above. Those who receive this sentence as genuine, generally suppose, with Wieseler (*Chron. d. Apost.*) that the feast of Pentecost is meant. Ewald suggests the Passover; but the data do not enable them to decide the point with entire confidence.—Tr.]

Ver. 22. **And when he had landed at Cesarea.**—Some of the earlier commentators, *e. g.*, Calovius, Kuinoel, etc., supposed that *ἀναβάς* referred to Cesarea [see x. 1], in the sense that Paul ascended from the beach to the city, which was situated on higher ground. But it is not conceivable that Luke, who here (ver. 19–22, inclusive) relates the facts in so summary a manner, and who had already said: *κατελθὼν εἰς Καισάρειαν*, (which remark undoubtedly refers to the city itself, and not merely to the coast and harbor), should now pause in order to give special prominence to the circumstance that Paul ascended from the water to the higher ground on which the city lay. Moreover, the expression *κατέβη εἰς Ἀντιόχειαν*, would be inappropriate, if it referred to Cesarea, since Antioch was situated in the interior of the country [xi. 20], at a distance of nearly twenty miles from the Mediterranean, and was, consequently, more elevated than the sea-port Cesarea. But the same expression is perfectly appropriate, and corresponds to the usual phraseology of the Book of the Acts (comp. [xi. 27, and] xv. 2: *ἀναβαίνειν*, descriptive of the journey from Antioch to Jerusalem), if we assume that Jerusalem is the *terminus ad quem* for *ἀναβάς*, and the *terminus a quo* for *κατέβη*; and this interpretation appears to be indicated by *ἡ ἐκκλησία* (*κατ᾽ ἐξοχήν* [*i. e.*, the mother-church of Jerusalem, not the church at Cesarea], without *ἡ οὖσα*, ch. xiii. 1.). Still, it is an erroneous opinion which Meyer entertains, when he represents *ἀναβάς* as necessarily referring to Cesarea, if the sentence in ver. 21: *δεῖ με - - Ἱερος.* [see above], is assumed to be an interpolation; for the considerations just presented, retain their weight, even if that sentence is omitted. [Recent commentators almost unanimously adopt the view here presented, *i. e.*, that *ἀναβάς* describes a brief visit to Jerusalem; but this interpretation apparently *demands* the recognition of the sentence: *δεῖ με* etc., as genuine, although Lechler does not here concede that point.—Tr.].—It is, however, remarkable under all circumstances, that in this portion of the narrative, Luke exhibits such brevity and haste, and especially that he so slightly

—with only five words—refers to a visit of Paul to Jerusalem, simply stating that he **saluted** the church. It cannot be doubted that Paul remained only a short time with the mother-church.

DOCTRINAL AND ETHICAL.

The vow, which is involved in an obscurity that will never be removed, was unquestionably made in the spirit of evangelical liberty; the motive which led to it, was furnished, as we assume, by a special circumstance, of which no record has been made.

HOMILETICAL AND PRACTICAL.

VER. 18. **And Paul—tarried there yet a good while.**—Paul remained during this long period in Corinth, partly, for the purpose of ministering to that "much people" (ver. 10) which had been indicated to him by the heavenly appearance, and, partly, for the purpose of availing himself, as far as it was practicable, of Gallio's moderate course, and laboring for the kingdom of Christ. (Rieger).—**For he had a vow.**—*Pay thy vows unto the Most High!* [Ps. l. 14]: I. The vows which we are permitted to make; (*a*) none that are unevangelical—with a view to serve God in this way by dead works, and to purchase his grace; (*b*) but the vows, in the heart, of repentance, of faith, and of new obedience. II. The manner in which we are to pay them; (*a*) by doing all that is possible, with conscientious zeal; (*b*) by humbly disclaiming all personal merit.

VER. 19. **He came to Ephesus—entered into the synagogue—reasoned with the Jews.**—The society of his most beloved brethren was not so attractive to him, as to induce him to interrupt his intercourse with the people who were so hostile to him, or to discontinue the efforts which he had already made for their conversion. Here he presents a model, as a servant who labors not for himself, but for his Lord and Master Jesus. He is always willing to be himself scorned and oppressed, and it is his only aim to glorify his Saviour.

VER. 20. **Desired him to tarry longer—he consented not.**—He furnishes us with an instructive example, in maintaining an intercourse with brethren. He was connected with the believers by tender bonds of love, and yet he did not blindly obey them; he refused to comply with a request, which did not seem to him to accord with the mind and will of the Lord. This example should teach us that we ought not to yield to every wish even of beloved brethren and devout souls, but that we should love God and the Saviour even more than the brethren, and obey the divine will, rather than the will of any human being. (Ap. Past.).—"He that loveth father or mother more than me is not worthy of me." Mtt. x. 37.

VER. 21. **I must by all means keep this feast that cometh at Jerusalem** (according to Luther's version [and the English Bible.—TR.]) May God grant even to us such an earnest zeal in pursuing our journey to the heavenly Jerusalem, and may He teach us to oppose this holy "I must" to all the allurements of the world and of our own flesh! (From Ap. Past.).—**I will return - - - if God will.**—He was as prompt and humble in submitting to the will of God, as he was heroic in pursuing his prescribed course He was a lion in his contest with the world, but, like a lamb, obeyed the voice of his Lord. (id.)

VER. 22. **When he had - - - gone up, and saluted the church, he went down to Antioch.**—As the mention of his departure from Jerusalem is so closely connected with that of the salutation, we may conjecture that on this occasion also, he found no suitable field of labor in that city. (Rieger.)

'I must work while it is day' [John ix. 4]—*the motto of the ambassadors of Christ:* I. Where do they work? Wherever the Lord shows a way, and opens a door; II. How do they work? With unwearied zeal, and yet with humble attention to every intimation of the Lord; III. For what do they work? Not for their own glory and gain, but, in every place, for the kingdom of God, and, accordingly, for the salvation of men.—*The longing desire for Christian fellowship:* I. How strong it was in Paul! It induced the apostle, who was himself so richly endowed, and who had received such an abundant measure of grace, to proceed from a distant point, to Jerusalem; II. How great its strength should be also in us! (Lisco.).—*Paul as a traveller, a model as a servant of God obeying the divine will:* I. The hatred of no enemies intimidates him, when the Lord sends him, ver. 19; II. No fraternal love restrains him, when the Lord calls him away, ver. 20; III. No place is too distant for him; he hastens thither, when the Spirit draws him, ver. 21; IV. No place is too pleasant to him; he departs, when the Lord no longer requires his services in it, ver. 22.—*'I must go up to Jerusalem'—the watchword of the pilgrim of God:* it enables him to resist every temptation—in sorrow and in joy—whether it proceeds from friend or from foe

SECTION IV.

THE THIRD MISSIONARY JOURNEY OF THE APOSTLE PAUL: TO ASIA MINOR, MACEDONIA, AND GREECE; HIS RETURN TO JERUSALEM.

CHAPTER XVIII. 23—XXI. 16.

A.—FIRST PART OF THIS JOURNEY: THE LABORS AND EXPERIENCES OF THE APOSTLE IN ASIA MINOR, SPECIALLY AT EPHESUS.

CHAPTER XVIII. 23—XIX. 41.

§ I. *Commencement of the journey, and visit to the churches in the interior of Asia Minor*

CHAPTER XVIII. 23.

23 And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order [travelled in succession through the Galatian territory and Phrygia], strengthening all the disciples.

§ II. *Intermediate narrative concerning Apollos, and his labors in Ephesus and Corinth*

CHAPTER XVIII. 24–28.

24 And [But] a certain Jew named Apollos, born at Alexandria, an eloquent man, *and*
25 mighty in the Scriptures, came to Ephesus. *This man was instructed in the way of
the Lord: and being fervent in the spirit, he spake and taught diligently the things
26 of the Lord [diligently concerning Jesus[1]], knowing only the baptism of John. *And
he [this man, *οὗτός*, (*as in ver.* 25)] began to speak boldly in the synagogue: whom
when Aquila and Priscilla[2] had heard, they [synagogue. But A. and P. having heard
him] took him unto *them*, and expounded [explained] unto him the way of God[3] more
27 perfectly [thoroughly]. *And when he was disposed [But as he wished] to pass into
Achaia, the brethren wrote, exhorting the disciples to [the brethren encouraged him
(to go), and wrote to the disciples that they should] receive him: who, when he was come,
helped them much which had believed through grace [greatly helped, through grace,
28 them who had believed]: *For he mightily convinced the Jews, *and that* publicly
[For he publicly convinced the Jews with power], shewing by [means of] the Scriptures
that Jesus was Christ[4] [that Jesus is the Christ].

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[1] Ver. 25. The reading Ἰησοῦ is sustained by the oldest manuscripts [A. B. D. E. and Cod. Sin.], as well as by a number of minuscules and versions [Vulg. etc.]: whereas only the two later manuscripts, G. and H., exhibit τοῦ κυρίου [of *text. rec.*]. The change was made by those who supposed that the reading Ἰησοῦ was inconsistent with the fact stated in the clause: ἐπιστάμενος - - - Ἰωάννου. [See EXEG. note; Lach., Tisch., and Alf. read Ἰησοῦ.—TR.]

[2] Ver. 26. a. The transposition Πρ. καὶ Ακ., is sustained by only some of the authorities, whereas this order, which is found in ver. 18, is there sustained by all the authorities; the same order here, ver. 26, seems to have been copied from ver. 18. [The text. rec. reads A. καὶ Π., with D. G. H.; but A. B. E., with Cod. Sin. and Vulg. transpose the names, and this order, viz., Π. καὶ A. is therefore adopted by Lach., Tisch., and Alf. Meyer receives the order of *text. rec.*, and, with Lechler, believes that it was altered by copyists to suit ver. 18.—TR.]

[3] Ver. 26. b. [τοῦ θέοῦ is inserted before ὁδόν in *text. rec.* from G. H. Lachmann reads, with A. B., τὴν ὁδόν τοῦ θεοῦ.—E. exhibits τ. ὁδ. τ. κυρίου, as in ver. 25, and so Vulg. (*Domini*, in the printed copies; *Dei*, in Cod. Amiatinus.). On account of these variations, Tisch., Born., and Alf., with whom de Wette concurs, prefer the simple reading τὴν ὁδόν, but are sustained only by D. Meyer prefers Lachmann's reading, which, as it now appears, is found also in Cod. Sin.—TR.]

[4] Ver. 28. [For *was Christ* (Tynd., Cranmer., Geneva), the margin of the Engl. Bible proposes: *is the Christ.* The original is: εἶναι τὸν Χριστὸν Ἰησοῦν; comp. notes 5 and 6, appended to xviii. 1-17, text.—TR.]

EXEGETICAL AND CRITICAL.

VER. 23. **He departed.**—["A chapter might conveniently have been begun here, at the opening of Paul's third foreign mission." (Alex.).—TR.]. This third missionary journey (about A. D. 54 or 55), was, precisely like the second, at first directed only to congregations which had already been formed. It will be noticed that Galatia and Phrygia alone are named, and that no mention is made of Pisidia, Pamphylia, and Lycaonia. It cannot now be determined whether the names of these provinces are omitted, simply for the sake of brevity, or whether Paul at this time really visited those congregations only which had been established during his second journey in Galatia and Phrygia. ["Καθεξῆς implies—taking the churches in order—as they lay in his route" (Alf.); this is also the view of Alex. and Hack.; but the position of the word in the sentence rather seems to imply that Paul went first to Galatia, and afterwards to Phrygia.—Tr.].—The names of those who accompanied him, are not stated here, but we learn from ch. xix. 22, that Timotheus and Erastus must have travelled with him.

Ver. 24. *a.* **And a certain Jew.**—Before Luke mentions the arrival of Paul at Ephesus, and describes his labors in that city, he introduces the present narrative concerning Apollos. Baumgarten suggests that its interest and importance are due to the circumstance that Apollos had become the substitute and representative of Paul in Corinth. But the place which this episode occupies, rather indicates that Luke's attention was directed to Ephesus, and that he described the appearance of Apollos in that city, as it occurred not long before the arrival of the Apostle himself.

b. **Apollos** is an abbreviation of Ἀπολλώνιος, which is, indeed, the reading found in *Cod. Cantabrig.* [or *Bezæ*, marked D.—Tr.]. He was a native of Alexandria, and a Jew by birth and education. ["Alexandria was the great seat of the Hellenistic language, learning, and philosophy (see ch. vi. 9). A large number of Jews had been planted there by its founder, Alexander the Great. The celebrated LXX. version of the Old Test. was made there under the Ptolemies. - - A masterly exposition of the Scriptures by a learned Hellenist of Alexandria formed the most appropriate watering (1 Cor. iii. 6) for those who had been planted by the pupil of Gamaliel." (Alf.).—Tr.]. He was **an eloquent man** (*λόγιος* means both *learned* and *eloquent*; as the main fact, however, viz., that he was learned in the Scriptures, is specially mentioned, the word is to be here taken in the latter sense). As his knowledge of the Scriptures is represented as having been very great (*δυνατὸς ἐν τ. γρ.*, *i. e.*, it constituted his strength), it is quite probable that, as an Alexandrian, he was indebted both for his skill in the interpretation of the Old Testament, and for his eloquence, to the school of Philo.

Ver. 25, 26. **This man was instructed.**—With regard to the Christian knowledge of Apollos, Luke describes him as a man acquainted, to a certain extent, with **the way of the Lord**, that is, with the divine plan of salvation, or the divine purpose to enlighten and redeem Israel, and, indeed, all mankind, through the Messiah. (*κύρ.ος* cannot here refer to Jesus of Nazareth, but must be understood of God the Father.) Still, he needed more precise explanations and instructions respecting the way of God, ver. 26. His deficiency is thus described by Luke: *ἐπιστ. μόνον τὸ β. Ι.* The word *ἐπίστασθαι* does not here literally mean: *expertum esse* (Grotius), but, in accordance with the ordinary *usus loquendi: to know, to know objectively, and so thoroughly as to be qualified to teach.* It is, at the same time, to be understood, for obvious reasons, that Apollos had received merely the baptism of John; and he had, perhaps, been instructed by some of the disciples of John. He had, accordingly, not yet been baptized in the name of Jesus, and, in connection with this circumstance, without doubt, lacked the knowledge both of the crucified and risen Redeemer, and of the gift of the Holy Ghost. [Comp. xix. 2. Alford says: "He knew and taught accurately the *facts* respecting Jesus but of the *consequences* of that which he taught, of all which may be summed up in the doctrine of Christian baptism, he had no idea."—Tr.]. Notwithstanding all these deficiencies, the man was filled with a glowing zeal and an enthusiasm which prompted him to make every sacrifice, and constrained him to speak (*ζέων*). Hence he **spake and taught** (*ἐλάλει*, referring to conversations and private intercourse; *ἐδίδασκε*, to formal didactic discourses) concerning Jesus *with accuracy* (*ἀκριβῶς* may mean: *exacta cura et diligentia*, but it may also mean: *exacte;* the former in a subjective, the latter, in an objective sense [the former referring to the subject or person, the latter, to the object—the matter.—Tr.]. But as *ἀκριβῶς* cannot be taken in a different sense from that of *ἀκριβέστερον* in the following verse, the objective sense claims the preference, although the *accuracy* cannot have been absolute, but only relative or limited. It was in this manner that Apollos spake and taught concerning Jesus; he even began to speak in the synagogue, and, indeed, with boldness. Then Aquila and Priscilla, who had heard him speak, faithfully exerted themselves in his behalf; they perceived alike these favorable traits, which were so full of promise, and also the deficiencies which still remained. These wants they endeavored to supply by imparting to him a more thorough, complete, and profound knowledge (*ἀκριβέστερον ἐξέθ.*) of the way of God. It was obviously one of their objects to convey to him a more thorough knowledge of the Person and the Work of Jesus Christ.

Ver. 27, 28. *a.* **And when he was disposed** [But as he wished] **to pass into Achaia.**—This wish which Apollos entertained, after he had made further progress in knowledge by means of those private instructions, may have been prompted by two considerations. A feeling of delicacy may have restrained him, after receiving such large accessions of knowledge, from presenting himself again in public as a teacher, in the same spot, in which his previous teaching had been, in various respects marked by crudeness and deficiencies. It is, further, possible that the information which Aquila and his wife had communicated to him, respecting the congregation in Corinth, may have directed his attention to that city. We learn, indeed, from ch. xix. 1, that he proceeded to that place, although in the present passage the name of the entire province, Achaia, is introduced, of which Corinth was the political capital. *Προτρεψάμενοι* is referred by Meyer, after the example of Luther and others [*e. g.*, Engl. version; de Wette, Alf.; Hackett,], to the *μαθηταί* in Achaia, *i. e.*, wrote, exhorting *them*. This is incorrect, as *προτρεψ.* precedes *ἔγραψαν*; the former word refers to Apollos himself [as its object], and means: *ad cursum incitare, instigare, ut progrediatur*, [*i. e.*, they exhorted or encouraged Apollos.—Tr.]. This is the interpretation of Chrysostom, and has been adopted by Erasmus, Grotius, Bengel [Calvin, Howson (*Conyb. and H.* II. 8), and, apparently, J. A. Alexander.—Tr.]. There is no ground for maintaining [with Meyer and others] that *αὐτόν* should, in that case, have been inserted, since that word is obviously to be understood as indicating the object.—The letter addressed by the Christians of Ephesus to those of Corinth, was the first (Christian) letter of commendation (ἐπιστολὴ συστατική), [and is, possibly, alluded to in 2 Cor. iii. 1. (Hackett).—Tr.]

b. **When he** (Apollos) **was come**, he afforded efficient aid to the converts at Corinth (συμβάλλομαί τινι frequently occurs in classic writers in the sense: *prosum, adjuvo.*). Διὰ τ. χάριτος, as a more definite specification, belongs to συνεβ. πολύ [so Calvin, Bengel, Grotius, Kuinoel, Olsh., Meyer.—Tr.], and not to πεπιστ. as de Wette [followed by Alf.; Howson; Hackett, and, apparently, J. A. Alex.—Tr.] understands it. For Luke's attention is here directed to *Apollos* and *his* labors, not to the Corinthian Christians; the sense of διὰ τ. χάριτος, then, is: for the aid which those Christians received from Apollos, they were indebted to the grace of God, which was *with him.* The fact stated in ver. 28, is introduced by γάρ, and is intended to furnish the evidence of that gracious influence which strengthened Apollos: he refuted the arguments of the Jews with great power, and with entire success (εὐτόνως, *intentis omnibus virium nervis*). The words διακατηλέγχετο (middle voice) τ. Ἰουδ. is to be thus understood: the evidence which he furnished of his assertion, in opposition to the Jews, was complete and decisive ["he argued them down." (Alf.).—Tr.]. The word δημοσίᾳ [the antithesis of which (Xen. Hiero. 11. 9) is ἰδίᾳ. (Meyer).—Tr.] is, probably, not to be taken in a restricted sense, as if the synagogue alone had been the scene of the conflict; at least, other terms are employed in such cases, *e. g.*, ver. 26; ch. xix. 8: it rather seems to refer to scenes occurring in public places. The statement here made respecting the nature and character of the labors of Apollos, fully agrees with the remarks of Paul himself in 1 Cor. ch. 1—ch. 4. Paul had planted, Apollos watered; the latter had not laid the foundation, but he built thereon (1 Cor. iii. 6, 10), that is, forwarded the work which had already been commenced.

DOCTRINAL AND ETHICAL.

1. Although the knowledge which Apollos possessed, was still defective and incomplete, he labored and taught with comparative thoroughness and success. He was fitted for this work, partly by his natural gifts and his education in a pre-Christian school (probably that of Philo), and, partly, by his knowledge of the Scriptures of the Old Testament, combined with a knowledge concerning Jesus which was, at the time, of a somewhat limited extent. But it is his glowing zeal which specially claims consideration; it impelled him to teach and to labor.—Even a light that is dim, is, nevertheless, a *light;* and he who faithfully applies a few talents that are intrusted to his care, shall receive more. The heart that is sincerely and earnestly devoted to the cause of truth, may not indeed bear in itself the full and sacred fire of the Spirit who proceeds from the Father and the Son, but it is at least capable of being ultimately guided into all truth [John xvi. 13]. There is a difference between him who, as a beginner, and from the necessity of the case, holds a low rank, and him, who, by his own fault, recedes from Christ.

2. It is an instructive circumstance that a man like Apollos, who became so important and influential in the apostolical age, should have in fact been prepared for his office as a teacher by Aquila and Priscilla—a plain married pair—and have been indebted to them for his thorough knowledge of the positive truths of Christianity. Those two persons formed an accurate judgment of his personal character, and of the rich fruits which his gifts, when rightly applied, would produce, but they also perceived at once the points in which his knowledge was defective. They were the persons who initiated him more completely into a knowledge of Christian truth, although he was unquestionably superior to them in intellectual power and in learning. They afforded him their aid when he proceeded to Corinth, and contributed their share in assigning to an important post a man who was precisely fitted for it. Thus two persons here present themselves, who belong to the laity, one of whom, moreover, is a *woman,* of devout sentiments. possessing a full and practical knowledge of Christian truth; and they perform a work, which, according to our long established usages, belongs to theological seminaries and ecclesiastical authorities. The whole fact is itself an evidence of the common priesthood of believers in the apostolic age. It also illustrates in a striking manner the relation between causes and effects in the kingdom of Christ. The apostle Paul had become connected by certain ties with Aquila and his wife in Corinth, and had probably been the instrument of their conversion. After having had further intercourse with him, and, undoubtedly, after having obviously grown in grace, they accompanied him to Ephesus. Here they became acquainted with Apollos, took a deep interest in him, and imparted to him a more complete knowledge of Christian truth. And now, Apollos, after being thus prepared by these two persons, who were the apostle's friends, proceeded to Corinth, and there entered the apostle's field of labor. Thus the streams of divine grace widely diffuse themselves, and the blessings which they impart to one individual, extend their benign influence to others. The seed is carried in different directions, and the evidences of its vitality and productive power, are apparent in many spots, but the hand of the Lord of the church controls every movement and every result.

3. If Apollos greatly promoted the internal growth of the Christians at Corinith, ver. 27, the whole was a gift of *grace* [see Exeg. note, ver. 27, 28, b.—Tr.]. Whenever men obtain positive advantages and the blessing of God, these are to be ascribed, not to the natural abilities of any individual, not to the school in which he was trained, not to the persons who communicated to him a thorough knowledge of Christian truth, not to his own enthusiasm, and his own personal zeal, but to the operations of the grace of God. Neither he that planteth, nor he that watereth, is any thing, but God that giveth the increase. [1 Cor. iii. 7].

HOMILETICAL AND PRACTICAL.

VER. 23. **Went over - - - Galatia - - - strengthening all the disciples.**—There are many whose whole attention is absorbed in the work of awakening men. But when they neglect that of strengthening and establishing awakened persons, or pay no further attention to the latter, and do not fan the spark when conversion begins, all their work and labor are totally in vain. (Ap. Past.).

VER. 24–26. **Apollos.**—He furnishes a very beautiful illustration of the combination of the gifts of nature and those of grace, in a teacher. I. He was eloquent, by a natural gift, ver. 24; II. Mighty in the Scriptures—to which circumstance his natural eloquence owed its power and value; III. Instructed in the way of the Lord, ver. 25—having advanced from a mere acquaintance with the letter of the Scriptures, to a Christian knowledge of God's plan of salvation, although that knowledge was at first imperfect; IV. Fervent in the spirit—filled with a noble zeal in employing the knowledge which he had acquired, by laboring for the extension of the kingdom of God; V. In possession of an admirable quality, rarely found in combination with so many gifts, namely, docility—he earnestly desired to be conducted by Aquila and Priscilla—two plain, practical Christians—to a more profound acquaintance with Christianity.—*Apollos, a model as a Christian teacher:* the teacher should be, I. Learned—in human art and science, but, specially, in the Scriptures; II. Apt to teach [1 Tim. iii. 2]—a quality which is not identical with natural eloquence, but, preëminently, depends on the presence of holy zeal and love ("fervent in the spirit"); III. Willing to learn—so that he may continually advance in knowledge, not only by his own personal studies, but also by the lessons which, in an humble spirit, he receives from Christians who are endowed with spiritual life.—**An eloquent man.**—Eloquence is a noble gift of God, when it is properly employed, whether in ecclesiastical or in secular affairs; but when it is abused, it is like a sword in the hand of a madman. (Starke).—**Mighty in the Scriptures.**—It is not the mere knowledge of the literal sense of the Scriptures, but a blessed experience of the power of divine truth in the heart, by which a teacher becomes mighty in the Scriptures. (Ap. Past.).—**Instructed in the way of the Lord**; every Christian should be so instructed, especially the teacher; otherwise, he is a blind leader of the blind. (Starke).—**Being fervent in the spirit, he spake.**—When the teacher's own heart is filled with the love of Jesus, and burns with the fire of the Holy Ghost, the flame extends, and enkindles the hearts of others. (Ap. Past.).—But it is very sad when the fire expires with the hour, and zeal is laid aside with the manuscript; in such a case, the preacher is a lifeless stock, receiving neither spirit nor power from Christ. (Starke).—**Knowing only the baptism of John.**—At different periods, in the history of the Christian Church, particularly when a new and important advance was to be made, or a new development of the kingdom of God was approaching, teachers have arisen who have, not unaptly, been compared with John the Baptist. They were appointed to direct the attention of men to new events which were at hand, and to a new life, in comparison with which the present state was that of death. But such a new order of things, they were not of themselves competent to establish. They stood at the door of the new ecclesiastical era of the Church, and the bright light which they diffused, enabled their disciples to see the entrance, but they were not able to conduct the latter into the interior. It was necessary that these disciples should look beyond their teachers, and fix their eyes on Him who is the sole and true Teacher. An illustration is furnished in the case of the distinguished Schleiermacher. (Williger).—**Aquila and Priscilla - - - took him - - - more perfectly.**—He who truly knows Jesus, is competent to give scriptural instruction even to the most learned man. (Ap. Past.).—It is a sign of an humble spirit, when a man, however learned he may be, is willing to learn still more from another, although it should be from a plain mechanic. (Starke).—Paul's first Epistle to the Corinthians shows that the believers at Corinth were "much helped" by Apollos. "Whether Paul, or Apollos - - - all are yours." (1 Cor. iii. 22). In such terms the apostle, who was a stranger to envy, expressed the joy with which he surveyed the noble gift of Apollos, who coöperated with him in conducting this beloved congregation in the way of salvation.

VER. 27. **Helped them much which had believed through grace.**—With all his noble gifts and his ability, it was only through grace that he helped them [see EXEG. note on ver. 27, 28, b. TR.]. It is solely by grace that the word produces fruit and imparts spiritual life. (Ap. Past.).

VER. 28. **Convinced the Jews, and that publicly, shewing by the Scriptures.**—In the schools of science, a mathematical demonstration is regarded as the most convincing of all; in the church of God, no demonstration is more worthy of confidence than one that is taken from the Holy Scriptures. (Starke).—*Apollos, an illustration of the truth, that learning and mental culture may greatly promote the interests of the kingdom of God.* (Lisco).—*The circumstances under which a high degree of mental culture can render services to the kingdom of God:* I. When true faith constitutes its foundation, ver. 25; II. When it closes no avenue to additional light, ver. 26; III. When it is judiciously exhibited, ver. 27, 28. (id.).—*On growth in Christian knowledge:* I. It is necessary in the case of every one, even though he already possesses rich gifts, ver. 24; II. It is regularly maintained, in the case of the humble and docile, ver. 26; III. It results in rich fruits—in blessed acts which extend the kingdom of God, ver. 27, 28.—*Apollos in Alexandria* (ver. 24), *and Apollos in Ephesus* (ver. 26); or, *The high school of secular learning, and the humble school of religious experience:* I. The knowledge acquired in the former; II. The knowledge acquired in the latter *alone.*—*The blessed progress which Apollos made;* or, 'Whosoever hath, to him shall be given, and he shall have more abundance' [Mt. xiii. 12]: I. What did Apollos possess? Not only (*a*) a noble talent—natural gifts, ver. 24, but also (*b*) an honest zeal in employing that talent—by learning, and by teaching, ver. 26; II. What was given to him, so that he had more abundance? (*a*) To his knowledge was added the full light of the knowledge of Jesus Christ, ver. 26; (*b*) to his labors was added the omnipotent power of divine grace, ver. 27, 28.—*Paul and Apollos, two different, and yet two blessed instruments of the Lord;* I. The material of which, II. The manner in which, III. The purpose for which, the Lord prepared these two instruments.

§ III *Arrival of the apostle Paul at Ephesus. He meets with certain disciples of John, whom he conducts to the full grace of Christ.*

CHAPTER XIX. 1–7.

1 And [But] it came to pass, that, while Apollos was at Corinth, Paul having passed
[travelled] through the upper coasts [districts][1] came to Ephesus; and finding
2 [found][2] certain disciples, *He [And] said unto them, Have ye received the Holy
Ghost since ye believed? [Did ye receive the Holy Ghost, when ye became believers?] And they said [But they replied][3] unto him, [No,] We have not so much
3 as heard whether there be any [a] Holy Ghost. *And he said unto them [*om.* unto
4 them[4]], Unto what then were ye baptized? And they said, Unto John's baptism. *Then
said Paul [But Paul said], John verily [indeed, μὲν] baptized with the baptism of
repentance, saying unto the people, that they should believe on him which [who]
5 should come after him, that is, on Christ [*om.* Christ[5]] Jesus. *When they heard *this*,
6 they were baptized in the name of the Lord Jesus. *And when Paul had [*om.* had,
ἐπιθέντος] laid *his* hands upon them, the Holy Ghost came on them; and they spake
7 with tongues, and prophesied. *And [But] all the men were about twelve.[6]

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[1] Ver. 1. a. [The original is *μέρη, i. e., parts.* On the word *coasts*, see note 8, appended to the text of ch. xiii. 42–52. Tr.]

[2] Ver. 1. b. Tisch. and Lach. [and Alf.], in accordance with A. B. [Cod. Sin. ευριν], some minuscules, and Vulg. adopt the reading (in ver. 1) εὑρεῖν, and in ver. 2, εἱπέν τε [found in A. B. D. E. Cod. Sin.], whereas the reading εὑρὼν—εἶπε [of *text. rec.* from E. G. H.] is evidently a conjectural emendation.

[3] Ver. 2. εἶπον [of *text. rec.* from G. H.] is wanting in several important manuscripts [A. B. D. E. Cod. Sin.], and is a spurious addition to the text. [Omitted by recent editors.—Tr.]

[4] Ver. 3. The reading πρὸς αὐτούς [of *text. rec.* from G. H.] is also spurious. [Omitted in A. B. D. E., Vulg., and by recent editors.—Cod. Sin. reads: ὁ δὲ εἶπεν· Εἰς τί.—Tr.]

[5] Ver. 4. Χριστόν before Ἰησοῦν, is found only in the two latest uncial manuscripts, and is undoubtedly spurious. [Omitted in A. B. E. Cod. Sin.; Vulg., and by Lach., Tisch., and Alf.—D. reads simply τὸν Χρ.—Μὲν, after Ἰωάννης is omitted in A. B. D. Cod. Sin., but found in E. G. H; it is rejected by Lach., Tisch., and Born., but retained by Alf., who, like Meyer, believes that it was dropped, because no corresponding δέ occurs in the words which Paul pronounced. But those interpreters who regard ver. 5, as the continuation of Paul's address, find the correlative δὲ in that verse.—Tr.]

[6] Ver. 7. [For the Hebraistic δεκαδύο of *text. rec.* from G. H., and found also in some minuscules, fathers, etc., Lach., Tisch., and Born. read δώδεκα, from A. B. D. E. Cod. Sin., minuscules, etc. Alf. retains the less usual form of the *text. rec.*—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 1–3. *a.* **And it came to pass.**—The ἀνωτερικὰ μέρη are the interior regions, such as Galatia and Phrygia (ch. xviii. 23), which were more elevated than the sea-coast on which Ephesus was situated. On a former occasion Paul had been forbidden by the Holy Ghost to labor on the western coast of Asia Minor, and when he returned from his second missionary journey, the visit which he paid to Ephesus was very brief. He was now permitted to remain during a much longer period in that city, and the divine blessing attended his labors.

b. **Finding certain disciples.**—Luke applies to the men of whom he here speaks, the term μαθητάς, *i. e.*, Christians, unquestionably employing it in a wide sense. The apostle must have been induced by certain circumstances which he had noticed, to doubt whether these men had received the gift of the Holy Ghost at the time of their conversion. [“Not, as Engl. version: *Have ye received*, etc., but: *Did ye receive the Holy Ghost when ye became believers?*” This translation or interpretation of Alford, is fully adopted by Alexander and Hackett.—Tr.]. He accordingly addressed the question to them in direct terms. And yet this question, especially the word πιστεύσαντες [“which can bear no meaning than that of believing *on the Lord Jesus*” (Alf.).—Tr.] evidently presupposes that in point of fact they are Christians already. The word ἀλλά, with which their answer begins, implies that it is given in the negative, as if it began with “No!” [The negative is absorbed by ἀλλά; comp. 1 Cor. vi. 6; x. 20; John vii. 48, 49. (Winer: *Gram.* § 53. 7.).—Tr.].—They proceed even further, and without reserve declare that they did not ascertain from report, and still less from personal experience, whether a Holy Ghost exists. ["Here, again, not, as Engl. version: *we have not heard*—but: *we did not hear*, at the time of our conversion, etc." (Alf.). Both here and in the former case, aorists are used.—Tr.]. Now the *Holy Ghost* in the answer must obviously be used in the same sense in which it occurs in the question, that is, the Holy Ghost as the gift of God in Christ, and as a *Christian* communication of the same to men. The meaning cannot be that they had at no time heard that there is a Holy Spirit of God. Those who received the baptism of John, must necessarily have also had a knowledge of God and of the Messiah, and, no doubt, likewise of the Spirit of God. We are, moreover, constrained to regard these disciples as Jews by birth; the silence of Luke respecting their Jewish descent certainly does not prove the contrary. Their own expressions do not in any manner suggest a pagan origin, and no traces whatever exist, which indicate that the number of the disciples of John had received accessions from the Gentile world.

c. **Unto what then were ye baptized?** This question can have no other meaning than the following: 'To what then did the baptism which ye received, refer?' The answer plainly shows that these men had not yet obtained clear views of the general subject. It is very true that they do not say: εἰς τὸν Ἰωάννην; such a reply, indeed, would have been inconsistent with the humility and the whole character of John the Baptist. And yet we cannot assume (as Meyer seems to do) that the men distinctly meant the following: 'We were baptized unto that which constitutes the nature and purpose of John's baptism, namely, repentance, and faith in the Messiah who was coming. Such was the case in point of fact, and these disciples were, without any doubt, baptized unto the (unknown) Messiah; still it would seem that their general conceptions of the subject were not clear, for Paul would not otherwise have given them preliminary instructions on this point, ver. 4. No facts are recorded which sustain the conjecture of Wetstein that these men had been instructed by Apollos, before he was himself made more thoroughly acquainted with Christianity.

Ver. 4–7. *a.* **John verily baptized.**—Paul describes the nature of the baptism of John in brief but expressive terms: It imported—he says—only a change of mind; it was simply a baptism of repentance, combined with the obligation to believe on Him who should come after John. Ἵνα is not to be taken here in a strict sense, as if it implied a *purpose* or *design*, or meant: John baptized - - - *in order that* they might believe. (Meyer). The expression ἵνα πιστεύσωσι, ver. 4, stands, on the contrary (in accordance with the process by which concise expressions in the Greek language were resolved or weakened in the progress of time), for the infinitive, and merely states the subject to which the words and exhortations (λέγων) of John referred. [See this point—that the writers of the N. T. sometimes employed ἵνα, where according to the rules of Greek prose writers, a simple infinitive (pres. or aor. but not perf.) might have been expected—established, in Winer: *Gram. N. T.* § 44. 8.—Tr.]. When Paul adds the words: **that is, on Jesus**, ver. 4, he connects the fulfilment with the promise, and testifies that although the baptism of John was not yet in point of fact a baptism unto Jesus, it nevertheless referred in its very nature to none other than to Him. In consequence of this declaration, these disciples of John were now baptized unto Jesus, as the Lord. (Εἰς τὸ ὄνομα, that is, unto faith in Him, and the confession of Him.). [See the Doctr. and Eth. views which are subjoined.—Tr.]

b. It is not here distinctly stated whether the apostle himself, or another person, administered the rite of baptism. It seems probable, however, that the latter was the case, because the imposition of hands is expressly attributed to Paul. As the result of this act, which was performed after the administration of full Christian baptism, the persons baptized now received the Holy Ghost, whose operations were made manifest, when they spake with tongues, and when the inspired utterances of their souls were heard.

DOCTRINAL AND ETHICAL.

1. These disciples of John, even before they receive that which is strictly *Christian* baptism, and before they advance to a full knowledge, and to the confession, of Jesus, are, nevertheless, already regarded as **disciples** that is, as Christians. Luke terms them μαθηταί, and Paul assumes that they are already baptized and converted. These circumstances show that even in the apostolic age there already existed a *wider* [as well as a narrower] circle of the discipleship of Christ, that is, of the Church. It is not the christianization of entire nations, and still less is it the combination of ecclesiastical and political relations, which lead to a division of the Church into a narrower and a wider circle; the cause is rather to be sought in the general fact of the extension of Christianity. The true boundaries of the two circles are determined exclusively by the relation in which men stand to the Person of Jesus Christ himself. Whoever is united with Him in spirit and in heart, by grace on the one hand, and by faith on the other, belongs to the narrower circle of His people. But he whose relation to the personal Redeemer is only distant, and, indeed, only external, belongs to the wider circle.

2. This is the last occasion on which the results of the labors of *John the Baptist* are mentioned in the New Testament. The extent of his labors, and the period during which their influence was felt, may be estimated, when we consider the fact, that in the Hellenic, commercial city of Ephesus, and about the year A.D. 55, or about a generation later than John himself, as many as twelve of his disciples suddenly present themselves, who, it is true, now become members of the church of Christ, but who had previously not advanced beyond John and his baptism. They had, indeed, rather retrograded, which is often the case with any tendency, when a long period of time passes by, and the original author of that tendency has passed away, and when, at the

same time, no pure and living medium of communication (like the Scriptures and the Holy Ghost in the church of Christ), is retained. It may be remarked, besides, that the most satisfactory evidence of a willingness to make progress and to seek the truth, is found in the circumstance that these twelve men voluntarily received the baptism unto Jesus, and that the remaining disciples of John abandoned their distinctive character by entering the church of Jesus Christ, instead of resisting grace and truth in its fulness, and obstinately maintaining the position which they had previously held.—We simply add, in one word, that the so-called *Christians of John* (Mandæans) in Mesopotamia, have no historical connection whatever with John the Baptist; *that* name they never apply to themselves; it was only introduced by Christian travellers and learned men: see Herzog: *Real-Encyk.*, art. *Mendäer.* [Vol. IX. 318–324.—Tr.]

3. The administration of Baptism in the case of these disciples of John, has been the occasion of many doctrinal discussions. The Reformers (Calvin and Beza), and later Lutheran theologians felt themselves constrained to interpret ver. 5 in such a sense, that it could afford no aid either to the views of the Anabaptists, on the one hand, or, on the other, to the dogma of the Council of Trent, according to which there was an essential difference between the Johanneic and the Christian baptism. In opposition to the Anabaptists, Calvin unfortunately adopted the expedient of interpreting verse 5, not of the baptism of water, but of the baptism of the Spirit, so that verse 6 simply furnishes an additional explanation of the meaning of ver. 5. But ver. 5 undeniably refers to the baptism of water. This circumstance, however, affords no aid to the opponents of infant baptism. The twelve men were baptized a second time, not because they had been baptized as children, but because the baptism which they had received, was not the full Christian Baptism—a circumstance which does not in the least degree sanction the repetition of *Christian* baptism. And with respect to the Romish canon, viz., that the baptism of John did not possess an efficacy equal to that of the baptism of Christ, no considerations derived from the Scriptures can be advanced against it; only doctrinal prejudices can lead to the opinion that the baptism of John differed from the baptism of Christ, not in its very nature, but only in certain accidental features. Now as that opinion is contradicted by the passage before us, its advocates offered violence to ver. 5, by representing it *as a part of Paul's address* to the twelve men which begins in ver. 4 [see note 5 above, appended to the text.—Tr.]. It is not necessary to offer a refutation of such an interpretation. The twelve disciples had, at all events, not been baptized unto the Person of Jesus, and it was necessary to supply this want.* The Holy Spirit is also given, but only *in* Jesus Christ, and *for the sake of* Christ. The true baptism, and, accordingly, fellowship with the Redeemer Himself, and not the imposition of hands, *i. e.*, the apostolical sanction (as Baumgarten assumes), constitute the conditions on which the gift of the Spirit depends.

HOMILETICAL AND PRACTICAL.

Ver. 1. **Paul came to Ephesus, and finding certain disciples.**—Paul would not so often have *found*, if he had not so diligently *sought*. He that seeketh, findeth. The blessing of God always attended him, because his whole heart was devoted to His cause.—Although these people were still very feeble with respect to experience and knowledge, the Holy Spirit nevertheless numbers them already among the *disciples.* Even a beginner in religion deserves to receive this noble name, if he only possesses in the eyes of God a heart that earnestly desires salvation. A pastor should take special interest in such souls. They are the children whom we should cherish with the fidelity of a nurse. [1 Thess. ii. 7]. (Ap. Past.).—The course of some Christians of more recent times, who recognize no Christianity as genuine and true, unless it appears in its perfect and complete development, manifests neither much love, nor much knowledge, and is not the course which the apostle adopted. (Menken).

Ver. 2. **Have ye received the Holy Ghost?**—This was the theme of all the inquiries which the apostle addressed to the men. He endeavored to satisfy his own mind by various questions respecting the nature and progress of their conversion, and to ascertain whether their religious experience was of that thorough kind, which is the result solely of the indwelling of the Holy Ghost in man. But all their replies amounted simply to the following: 'We know nothing as yet concerning the Holy Ghost.' (Williger).—And would not many disciples of our own day, whose Christian knowledge and Christian walk must, to a certain extent, be admitted, be compelled, if they honestly and sincerely replied to the same interrogation, to confess: 'We know nothing as yet concerning the Holy Spirit, the Spirit of repentance, of regeneration, of adoption, of liberty, of love'?

Ver. 3. **Unto what then were ye baptized?**—Every Christian should daily address this question to himself, for "every one has much to learn and to practise with respect to baptism during his whole life, seeing that it is necessary for him at all times so to labor and strive that he may firmly believe all that baptism promises and offers, namely, the victory over the devil and death, the forgiveness of sins, the grace of God, Christ in his fulness, and the Holy Ghost with all his gifts." (Luther).

Ver. 4. **Then Paul said,** etc.—With what reverence the apostle here speaks of John! He does not attempt to depreciate that servant of God, but refers to the divine office which he held in his day, and shows that if men did not derive advantage from it, the cause could not be attributed to John. Such was the proper course; it is not well when one teacher despises and disparages another. (Ap. Past.).—After this point of time, no further mention of John the Baptist is made in the New Testament. Here at length he wholly gives place to Christ. (Bengel).

Ver. 5. **When they heard this, they were baptized in the name of the Lord Jesus**—Previously to the completion of the work of redemption, the baptism of John as a baptism *unto Christ*, as unto Him who was to come, was the true baptism. But after Pentecost, the true baptism is a baptism unto Christ, referring to Him who *has* appeared—a baptism into Christ as into Him who is now present; and the intermediate work of his forerunner has ceased.—"Hence the baptism of John is no longer valid. If any man should say: 'I baptize thee with the baptism of John the Baptist for the forgiveness of sins,' he would not rightly baptize. For John's baptism was simply a precursor or herald of the forgiveness of sins. We should, on the contrary, simply say: 'All thy sins are forgiven thee through the presence of the Lord Jesus Christ; I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. That is, I take all thy sins away, and do not send thee to another, as John has done.' But John was obliged to say: 'Prepare yourselves; receive Him who will give you the Holy Ghost in baptism, and bring to you the forgiveness of sins.'" (Luther).—Those were rebaptized, who had received the baptism of John, because he was not the foundation of our righteousness and the giver of the Holy Spirit, but merely the herald of the Spirit and of the saving grace which Christ, as the sole foundation and author of our righteousness, soon afterwards acquired for us. (Justus Jonas.).—It is true that he who comprehended the full and real meaning of the baptism of John, as of the forerunner of Jesus, did not need a new baptism as a follower of Jesus Christ. But whenever John was regarded as the head of a sect, and his baptism as a ceremony, the latter could neither be considered, nor could it operate, as a *Christian* baptism. (Rieger, and Ap. Past.).

Ver. 6, 7. **And when Paul laid his hands - - - twelve.**—These twelve men, in whose behalf the apostle prayed, and whom he blessed while laying his hands upon them, were endowed with the gifts of the Holy Spirit. They were a new band of disciples, appointed to be the seed of the church of God in Asia; and they resembled the twelve apostles, who had also previously been, in part, the disciples of John, and had, only after the outpouring of the Holy Ghost, become true disciples of Christ, and the living seed of regeneration for the whole world. (Williger).

(On Ver. 1–7.) *St. Paul, our teacher in pastoral life;* I. His pastoral labors had the proper extent; II. They exhibited the corresponding diligence and zeal; III. They were guided by true wisdom. (Leopold).—*Unto what then were ye baptized?* I. Unto God the Father—then, ye have received the adoption as sons of God; II. Unto God the Son—then, ye have redemption in him through his blood; III. Unto God the Holy Ghost—then, ye have become the temple of God. (Leonh. and Sp.).—*The resemblance of many Christians among us, to the disciples of John at Ephesus:* I. Wherein it is seen, ver. 1–4; II. The religious experience which such Christians therefore need, ver. 5–7. (Lisco).—*That they, too, belong to our number, who still occupy a lower grade of divine truth:* I. Who are they? II. How can they be considered as, nevertheless, belonging to our number? (id.).—*Have ye received the Holy Ghost?*—the question considered as a test applied to all who call themselves disciples of Jesus. For it is only by the power of the Holy Ghost that, I. Our faith demonstrates its life and power, ver. 2; II. Our baptism, the blessings which it conveys, ver 3, 4; III. Our tongue, its consecration to the service of the Lord, ver. 6.—*Unto what then were ye baptized?*—the question viewed as a solemn admonition addressed to all baptized persons. It reminds them, I. Of the divine foundation of baptism: Jesus Christ, ver. 4, 5; II. Of the sacred duties which flow from baptism: repentance and faith, ver. 4; III. Of the blessed fruits which proceed from baptism: the gifts of the Holy Ghost, ver. 6.—*The twelve disciples of John, and the twelve disciples of Jesus*, or, '*One is your Master, even Christ,*' [Mt. xxiii. 10]: I. Human masters may transmit their words; Christ alone can impart his Spirit; II. Human masters may teach the elements; Christ alone can conduct to the goal; III. Human masters may establish schools; Christ alone can found a Church.

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§ IV. *Other labors of the Apostle, who taught, and wrought miracles, in Ephesus.*

Chapter XIX. 8–20.

8 And [But] he went into the synagogue, and spake boldly for the space of three
months, disputing and persuading the things concerning the kingdom of God [boldly,
and, during three months, discoursed concerning the kingdom of God, and sought to
9 persuade]. *But when divers [some, τινες] were hardened [hardened themselves],
and believed not [and were unbelievers], but spake evil of that [and reviled the, τὴν]
way before [in the presence of] the multitude, he departed from them, and separated
the disciples, disputing daily [discoursing day by day] in the school [lecture-room] of
10 one [of a certain][1] Tyrannus. *And [But] this continued by the space of [during]
two years; so that all they which dwelt in [all the inhabitants of] Asia heard the word

11 of the Lord Jesus [*om.* Jesus[2]], both Jews and Greeks. *And God wrought special
12 miracles [wrought not inconsiderable works] by the hands of Paul: *So that from his
body were brought unto the sick handkerchiefs or aprons [So that they laid[3] handker-
chiefs and aprons from his skin on the sick], and the diseases departed from them, and
13 the evil spirits went out[4] of them. *Then [But, δὲ] certain of the vagabond Jews,
[of the wandering Jewish] exorcists, took upon them [undertook] to call [name] over
them which [who] had evil spirits the name of the Lord Jesus, saying, We adjure [I
14 adjure[5]] you by [the, τὸν] Jesus whom Paul preacheth. *And there were seven sons
of *one* Sceva, a Jew, *and* chief of the priests, which did so [But there were several
15 sons of Skeuas, a Jewish chief priest, seven of them, who did this, τοῦτο]. *And
[But] the evil spirit answered and said, Jesus I know [γινώσκω], and Paul I know
16 [and of Paul I have knowledge, ἐπίσταμαι]; but [ye,] who are ye? *And the man in
whom the evil spirit was leaped on them, and overcame them [overpowered both[6]],
and prevailed against them, so that they fled out of that house naked and wounded.
17 *And this was [became] known to all the Jews and Greeks also dwelling at Ephesus; and
18 [a] fear fell on them all, and the name of the Lord Jesus was magnified. *And many
that believed [many of those who had become believers] came, and confessed, and
19 shewed their deeds [declared that which they had done]. *Many of them also which
used curious arts [But many of them who had observed superstitious practices] brought
their [the, τὰς] books together, and burned them before [in the presence of] all *men*.
and they counted [computed] the price [purchase-money] of them, and found *it* fifty
20 thousand *pieces* of silver [found that it was fifty thousand in money]. *So mightily
grew the word of God and prevailed [mightily the word of the Lord[7] grew and prevailed].

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[1] Ver. 9. τινός after Τυρ. is wanting in several manuscripts, it is true [in A. B.; also Cod. Sin.], but it is quite probable that the word was dropped [by copyists. It is found in D. E. G. H. Vulg. It is omitted by Lach., Tisch., and Alf.—Tr.]

[2] Ver. 10. Ἰησοῦ after κυρίου is supported by only *one* uncial manuscript [by G., whereas it is omitted in A. B. D. E. H. Cod. Sin. Vulg.; hence it is dropped by recent editors generally.—Tr.]

[3] Ver. 12. a. ἀποφερ. is as fully sustained [by A. B. E. Cod. Sin.] as ἐπιφερ. [which is found in D. G. H.]; the former, moreover, could more easily have been changed into ἐπιφ. than the reverse, and is, therefore, to be regarded as the genuine reading. [ἀποφ. was probably changed to ἐπιφ. of *text. rec.*, in order to suit ἐπὶ τ. ἀσθεν. (Meyer and Alf.); Lach. Tisch. and Alf. accordingly read ἀποφ; but Scholz and Born. retain ἐπιφ.—Tr.]

[4] Ver. 12. b. [For ἐξέρχεσθαι of *text. rec.*, which is the "more usual word for the going out of evil spirits" (Alf., from Meyer), and which occurs in G. H., recent editors substitute ἐκπορεύεσθαι, from A. B. D. E. Cod. Sin.—Ἀπ' αὐτῶν, inserted immediately after the verb in *text. rec.* from G. H., is omitted in A. B. D. E. Cod. Sin. Vulg., and is dropped by recent editors as a supplementary insertion.—Tr.]

[5] Ver. 13. ὁρκίζω is by far better supported [by A. D. E. (B. is doubtful); Cod. Sin. Vulg.] than the plural ὁρκίζομεν; the latter was substituted for the singular in order to correspond to ἐπεχείρησαν—λέγοντες. [The singular is adopted by recent editors generally.—Tr.]

[6] Ver. 16. ἀμφοτέρων before ἴσχυσεν is better sustained [namely, by A. B. D. Cod. Sin.] than αὐτῶν [of *text. rec.* from G. H. (Vulg. *eos.*). "The weight of MSS. evidence for this reading (ἀμφοτέρων) is even surpassed by its internal probability, etc." (Alford).—Tr.]. Later copyists substituted αὐτῶν for ἀμφ., because the narrative does not elsewhere state that *only two* of the sons were connected with the transaction. If ἀμφ. had not been the original reading, it would undoubtedly never have been inserted. [ἀμφ. adopted by Lach., Tisch., Born., Alf., etc.—Tr.]

[7] Ver. 20. [The *text. rec.* exhibits κυρίου with A. B. Cod. Sin, etc., and this reading is retained by Lach., Tisch., and Alf.—D. E. exhibit θεοῦ in place of it. The Engl. version here deviates from the *text. rec.*, and follows the ordinary text of the Vulg. (*Dei*); Cod. Amiatinus, however, exhibits *Domini*.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 8. **And he went into the synagogue.**—He continued to labor for three months. During this period neither the rulers nor individual members of the Jewish community offered any opposition to him; the apostle was enabled to speak with the utmost freedom and boldness concerning the kingdom of God, while he labored to win souls for it (πείθων). The conjecture that he spoke here with unusual gentleness (Baumgarten), is scarcely supported by the word ἐπαῤῥησιάζετο.

Ver. 9, 10. a. **But when divers were hardened** [when some hardened themselves].—Nevertheless, a crisis now arrived. There were some who gradually became less willing to hear, and who more and more positively refused to accept the offers of grace in Christ. (The imperfect tense, ἐσκληρύνοντο καὶ ἠπείθουν, indicates that this state of their souls was gradually developed, and was then permanently established). At length they proceeded so far, as to revile Christianity publicly in the synagogue.—(Ἡ ὁδός is the **way** of salvation which God has chosen and opened to men; see ch. xviii. 26). This conduct induced the apostle not only to renounce, on his own part, all fellowship with the synagogue (ἀποστάς), but also to withdraw the whole number of the Christians from it (ἀφώρισε). He then chose the lecture-room of a man named **Tyrannus**, who is otherwise unknown to us, as a place suited for the delivery of his discourses. The later Greeks gave the name of σχολαί to the places in which their philosophers taught. Now as the one which Paul selected, here receives this genuine Greek name, it would seem to be most natural to suppose that the owner himself was a Greek, and, perhaps, a public orator and a teacher of rhetoric. Indeed, Suidas speaks of a sophist who bore the name of Tyrannus, and who wrote a work entitled: *περὶ στάσεως καὶ διαιρέσεως λόγοι*, although he does not mention his abode, or the age in which he lived. The circumstance that Luke neither states in express terms that Paul now went to the Gentiles (as in ch. xiii. 46; ch. xviii. 6, 7), nor describes Tyrannus as a proselyte (comp. xviii. 7), is not of itself sufficient to sustain the conjecture (of Meyer) that this man was a Jewish rabbi and the proprietor of a private synagogue, or house of instruction (called בֵּית מִדְרָשׁ by the Jews). That Tyrannus was a Greek, is indicated both by the word *σχολή*, and by his proper name, which is found, it is true, in Josephus (*Ant.* xvi. 10. 3; *Bell.* I. 26: 3, the same person being meant in both passages) and in 2 Macc. iv. 40 (where the reading is doubtful); but even here it does not occur as the name of an Israelite.

b. **Disputing daily - - - dwelt in Asia.**—This lecture-room was open to Paul, not only on the sabbath, but also at all other times, and was used by him for two years (A. D. 55–57); this period is undoubtedly to be understood as exclusive of the three months mentioned in ver. 8. [*Τοῦτο*, ver. 10, specially refers to the time which *succeeded* the three months during which Paul preached in the synagogue; probably, too, the time in which the events occurred that are mentioned after ver. 20, is also to be excluded. Then the expressions *ἔτη δύο*, ver. 10, and *τριετίαν* in ch. xx. 31 (on which see the Exeg. note) coincide, as general designations of time. (Meyer; de Wette).—Tr.]. Ephesus was an important city, maintained a flourishing trade, and was the seat of the celebrated temple of Diana; Paul labored in it actively and uninterruptedly during a period of more than two years. In view of these facts, it may be easily conceived that this city became a centre for the evangelization of the entire province of Asia, in the narrower sense of the term [*i. e.*, the Roman or proconsular province of Asia, of which Ephesus was the capital. —Tr.]. Thus the inhabitants of the western coast of Asia, far and wide, heard the word of the Lord. The expression *πάντες οἱ κατοικ.* obviously involves a hyperbole: still, the words *ἀκοῦσαι τὸν λόγ. τοῦ κυρίου* are not to be so understood as if all the people had heard Paul himself; they may also imply that many heard the word in a less direct manner, that is, from others. How many inhabitants of Asia Minor must have visited the temple of Artemis as pilgrims, or have travelled to Ephesus for business purposes during the several years of Paul's residence in it! Now, while they were in the city, they may have gone to that lecture-room, which was open to all, and have heard Paul, whose preaching had already attracted public attention. On their return to their homes, they naturally related to others all that they had heard.

Ver. 11–16. *a.* **And God wrought special miracles** [wrought not inconsiderable works]. —In addition to the *instructions* which Paul imparted, Luke mentions also the *acts* of the apostle, or the miracles of healing which God wrought through him (by means of the imposition of hands, *διὰ τῶν χειρῶν*).—*Δυνάμεις - - οὐ τὰς τυχούσας*, *i. e.*, extraordinary works of power; *ὁ τυχών* means: *the person or thing casually met;* hence it also means *ordinary, unimportant.* Luke relates two facts in ver. 12, as illustrations and evidences of the general proposition contained in ver. 11 The first is, that Paul expelled evil spirits, or healed persons who were possessed by them (this fact is mentioned in the second place, as it is connected with the incident of which an account is immediately afterwards inserted by him). The second fact is, that cloths which Paul had used for wiping his face, and which had come in contact with his skin, *sweat-cloths* and *half-girdles* ["*i. e.*, going only half round the body, covering the front of the person" (Alex.).—Tr.], had been laid on the sick, after being directly carried from his person, and that the result was, that the sick were healed (*σουδάριον* [translated *napkin* in Lu. xix. 20; John xi. 44; xx. 7.—Tr.], from the Latin *sudor, sudarium; σιμικίνθιον*, [also from the Latin] *semicinctium.*). It is here, however, to be carefully observed that Paul himself by no means adopted such a course, but, on the contrary, as ver. 11 shows, healed by the imposition of hands. Other persons, however, who had confidence in him conceived the idea of employing such means, and yet, even in these cases, the sick were healed. [See the author's Exeg. note on ch. v. 12–16. c.—Tr.]

b. **And the evil spirits went out of them. And - - - seven sons**, etc.—The sons of a Jewish chief priest attempted to imitate the apostle, who healed demoniacs in the name of Jesus. Their father, Skeuas, who is not otherwise known to us, may have been related to the family of the highpriest, or he may have been the chief of one of the twenty-four courses of the priests [see 1 Chron. ch. xxiv.]. At that time, many persons of Jewish origin wandered about in the Roman empire as exorcists, workers of miracles, and conjurers or jugglers (ver. 13, and comp. ch. xiii. 6 ff.). When the seven sons of Skeuas ascertained that the name of Jesus had acquired a certain degree of authority in Ephesus, and that Paul had healed demoniacs when he pronounced that name, they, too, attempted to employ the name of Jesus for the purpose of exorcising and expelling demons. Two of the seven brothers made such an attempt in a particular case, as we learn from the word *ἀμφοτέρων*, ver. 16, which is the genuine reading [see note 6, appended to the text above.—Tr.]. The result was very unfortunate for themselves. The demon who possessed the man and spoke through him, addressed the exorcists in a contemptuous manner, as persons whom he did not know, and whose authority he did not recognize, as he did that of Jesus and of His apostle Paul; moreover, the possessed man himself, whom they had attempted to heal by means of their conjuration, attacked them with the utmost fury, and so roughly used them, that they fled from the house wounded and with garments torn, and, unquestionably, also covered with ridicule and disgrace. ["*Naked, i. e.*, with their clothes torn partially or wholly off. The Greek word sometimes means *imperfectly* or *badly clothed*, *e. g.*, Mt. xxv. 36; John xxi 7; Jam. ii. 15." (Alex.). —Tr]

Ver. 17, 18. **And this was** [became, *ἐγένετο*] **known.**—This occurrence, which became known to the whole city, created a very great sensation, and, indeed, produced an indefinite fear of that mysterious power which was ascribed to the name of Jesus (φόβος), public opinion assigned a new and increased importance to that name (ἐμεγαλύνετο). But in the case of those who were already converts, the effect of that occurrence was, that they came (ἤρχοντο) to the apostle, and openly confessed that which they had done (πράξεις). Those to whom the word πεπιστευκότες is applied, were certainly not persons who *now* only were converted, in consequence of the impression which that event had made on them (Meyer), but, as the perfect tense shows, who had been *previously* converted and had remained believers; see below, Doctr. and Eth. No. 4. The πράξεις which they set forth, were, unquestionably, not acts of faith which they had performed (Luther), for this interpretation is at variance not only with the New Testament sense of ἐξομολογ., which word regularly denotes the confession of sins [but not in Mt. xi. 25; Luke x. 21; Rev. iii. 5, nor in two quotations from the Sept., viz., Rom. xiv. 11; xv. 9.—Tr.], but also with the connection of the passage. Still, πράξεις cannot be taken in the restricted sense of *sorceries*, but must be understood, in a more comprehensive sense, of sinful deeds in general.

Ver. 19, 20. **Many of them also which used curious arts** [superstitious practices].—Many who had practised magical arts or others of a similar nature, now brought their magical books (probably containing directions for soothsaying, and giving instructions in sorcery [or "magical formulæ, written amulets" (Alf.)]). Τὰ περίεργα πράξαντες, (*res curiosæ*,) is a mild expression, which, however, is often used in a special sense, to denote magical things. [The Engl. version: *curious arts* conforms to the Vulgate: *qui fuerant curiosa sectati*. Kuinoel says: Περίεργος proprie dicitur *qui præter rem curiosus est et diligens*, qui nimis sedulus est et curiosus in rebus sciscitandis et agendis, quæ ad ipsum non pertinent - - . Hinc translatum vocabulum περίεργος ut Lat. *curiosus* ad eos *qui magicarum artium studio tenentur*, etc. See the references *ad loc.*, *e. g.*, Hor. Epod. xviii. 25, or, in some editions, xvii. 77.—Tr.]. It was precisely in Ephesus that magic, strictly so called, held its seat; it had originally been connected with the worship of Artemis. The Ἐφέσια γράμματα were especially celebrated; these were magical formulæ written on paper or parchment, which were either recited or carried as amulets for the purpose of protecting the owner from any possible danger, of escaping from any existing evil, or of securing his happiness. ["Eustathius says that the mysterious symbols called 'Ephesian letters,' were engraved on the crown, the girdle, and the feet of the goddess." (*Conyb. and H.* II. 13).—Tr.]. The owners themselves of these **books** [βίβλους, *rolls, scrolls*, etc. (Rob. *Lex.*)—Tr.] burned them publicly, as, at a former period, the work of Protagoras on the gods was burned by order of the government, and as the emperor Augustus directed books on soothsaying to be collected and burned. They then computed the value (τὰς τιμάς, the original cost), and found (εὗρον, found as the sum) that it amounted in money to 50,000. ['Αργυρίου is here *money, silver-money* (Rob. *Lex.*) and δραχμή is omitted (Winer, § 64. 5).—Tr.]. The coin, in reference to which this calculation is made. was, without doubt, the *drachma*, the most common Greek silver coin, which circulated also among the Jews after the Captivity. Hence, as the drachma was equal to 7 Neugroschen or 24 Kreuzer, the whole amount may have been 11.000 or 12.000 Thaler, or about 20.000 Gulden. [Lechler here estimates the amount in German money only; the Neugroschen is equal to 2⅓ cents, the Gulden, to 40 cents, the Thaler, to 70 cents, in our money. Assuming the value of the drachma to have been at that time (for it varied considerably at different periods) equal to 15 cents (see Rob. *Lex.* art. ἀργύριον. 2.), the value of the books was about $7500. Alford estimates the amount in sterling money at 1770 pounds; Howson (*Conyb. and H.* II. 17) at 2000 pounds. Nothing more than an approximation can be furnished.—Tr.). Grotius and others, and quite recently, Tiele (*Stud. u. Krit.* 1858, p. 763 f.), suppose that the money was reckoned according to the Hebrew shekel, in which case the amount as stated above [in modern money], would be quadrupled [the shekel being equal to 56–62 cents, according to the estimates of different authorities.—Tr.]. But it is in the highest degree improbable that the owners, who were, without doubt, Greeks, should have estimated the value of the books in reference to a foreign coin, and not to one which circulated in their own country.

Ver. 20. [**So mightily**, etc., that is, with such power did the doctrine of the Lord grow (referring to its external diffusion), and such power did it exhibit (in producing great results). (Meyer).—Tr.]

DOCTRINAL AND ETHICAL.

1. Christianity is not schismatic. That apostle who contended with the greatest earnestness for freedom from the law, and for the independence of the church of Christ, himself adhered to the synagogue as long as it was possible. It was solely in consequence of public blasphemies to which the truth was subjected, and from which the synagogue afforded him no protection, that he resolved to withdraw (ἀφορίζειν), and establish a perfectly independent congregation.

2. The healing of sick persons by means of linen cloths which had come in contact with the skin of the apostle, is certainly a circumstance that is in the highest degree surprising. Even if such a course was not advised and favored by him, as the narrative distinctly shows, he must, at least, have been aware of it, and have tolerated it. The circumstance itself cannot, indeed, (with Baur) be assigned to the category of relic-worship, since it is obvious that a healing and miraculous power was not supposed to reside in the cloths themselves, so that they could, on any subsequent occasion, be used as the means for healing the sick; the relief which they afforded, depended, on the contrary, on the *living* personality of the apostle, and it was a necessary condition of their efficacy as mediums of his miraculous power, that they should have been directly brought away from his person (ἀποφέρεσθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ). It cannot be doubted that the *faith* of those sick persons was not only the condition on which their own susceptibility of being healed depended, but was also the principal mo-

tive which led to that course of action, during which it may readily be conceived that the name of Jesus was invoked in devout prayer. The fact, moreover, that a "magnetic rapport" may be established, might, possibly, be regarded as bearing a certain analogy to the use of those mediums of healing. Still, the impression cannot be effaced that this mode of affording relief constituted the extreme limit of the Christian miracles, and could not have been transcended without danger of going astray and actually resorting to magical rites. ["There was a special divine ordering, intended to communicate a healing influence to greater numbers and a greater distance, yet without allowing any doubt as to the source or channel of communication, such as might have arisen if the miracles had been performed by mere word of command, without actual proximity or contact, mediate or immediate, with the object." (Alexander).—Tr.]

3. It is remarkable that the statement of the circumstances just mentioned, is immediately followed by the narrative of an actual *magical abuse of the name of Jesus*, apparently as if the latter were intended to serve as a warning. The Jewish conjurers attempted to use the name of Jesus in their superstitious and heathenish practices, but they utterly failed. They not only could not accomplish their design, but, besides, subjected themselves to personal ill treatment and to disgrace. Such a recompense was well deserved, for they had *taken* the holy name of the Redeemer *in vain* (Exod. xx. 7). They hoped, first of all, to gain filthy lucre, and for such a purpose they were willing to employ the name of Jesus; and, in the second place, they expected that the mere utterance of the name of Jesus, without the faith of the heart, and without a personal fellowship with Him, would produce the desired effect on the demoniac. Now this is precisely the magical element in such a transaction, when a lifeless formula usurps the place of a morally determined will and a holy disposition. The conjurers themselves confess that they stand in no personal relation whatever to Jesus, by speaking of him as "*the* Jesus [τὸν 'Iησ. ὃν] whom Paul preacheth." But Paul preached Jesus, because he believed on him: "I believed, and therefore have I spoken." [1 Cor. iv. 13; Ps. cxvi 10]. On this account he could perform deeds which were impossible to others. This fact is, indeed, implied in the answer of the evil spirit. The latter knows Jesus as the Master and Conqueror even of the world of fallen spirits. He has a knowledge of Paul, who was endowed with power by Jesus Christ, because he was morally united with Him, in consequence of his genuine repentance and faith. The evil spirit, on the other hand, asks: "But who are ye?" In this case, their "inner man" had acquired no personality; the conjurers possessed neither intrinsic worth, nor that power which can be derived solely from a real and intimate union with the Redeemer.

4. *The confession*, ver. 18. Many believers came, and declared that which they had done. It is a question of some importance, whether these persons had previously been converts, or whether they were converted only at this later point of time. It is the opinion of Meyer that they could not possibly have been converts of an earlier period, since a change of mind [or repentance, *μετάνοια*] was the [necessary] condition of faith [and baptism. (Meyer, 3d ed. note, p. 388. —Tr.]. But philological considerations [see the Exeg. note on ver. 17, 18.—Tr.] do not sanction any other interpretation than that converts of an *earlier* period are meant. They had, to a certain extent, retained their heathenish superstition; their repentance and conversion had not thoroughly influenced all their opinions, feelings, and actions. Even their views of the sinfulness of the superstitious customs of the times, as well as of other practices, may never have been as clear and distinct as they became when this late event occurred. It is well known that long established customs maintain their ground with great tenacity; and even when an improvement has been made, heathenism may secretly resume its influence to a certain extent, and mislead those who are no longer actually out of the pale of Christianity. There can be no doubt that those who confessed, had been believers for a considerable time. But now the power of the Spirit of God was, in consequence of that remarkable event, decisively and triumphantly exercised in the work of renewal and sanctification. The Spirit imparted to these confessing believers the knowledge of sin, and wrought in them a sincere repentance (*passiva contritio*, genuine sorrow for sin, according to the Smalcald Articles, Part III. art. 3, and not *activa*, that is, a factitious and mechanical sorrow). [The author here alludes to a decree adopted at the fourteenth session of the Council of Trent, in which (cap. III.) the following statement occurs: "Moreover, the acts of the penitent, namely, Confession, Contrition and Satisfaction, are the matter, as it were, of this sacrament (of Penance)."—Tr.]. These believers, in the next place *confess* their deeds (*confessio*); and, lastly, they act in accordance with that confession—they bring their magical books and publicly burn them. The whole procedure, however, was not according to the Law, but strictly according to the *Gospel*. For, in the first place, they voluntarily adopted this course, moved by the Spirit, who convinced them of sin; they were not constrained by any objective ordinance, any external command, nor even any consideration derived from social life. In the second place, their *acts* do not in the least degree assume the character of a *satisfactio operis*, as if they expected to atone for sin in this manner, or acquire a claim to forgiveness and eternal life. Their acts are, on the contrary, voluntarily performed, and are the indispensable result of a genuine and sincere repentance, which impels the offender to free himself completely from sin, and from every allurement and opportunity to commit it.

HOMILETICAL AND PRACTICAL.

Ver. 8. **And he went into the synagogue, and spake boldly.**—Paul's mode of dealing with the twelve men (ver. 1–8), furnishes the pastor with a model for his own conduct in private life; we now receive information respecting his labors in public. (Rieger).—He did not, with those twelve men and the other few disciples, a the very beginning, creep into a corner, in order to seek edification for himself and them alone, as if no others existed; on the contrary, he regarded the rest of the Ephesians as also belonging to his pastoral district. For it is commanded that the Gospel should be preached on the house-tops. (Williger).

Ver. 9. **But when some were hardened - - - he departed - - - and separated the disciples.**—The words: "Neither cast ye your pearls before swine" [Mt. vii. 6], could be applied in the present case. Paul created no schism, for he separated the disciples not from the true, but from the false church. (Gossner).—Like a watchful shepherd, he discovered the mangy sheep, and separated the rest of the flock from them, so that the latter might not be infected. (Ap. Past.).

Ver. 10. **And this continued by the space of two years.**—How blessed is the country, or city, or village, in which God causes the light of his Gospel to shine! (Starke).—But what a judgment will come on men, for whom the light shineth in their darkness, while they neither comprehend nor keep it! John i. 5; Rev. ii. 5. (Leon. and Sp.).—**So that all they which dwelt in Asia heard the word.**—Men are accountable to God for every *opportunity* which has been offered to them to hear the Gospel, even if they have not actually heard it. (Starke).—It is not merely by accident that Paul specially treats the subject of fellowship with the church precisely in his Epistle to the Ephesians. The city of Ephesus was the connecting link of the congregations in the East and the West, and the central point of the church in the province of Asia. During those two years of successful labor which Paul spent in Ephesus, four congregations were gathered in that province—the original congregation in Ephesus, and three offshoots, one in Colosse (Col. i. 7; iv. 12), one in Laodicea (Col. iv. 15, 16), and one in Hierapolis (Col. iv. 13). Thus have we thrice seen four congregations, planted by apostolic hands, which grew up before us—twelve trees, proceeding from the root of Jesse, and flourishing unto the praise of the Lord: four in Lycaonia and Pisidia, four in Macedonia and Greece, and four in the province of Asia. The day's-work of the apostle was, therefore, completed already at noon, before he turned his face towards Rome, ver. 21. (Besser).

Ver. 12. **So that from his body were brought unto the sick handkerchiefs or aprons**, etc.—These were, however, not relics of a dead man, but articles used by a living and wonder-working apostle, at whose death, when his work was performed, these miracles ceased. Nor were those articles preserved, so that similar miracles might be wrought by them at a future time; the power did not reside *in them*, but proceeded from God and Christ, ver. 11. (Starke).—The handkerchiefs of Paul as little wrought miracles in Ephesus, as the shadow of Peter, at an earlier period, in Jerusalem (ch. 5–15). The healing power which was manifested, proceeded in both cases from the living Christ, whose strength was made perfect in the weakness of his instruments [2 Cor. xii. 9], so that rivers of living water flowed [John vii. 38] alike from the body as from the spirit; and this power operated on the sick not by mere corporeal contact, but by the spiritual "rapport" of faith.—*Why is the Romish worship of relics a dead, idolatrous worship?* I. Because those who offer it expect salvation from *a dead hand:* from dry bones, and fragments of clothing and wood, but not from the hand of the living God, or of his servants who are filled with his Spirit; II. Because they receive salvation with *a dead hand:* depending on the dead works of pilgrimages and ceremonies, and not on a living faith as the internal medium.

Ver. 13. **We** [I] **adjure thee by** [the] **Jesus, whom Paul preacheth.**—It was a righteous judgment of God, that the people to whose care the true word of God had been previously intrusted, should now, when they forsook the truth, addict themselves to the most degrading magic arts.—There were many impostors who attempted to imitate the apostles. But what was their aim? Not to teach the truth, nor to aid in the work of converting men; such a thought never occurred to them. They attempted to imitate the miracles and deeds which had raised the apostles to so high an eminence, and thus acquire similar distinction. False teachers still adopt the same course. It is not their object to impart a knowledge of the truth to others, and lead them in the way of salvation, but, rather, to gain power and influence; hence they adopt the color and the plumes of the true servants of God.—These men had no personal knowledge whatever of Jesus; they knew him only from common fame as "the Jesus whom Paul preacheth." How wretched is the condition of a teacher, who speaks, indeed, of Jesus, but who has not the least knowledge of him, derived from the experience of the heart! He learns to speak "the language of Canaan" [Isai. xix. 18], to repeat from memory the most emphatic expressions of the servants of God, and to talk of "the Jesus whom Paul preaches." Is it a wonder that shame and disgrace should overtake him? (Ap. Past.).

Ver. 14. **Seven sons of - - chief of the priests.**—We are here reminded of the many mournful instances in which Satan has acquired an influence specially over the sons of priests. Should not such instances arouse all preachers, and impel them to pray most earnestly to Jesus in behalf of their children, even when these are still mere infants? (Ap. Past.).

Ver. 15. **Jesus I know, and Paul I know; but who are ye?**—Even the evil spirit is compelled to admit and confess that Christ and his servants have no concord with Belial; he well understands the difference between the righteous and the ungodly.—He who ventures to commence a contest with Satan, when he has received no authority and possesses no faith, will necessarily be put to shame. (Starke).—Men who boast of the truth, without knowing it, or presume to be teachers, without having themselves any knowledge, or announce the covenant of God, while they detest all wholesome restraint, or pronounce the name of Jesus with their lips, while in their hearts and works they deny Him [Tit. i. 16], must expect to encounter Satan in all their ways, and to be dismissed with the words: 'Jesus I know, but who are ye?" Even if such an answer is not now publicly made, it is internally conveyed, through the accusations of an evil con science. For he who preaches the truth, which he himself does not believe, and proclaims the name of Jesus, of whom he is still an enemy, must necessarily feel in his own heart the sting of the reproach and the contemptuous language which the evil spirit addresses to these impostors.—"*Jesus I know, and Paul I know; but who are ye?*"—*are words addressed as a stern rebuke to false prophets and hypocritical disciples:* for the purpose of, I. Exposing to them the falsehood of their hearts: they cannot deceive even Satan and the world, much less the God of truth, and the children of light; II. Convincing them of the total inefficiency of their arts; they cannot accomplish with these more than Gehazi with the staff of the prophet, 2 Kings iv. 29–31; III. Directing them to the true source, from which alone the power to do the works of God is derived: the Spirit of Jesus and of his faithful witnesses.

VER. 16. **Leaped on them, and overcame them - - - so that they fled,** etc.—Satan rewards his most faithful servants with ingratitude. The one who serves him with the greatest zeal is at last subjected to his most severe torments. The flatteries of the beginning are ultimately changed into tortures. The only reward which his service affords is a "naked and wounded" soul. (Ap. Past.).

VER. 17. **And fear fell on them all, and the name of the Lord Jesus was magnified.**—Even demons are compelled to glorify Jesus, when God so wills it. The power of the name of Jesus is manifested alike when apostles expel demons, and when exorcists fail to expel them in *that* name.—*The holy name of Jesus glorified:* I. In his servants, by their victories; II. In his enemies, by their defeat.

VER. 18. **And many - - - confessed, and shewed their deeds.**—The power of sin lies in its secrecy; when silence is broken, its prop is likewise broken. (Pastor Blumhardt of Möttlingen, on the awakening of his congregation, caused by the confession of sins, 1844). It is true that a teacher cannot demand or compel such a confession of former abominations. But when it is voluntarily made, in consequence of the constraint of conscience and the impulse of the Spirit, the faithful teacher ought so to avail himself of it, as to conduct the troubled soul to true peace and deliverance. (Ap. Past.).—"We therefore teach what an admirable, precious and comforting privilege confession is, and we exhort men, that, in view of our great need, they should not despise such a rich blessing. Now if thou art a Christian, no compulsion, no command will be required, for thou wilt constrain thyself to confess. Hence when I exhort men to make a confession, I do nothing else than exhort every one to be a Christian." (LUTHER: *Brief Exhortation to Confession*).

VER. 19. **Many - - - brought their books - - - and burned them before all men.**—The pernicious books which continue to abound in the world, seem to be a judgment that has come upon it. Such a burning of books should more frequently be arranged. (Rieger).—Although many modern Christians of liberal minds, may censure that act as one dictated by excessive scrupulosity, and although antiquarians may lament the loss of those treasures, we will not cast one stone at those Ephesians, in whom the first love (Rev. ii. 4) was still burning, as little as we would at those earnest Christians of our own age who renounce, for the sake of the Gospel, not only all amusements, but also all gains which may be of a doubtful character. (Williger)—Booksellers and proprietors of circulating libraries should specially ponder this text. (Besser).

VER. 20. **So mightily grew the word of God, and prevailed.**—This one word: "So" [οὕτω] is truly a divine *Amen*, a testimony coming from heaven: 'This is my beloved congregation in which I am well pleased.' Lord! Grant thy grace, so that thou mayest bear such testimony in favor of every congregation which confesses thy name; and that the earnest efforts of thy people to free themselves even from the most secret cursed thing (Deut. vii. 26) may be made manifest, so that the world may have no other reproach to make except this—that they zealously follow holiness, without which no man shall see the Lord [Hebr. xii. 14]. (Williger).

(On VER. 8–20). *The power of evangelical preaching, as it was demonstrated in Ephesus:* I. In the acts of Paul, ver. 8–12; II. In the disgrace of the false workers of miracles, ver. 13–17; 18–20. (Lisco).—*How victoriously the simple word of God disenchants the enchanted world* [probably an allusion to the title of B. Becker's celebrated work, published in Amsterdam, in 1691, and entitled: *The enchanted world.*—TR.]: I. It destroys the influence which the magic arts of unprincipled impostors might attempt to acquire over the hearts of believers, ver. 9; II. It breaks the magical bonds of Satanic possession by its vital and saving power; III. It exposes with unsparing earnestness the magical delusions of sanctimonious hypocrites, ver. 13–17; IV. It bursts asunder, by the power of sincere repentance, the magical chains which the previous years spent in the service of sin, had fastened, ver. 18; V. It consumes the magical books of a deceitful wisdom, in the fire of divine truth, ver; 19.—*In what sense did Christ come into the world that he might destroy the works of the devil?* [1 John iii. 8]. I. What are these works? II. How does he destroy them? (See above, on ver. 12, 15, 17, 18, for other sketches).—*What is a right and true confession?* That, of which, I. Faith is the root; II. Repentance, the vital power; III. A new obedience, the fruit, (ver. 18, 19).—*The evangelical Christian at the confessional:* I. What should conduct him to it? Not a mere outward custom, nor the command of a despotic church, but the inward impulse of a penitent heart that seeks salvation; II. What should he find there? Not a burden of penitential acts imposed on the conscience by men, nor a license to commit new sins, but the comfort which grace imparts, when God pardons sin, and a new impulse, derived from the Spirit, to obey with a grateful heart.—*Would that pyre at Ephesus be appropriately rekindled in our day?* Yes—but only, I. For the appropriate books. The books which it would be proper to burn, are (*a*) not instructive works on any science, nor those which contain genuine poetry, nor any that refer to human law, but (*b*) those pernicious leaves which convey only a frivolous and barren knowledge; those seductive magical books belonging to an impure literature, which seeks only to amuse; and the arrogant decrees of an unchristian tyranny which fetters the conscience (such as Luther burned near the gate of Wittenberg [Dec. 10, 1520]); II. With appropriate fire. This is (*a*) not the lurid flame of a narrow-minded puritanism, nor the sullen fire of a censorious fanaticism, nor the incendiary torch of revolution, but (*b*) the holy fire of that repentance which reminds man first of all of *his own* defects and sins (ver. 18)—of that love to the Lord, which joyfully sacrifices to him even the most precious objects (ver. 19)—and of that zeal for the house of God, which has no other desire than that His kingdom may come, alike into congregations, families and hearts, and into the government, into art and science, (ver. 20).—*The burning of the books at Ephesus*, or, *The word of man, and the word of God*, ver. 19, 20: I The word of man: (*a*) it deceives; (*b*) it perishes ver. 19; II. The word of God: (*a*) it saves; (*b*), it endures [1 Pet. i. 25] forever, ver. 20.—[*The burning of the books of magic at Ephesus*, (ver 19): I. The historical facts; (*a*) magical and superstitious practices (origin—views of deceivers and deceived); (*b*) nature and pecuniary value of the "books" in question. II. Motives in burning them; (*a*) consciousness of the guilt of such practices; (*b*) enlightened Christian faith. III. Effect on the spectators; (*a*) to weaken the influence of the prevailing superstition; (*b*) to lead men to repentance. IV. Lessons which the fact teaches; (*a*) respecting divine Providence, which controls all (Luke xxi. 18); (*b*) respecting the duties which we owe to the almighty God.—Tr.]

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§ V. *While the apostle is preparing to continue his journey to Macedonia and Achaia, a tumult occurs in Ephesus; the progress and end of it.*

Chapter XIX. 21–41.

21 [But] After these things were ended, Paul purposed in the spirit, when he had
passed [to travel] through Macedonia and Achaia, [and then] to go to Jerusalem, say-
22 ing, After I have been there, I must also see Rome. *So [But, δὲ] he sent into Ma-
cedonia two of them that ministered unto him, Timotheus and Erastus; but he himself
23 stayed [and he tarried] in Asia for a season. *And [But] the same [at that, ἐκεῖνον]
time there arose no small stir [occurred not an inconsiderable disturbance] about that
24 [the, τῆς] way. *For a certain *man* named Demetrius, a silversmith, which [who] made
silver shrines [temples] for Diana [of Artemis], brought no small gain unto the crafts-
25 men [artisans]; *Whom he called [gathered] together with the workmen of like oc-
cupation, and said, Sirs [Men], ye know that by this craft we have our wealth [that
26 from this trade our[1] prosperity proceeds]. *Moreover [And καὶ] ye see and hear, that
not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and
turned [drawn] away much people, saying that they be [by saying, They are] no gods,
27 which are made with hands: [hands.] *So that not only this our craft is in danger
to be set at nought; [But (δὲ) not only this department of our own is in danger of decli-
ning,] but also that [but also] the temple of the great goddess Diana [Artemis,] should be
despised [(is in danger) of being set at nought], and her magnificence should be [her
grandeur of being] destroyed,[2] whom [whereas] all Asia and the world worshippeth
28 [her]. *And [But, δὲ] when they heard *these sayings* [that], they were full of wrath,
29 and cried out, saying, Great *is* Diana [Artemis] of the Ephesians. *And the whole
[*om.* whole[3]] city was filled with confusion: and having caught Gaius and Aristarchus,
men of Macedonia, Paul's companions in travel, they rushed with one accord into
the theatre [confusion, and they rushed - - - theatre, and dragged with them Gaius
30 - - - in travel]. *And [But] when Paul would have entered in unto [wished
to go among] the people, the disciples suffered him not [did not permit him].
31 *And certain of the chief of Asia, which [And some of the Asiarchs who] were his
friends, sent unto him, desiring [and besought] *him* that he would not adventure him-
32 self into the theatre. *Some therefore [then, οὖν] cried one thing, and some [others]
another: for the assembly was confused; and the more [greater] part knew not where-
33 fore they were come together. *And [But] they drew [brought forward][4] Alexander out
of the multitude, the Jews putting him forward. And Alexander beckoned with the
hand, and would have made his defence unto [and intended to answer for himself be-

34 fore] the people. *But when they knew [perceived][5] that he was a Jew, all with one
voice about the space of two hours cried out [all lifted up one voice, and they cried
35 about the space of two hours], Great *is* Diana [Artemis] of the Ephesians. *And
[But] when the townclerk had appeased [quieted] the people, he said, *Ye* men of
Ephesus, what man is there [is there then, γάρ] that knoweth not how [*om.* how] that
the city of the Ephesians is a worshipper [the guardian][6] of the great goddess [*om.* goddess[7]] Diana [Artemis], and of the *image* which fell down from Jupiter [from hea-
36 ven]? *Seeing then that these things cannot be spoken against [Since this is there-
fore undeniable], ye ought to be quiet, and to do nothing rashly [commit no rash act].
37 *For ye have brought hither these men, which [who] are neither robbers of churches
38 [temples], nor yet blasphemers of your[8] goddess. *Wherefore if Demetrius, and the
craftsmen which [artisans who] are with him, have a matter against any man, the law
is open[9], and there are deputies [against any one (τινα,) there are court-days and pro-
39 consuls]: let them implead [bring charges against] one another. *But if ye inquire
any thing concerning other matters [seek for any thing further[10]], it shall be deter-
40 mined in a [the, τῇ] lawful[11] assembly [of the people]. *For we are [also, καὶ γὰρ] in
danger to be called in question for [of having charges brought against us on account
of] this day's uproar, there being no cause whereby [in view of which][12] we may give
41 an account of this concourse. *And when he had thus spoken [he had said this],
he dismissed the assembly.

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[1] Ver. 25. ἡμῖν is far better sustained [by A. B. D. E. and Cod. Sin.] than the genitive ἡμῶν [of *text. rec.* from G. H.]; the latter is a much easier reading. [Lach., Tisch., Born. and Alf. read ἡμῖν.—Tr.]

[2] Ver. 27. [The *text. rec.* reads οὐδὲν λογισθῆναι. μέλλειν τε καὶ καθαιρεῖσθαι τὴν μεγαλειότητα. Lach. and Tisch. read οὐθὲν λογισθήσεται, μέλλει τε καὶ καθ. τῆς μεγαλειότητος. Alf. reads οὐθὲν λογισθῆναί, μέλλειν δὲ καὶ καθ. τῆς μεγ.—οὐδὲν in D. E. G.; οὐθὲν in A. B. H. and Cod. Sin.; λογισθήσεται in A. D. E. Syr.; λογισθῆναι in B (e sil). G. H. and Cod. Sin.; μέλλει in A (original); μέλλειν in B (e sil). E. G. H. and Cod. Sin.; τε in A. E., and Cod. Sin.; δὲ in B. G. H.; τὴν μεγ. in G. H.; τῆς μεγ. in A. B. E. and Cod. Sin.—Meyer regards the two infinitives λογ., μελ., although so well attested, as corruptions of the other and original readings, which some copyists did not understand. De Wette, on the other hand, maintains that the infinitive λογ., governed by κινδ., is the true reading, but was not not so understood by copyists.—Tr.]

[3] Ver. 29. ὅλη [found in D. E. G. H.] is evidently a later addition, and does not occur in some of the ancient manuscripts [not in A. B. Cod. Sin., etc.] and versions [not in Vulg., but in Syr.; the word is omitted by Lach., Tisch., and Alf. —Tr.]

[4] Ver. 33. προεβίβασαν [of *text. rec.*] is not indeed supported by stronger external evidence [by D (corrected; previously κατεβ.). G. H.] than συνεβίβασαν [which latter is the reading in A. B. E., Cod. Sin. and is adopted by Lach. and Tisch.]; still, the former is to be received as the genuine reading [and is adopted by Alf.], as the latter (συνεβ.) affords no intelligible sense. [Meyer adheres to the reading of the *text. rec.*, and de Wette remarks that συνεβ. *i.e.*, *they instructed* is "nonsense."—Tr.]

[5] Ver. 34. [ἐπιγνόντων of *text. rec.*, found only in some minuscules, is "a corruption to avoid the pendent nominative" (Alf.). Recent editors adopt ἐπιγνόντες from A. B. D. E. G. H. and Cod. Sin. The nominative is an anacoluthon; see various instances in Winer: *Gram.* § 63. I. 1.—Tr.]

[6] Ver. 35. a. [For *a worshipper* (Wicl.; Tynd., Cran., Geneva, Rheims), the margin of the Engl. Bible substitutes the more accurate version: *the temple-keeper.*—Tr.]

[7] Ver. 35. b. [θεᾶς of *text. rec.*, from G. H., is omitted in A. B. D. E. Cod. Sin., Syr. Vulg., and dropped by Lach., Tisch. and Alf.—Tr.]

[8] ὑμῶν [of *text. rec.*] is better attested [by B (e sil). E. G. H. Vulg.] than ἡμῶν [which is found in A. D. E (corrected), and also Cod. Sin., and adopted by Lach.]; a copyist would have more easily changed the former into the latter, than the reverse.—[θεὰν of *text. rec.* in the same verse, from D. E (corrected)., is changed into θεόν by recent editors in accordance with A. B. D (corrected). E (original). G. H. Cod. Sin.—Tr.]

[9] Ver. 38. [For *the law is open* (Tynd., Cranm., Geneva), the margin of the Engl. Bible furnishes the more accurate version: *the court-days are kept.* The original, accented in the *text. rec.* thus: ἀγοραῖοι, is now usually accented thus: ἀγόραιοι. Winer recognizes the distinction; see his *Gram. N. T.* § 6. 2. The word ἡμέραι, or, according to Meyer, σύνοδοι, *conventus forenses*, Vulg., is understood, Winer, § 64. I. 5. For the meaning of the word with the circumflex, see above, Exeg. note on ch. xvii. 4, 5.—Tr.]

[10] Ver. 39. a. περαιτέρω is found indeed in only *one* uncial manuscript, the Vatican [B], and in about 15 minuscules, whereas most of the manuscripts [A. D. G. H. Cod. Sin., Vulg. (*alterius rei*)] and fathers read περὶ ἑτέρων [as in *text. rec.*]. The former, however, is certainly the genuine reading, and was altered simply because it is a word which is rarely found. [It is adopted by Lach. and Tisch., with whom Meyer concurs; but Alf. retains περὶ ἑτ., and regards the other as a mistake of the copyist; nor is de Wette inclined to receive the word.—Tr.]

[11] Ver. 39. b. [For *lawful assembly* (Geneva, Rheims), the margin of the Engl. Bible offers the less accurate version: *ordinary assembly*. The article denotes that a *legal* assembly is meant, which was to be held at a certain well-known time. —Tr.]

[12] Ver. 40. οὐ after περὶ οὗ. is supported, it is true, by three uncial manuscripts [A. G. H.; also Cod. Sin.]; it is, nevertheless, (in accordance with the opinion of Tischendorf,) to be cancelled as a spurious reading. [It is omitted in B (e sil). D. E., and although received by Griesbach, is generally rejected by more recent editors.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 21, 22. **Paul purposed in the spirit.**—[Ἐν τῷ πνεύματι, "*i. e.*, under the divine direction, or in his own mind as determined by the Holy Ghost." (Alex.). "*Placed in his mind*, purposed." (Hackett). "Apud animum constituit, consilium cepit." (Kuin.). Others interpret: "*By the direction of the Holy Spirit.*"—Tr.]. The terms here employed in describing the proposed route of the apostle, exhibit the journey through Macedonia and Greece merely as an episode, (and the latter is indeed very briefly narrated in ch. xx. 1 ff.), whereas his visit to Jerusalem is represented as his main object. The present passage does not explicitly state his special purpose in proceeding to that city, but we ascertain from his Epistles (1 Cor. xvi. 1 ff.; 2 Cor. ch. viii.; Rom. xv. 25 ff.) that he intended to collect alms for the congregation at Jerusalem, and he incidentally mentions the fact himself; see below, ch. xxiv. 17. But it is remarkable that on the same occasion he turns his eyes for the first time towards Rome, as the ultimate point to which it was necessary for him to proceed.—Before he himself departed from Ephesus, he sent two of his assistants in advance to Macedonia; of Erastus nothing further is known, in addition to the fact mentioned in 2 Tim. iv. 20, as his identity with the Erastus mentioned in Rom. xvi. 23 is very doubtful. *Επεσχεν εἰς τ. 'Ασίαν*, *i. e.*, he tarried, his attention being still directed to Asia [where he now was. Meyer and de Wette concur in giving such an interpretation to *εἰς*, rather than to take it in the sense of *for* with Winer: *Gram.* § 50. 4. b.—Tr.]

Ver. 23, 24. **There arose no small stir. Demetrius**, the author of the disturbance, was an *ἀργυροκόπος*, *i. e.*, a worker in silver, and, without doubt, the proprietor of a large manufacturing establishment, devoted to the preparation of articles of only one kind, namely silver temples of Artemis, that is, small models of the renowned temple of Diana, together with the statue. [On this temple, the city of Ephesus, etc. consult the very full account in *Conyb. and Howson*, Life, etc., of St. Paul. Vol. II. ch. 16.—"Whatever may have been the points of resemblance, there was also a great difference, at least between the Diana of the Latin poets and the Artemis of Ephesus, etc." (Alex.).—Tr.]. It was a common practice to place such miniature temples in chambers [as household gods; see references in Conyb. *loc. cit.*—Tr.], and carry them along on journeys. Ammianus Marcellinus (XXII. 13) relates the following of the philosopher Asclepiades: *deæ cœlestis argenteum breve figmentum quocunque ibat secum solitus efferre.* Hence such a business must have been very lucrative when it was conducted on a large scale. Demetrius employed not only artists, strictly so called (*τεχνῖται*, ver. 24, 38), but also a number of workmen or mechanics (*ἐργάται*, ver. 25), all of whom derived their support, and, to a certain extent, large gains, from their respective occupations. [Alii erant *τεχνῖται, artifices nobiliores;* alii *ἐργάται, operarii.* (Bengel).—Tr.]. The conjecture (of Beza and others) that the *ναοί* were not models, but silver coins presenting an image of the temple on one side, is supported by very feeble arguments.

Ver. 25–27. **Whom he called together**, etc. —Demetrius was a man on whom many hundreds may have depended for their support; the decrease of the sale of the articles which he manufactured, furnished him with tangible means for measuring the influence of the apostle in discouraging the worship of Artemis; hence he was prompted to collect all the workmen, both of the higher and of the lower class (*οὓς scil. τεχνίτας, καὶ τοὺς—ἐργάτας*, ver. 25), who were connected with his business, and very artfully roused their passions. In his address he states two distinct facts, and from them draws an inference. He first refers to the fact that their particular branch of trade [*μέρος*, ver. 27] yielded large profits; he refers, in the second place, to the fact that Paul (ὁ Π. *οὗτος*, spoken contemptuously, and intended to increase the ill feeling of the hearers) had effected a vast and extensive change of opinion among the people, and opposed the worship of the images of the gods (*οἱ διὰ χειρῶν γενόμενοι*) When Demetrius asserted that a large multitude in Ephesus, and, indeed, in the whole province (*'Ασία*, that is, *Asia proconsularis*), had been induced to adopt new views, he may have intentionally resorted to the language of exaggeration, in order the more successfully to provoke the people; still, even when such an allowance has been made, it remains an established fact that the apostle had exercised a very decided influence, for in any other case, the whole charge against the latter would have been manifestly pointless. From these facts Demetrius proceeds to draw a twofold inference: 'Our branch [*μέρος*], our interest, is in danger of suffering (*ἀπελεγμὸς, refutation, contempt*, from *ἐλέγχω*), and, what is more (*ἀλλὰ καὶ*), the temple of Artemis will be set at nought, and the majesty of the goddess herself will be lowered (*αὐτή*, the goddess herself, as distinguished from her temple. *Μεγαλειότης* refers to the title ordinarily applied to the Ephesian Artemis—*ἡ μεγάλη, e. g.*, Xen. Ephes. I.). Demetrius intended by this statement to appeal alike to the self-interest and to the religious fanaticism of his hearers, although he hypocritically represents the interest of the goddess as a higher and more important consideration than any other.

Ver. 28–30. **Great is Diana of the Ephesians.**—The address of Demetrius made an impression; the fanatical passions of the men to whose interests he had appealed, were powerfully excited, and at first found a vent in this exclamation. His workmen, with loud and exciting outcries, passed through the city in every direction, and soon produced a general tumult. All the people rushed to the **theatre**, in which, in Greek cities, public meetings were frequently held, especially when popular assemblies were convoked without a direct legal call. As the apostle himself could not, at the moment, be found, his attendants were violently dragged along by the multitude; they were **Aristarchus**, a native of Thessalonica (ch. xx. 4; xxvii. 2; [Col. iv. 10; Philem. xxi.]), and **Gaius** [the Greek form of the Latin *Caius.*—Tr.], a native of Macedonia, a different person from Gaius of Derbe, mentioned in ch. xx. 4 [and from Gaius, mentioned in Rom. xvi. 23; 1 Cor. i. 14. (Meyer). —Tr.]

Ver. 31. **And certain of the chief of Asia** [some of the Asiarchs].—Some of them, without having become Christians, were, nevertheless, kindly disposed to the apostle, and sent him a message, warning him not to venture into the theatre. These Asiarchs ['*Ασιάρχαι*] were officers elected by the cities of *Asia proconsularis*, who were required to exhibit games in honor of the gods at their own expense—a patriotic honorary office. [In other provinces such officers were respectively called Bithyniarchs, Syriarchs, Galatarchs, etc. (Meyer).—Tr.]

Ver. 32–34. **Some therefore cried one thing**, etc.—A graphic description of that tumultuous assembly of the people is here presented **Alexander** [who is, without any valid reason, supposed by some interpreters to be the person mentioned in 1 Tim. i. 20; 2 Tim. iv. 14. (Meyer). —Tr.] was thrust forward by the Jews, while others of the multitude made room for him in order that he might come forward (*προεβίβασαν*) and address the people. He was certainly not a Christian (as Meyer and Baumgarten assume, in accordance with the opinion of Calvin, in which case the Jews must have thrust him forward from malice), but an unconverted Jew. Those who suppose that he was a Christian, deduce this inference from the fact that he intended to defend himself before the people. But it may be easily conceived that the popular feeling made no distinction between the Christians and the Jews, as the latter had long been known as opponents of paganism. It may have been the case that the Jews wished Alexander, who was perhaps an experienced public orator, to speak in their behalf, and thus transfer the blame from themselves to the Christians. But when he attempted to speak, the people observed that he was a Jew, and would not permit him to utter a word; on the contrary, the fanaticism which was now aroused, burst forth in the united and incessant outcry which the workmen of Demetrius had already commenced.

VER. 35–41. *a.* **And when the townclerk.**—The *γραμματεὺς* was an officer whose duty it was to prepare, publish, and preserve, all the documents and decrees of the body politic to which he belonged; this office of a "secretary of state" was of considerable importance in the cities of Asia Minor. The incumbent, in the present case, at length prevailed on the assembled multitude to observe silence, and succeeded in allaying the excitement by the address which he delivered. The word *γάρ*, which follows *τίς*, implies that an effort to obtain silence had already been made.—*Νεωκόρος* originally designated a servant of the temple, or one whose duty it was to cleanse and adorn it; the word was afterwards employed as an honorable appellation, and was applied, in its connection with the priesthood, in the sense of *keeper* and *guardian* of the temple; the title was bestowed even on imperial persons, in order to confer honor upon them. The expression *τὸ διοπετὲς* ["adj. (*Διός, πίπτω*), *fallen from Jove, heaven-descended*" (ROB. *Lex.*), *ἄγαλμα* being understood; see Meyer *ad loc.*—TR.] here denotes the wooden image of Artemis in the temple, so named, as, according to tradition, it had fallen from heaven.

b. **Ye men of Ephesus**, etc.—The address of this officer is intended to calm the excited multitude, and to prevent the commission of any rash and inconsiderate acts. With this view he reminds his hearers, in the first place, of certain well known and undisputed facts respecting the Ephesian worship of Diana, ver. 35. In the second place, he makes the juristical remark that the men who had been arrested, were guilty of no crime against Artemis or her temple. ["The latter statement of the Grammateus, in reference to Paul and his associates, has been variously understood, by some as a mere falsehood, meant to calm the mob; by others as a true description of Paul's abstinence from all direct warfare against idol worship; by a third class, as describing only his forbearance as to particular deities, or forms of heathen worship, which, according to Josephus, was practised also by the Jews; and lastly, as not denying even this kind of attack, but only an offensive and insulting method of conducting it." (Alex.). The townclerk, however, is not speaking of Paul, but only of Gaius and Aristarchus, who stood before him (*τ. ἄνδ. τούτους*).—TR.]. Hence—the town clerk proceeds to say—it was necessary, either that Demetrius and his associates should commence an action in due form against these men, and charge them (*λόγος*, discourse, a matter of complaint) with a private and personal offence, or else, if it was desired that their offence should be made an affair of the state, that a regular assembly of the people should be convoked, which alone would be a competent court, ver. 37–39. *'Αγόρ, ἡμέραι, dies forenses s. judiciales habentur* *'Ανθύπατοι*, in the plural, conveys the sense: 'There is always a proconsul on the spot.' The words of this prudent man: *ἡ ἔννομος ἐκκλησία* imply with sufficient distinctness, even if somewhat indirectly, that the concourse before him was no regular assembly of the people, but rather a mob, and was by no means authorized to adopt any measures which could be recognized as legal. He directs the attention of his hearers, in the last place, to the circumstance that they had reason to apprehend that an account would be demanded of them respecting the present tumult, ver. 40. ["The Roman government watched every appearance of insubordination or sedition in the provinces with a jealous eye. - - - It was a capital offence to take any part in a riotous proceeding." (Hackett).—TR.]. *Γάρ* before *κινδ*, implies that this anxiety respecting a possible accusation of insurrection, was a sufficient reason for resorting to the legal process indicated in ver. 39. *Μηδενὸς αἰτιόυ ὑπ.* is not masculine (Vulg.) in the sense: "No man being chargeable with it," but neuter, implying: "Since no ground exists on which we can justify this *συστροφή*"—a word chosen in a spirit of mildness and forbearance, rather than *στάσις*.

DOCTRINAL AND ETHICAL.

1. The route announced by the apostle at Ephesus, embraced, in the first instance, Macedonia and Greece, and, afterwards, Jerusalem and Rome. Like the Redeemer, who, when His time was come, "steadfastly set his face to go to Jerusalem" (Lu. ix. 51), Paul continually looks back to the city in which the Lord was crucified, and in which he founded His first congregation. But the apostle's glance and desire refer even to a more distant point—to Rome, to which he purposed in the spirit—by divine guidance and illumination—to proceed, ver. 21. The revelations which Jesus had made in a direct manner, after his conversion, respecting the work assigned to him, now assume the form of dictates of his own soul—of resolutions adopted by a divine necessity.

2. The alarming tumult in Ephesus, which, like that at Philippi, proceeded from a purely pagan source, may also be traced, it is true, to base feelings engendered by the pecuniary losses of the authors (xvi. 19). There is, however, a difference to be found between the two cases, in so far as, at Ephesus, the material interests of a particular guild or trade were essentially interwoven with the local worship of that pagan city. The whole procedure strikingly foreshadows

the many later outbursts of fanaticism against Christianity and the pure Gospel, when purely selfish motives assumed the guise of zeal in the service of religion.

3. A holy zeal and carnal passions are as widely different from each other as day is from night: the former proceeds from a disinterested love of God, and from a sincere desire to promote His honor; the latter proceed from a selfish and corrupt source. The former always acts with energy and perseverance, but also with self-possession and intelligence; the latter are always fitful and extravagant, confused, reckless, and irrational, ver. 32. The former produces good and abiding results; the latter either endanger or destroy, or else (ver. 30, 31) consume themselves, and expire in infamy.

4. The representations made by the townclerk imply that the apostle, as well as his assistants, had altogether refrained from mocking and blaspheming the heathen gods; in any other case, his words would not only have produced no effect, but would rather have called forth contradictions, and increased the excitement of the people. This fact is, moreover, indirectly established by the inflammatory address which Demetrius made to his associates in trade, since if he had possessed any proofs that the worship of Artemis had been actually assailed, he would certainly have availed himself of them for his own purposes. With this view the conduct of the apostle at Athens, which was prudent, moderate, and as generous as possible, fully accords. Hence the example of the great apostle of the Gentiles does not sanction that method of approaching pagans, according to which all that is irrational and foolish in their religion is exposed in offensive and insulting terms. That method may indeed cut to the quick, but it does not enlighten and heal. The apostolical procedure assumes a positive, not a negative, character. The testimony concerning the true God and His Christ, our Redeemer, or the preaching of the Gospel, is a power of God [Rom. i. 16], which enlightens, builds up, and saves, and it is only by *this* truth and *this* power that error and sin can be successfully refuted and rebuked.

HOMILETICAL AND PRACTICAL.

Ver. 21. **After these things were ended, Paul purposed in the spirit,** etc.—Paul does not believe that a time of repose had now arrived; he is eager to proceed further, as if he had hitherto accomplished nothing. He has already gained possession of Ephesus and Asia; he resolves to proceed to Macedonia and Achaia; his view is directed to Jerusalem; he meditates an expedition to Rome, and, afterwards, to Spain (Rom. xv. 24). No Alexander, no Cæsar, no other hero, ever exhibited such a lofty spirit as that which animated this little Benjamite [an allusion either to Ps. lxviii. 27, or to Augustine's explanation of the apostle's name (the Latin *paulus*), and to his tribe, Rom. xi. 1.—Tr.]. The truth concerning Christ, faith in Him, and love to Him, had enlarged his heart, and made it wide as the ocean. (Bengel).—There are times when the burdens and cares of our office seem to be almost too great to be borne, and when we exclaim with Elijah: "It is enough; now, O Lord, take away my life" [1 Kings xix. 4]. But there are also other times, in which we can soar aloft in spirit, and, inspired by the dignity of our office, take such views and form such resolutions respecting the future, as are here ascribed to Paul. (Rieger).—**Jerusalem** and **Rome** are two peculiar, and, in their spiritual and secular relations, very remarkable cities. At the beginning, much that was good, and, afterwards, much that was evil, was widely diffused from them as central points. Much blood of the saints, crying for vengeance, has already been shed in them, and will yet be shed, Matth. xxiii. 35; Rev. xviii. 24. It is worthy of remark that it was necessary for Luther also to see Rome, before the Reformation commenced. (id.).—God often fulfils the desires of his people, not in strict accordance with their opinion, but in that form which, as he judges, will most surely conduce to His honor and to their salvation. Paul desired to see Rome, but he was brought thither as a prisoner. (Starke).—Whatever changes might occur in the condition of this witness of Jesus, he never lost sight of Jerusalem and Rome, the scenes of his sufferings and martyrdom. Such was the course which the Lord had prescribed, and he hastened to finish it, even as Jesus went forward to meet the cross and death. (Ap. Past.).

Ver. 23. **No small stir about that way.**—This "way" did not correspond to the wishes of all men, for it required them to abandon their trade and forsake their own ways. Hence they create a disturbance, and Satan always desires to obstruct the narrow way. (Gossner.)—It is obvious that Luke does not intend to conduct us through pagan lands and cities, without showing us that dark abyss from which destructive influences were to proceed, that would cause the Church to shed many tears and pour forth her blood. (Baumgarten).—When Paul was on the point of commencing the journey, God permitted him to be exposed to serious danger in Ephesus, in order that he might, from every spot, carry forth with him the marks [Gal. vi. 17] of the sufferings of Jesus, and, while enjoying the blessing of the Lord, might also bear after Him the cross. (Ap. Past.).

Ver. 24. **For a certain man named Demetrius,** etc.—It appears that the cause of the tumult was covetousness under the disguise of religion. Demetrius, the silversmith, is a type of all those dishonest religious zealots, who pretend that they are governed by zeal for sound doctrine, the honor of God, and the preservation of truth and order, while their real object is solely to retain their income, ease and honors. (Ap. Past.).

Ver. 25, 26. **Sirs, ye know, that by this craft we have our wealth - - - this Paul hath - - - turned away much people** etc.—The Gospel of Jesus cannot possibly maintain peace with the dead idols which the people of the world worship, and it rebukes the sinful lusts and evil works which give pleasure to them. Is it a wonder that such preaching should arouse the hatred, envy and jealousy of men who will not abandon their gods?—There are certain sins peculiar to trade and business in general, which long hinder the conversion of persons who are so occupied. Many tradesmen adopt it as a principle that usury, fraud, and unrighteous gains, are, as it were, allowable in their business. It is by the influence of this delusion that Satan retains such men in his service. A wise teacher will regard it as his duty to endeavor to expose and destroy all hidden snares of this character. (Ap. Past.).—Wherever Jesus Christ, the true Lord of all men, appears, He attracts to Himself the hearts, the love, the prayers, the outward works and also the outward sacrifices of men, and these are withdrawn from the idols to which they had been hitherto offered. If the idols of pagans and the idols of Christians could sigh and weep, they would begin to sigh and weep whenever the Holy Ghost opens an avenue among the nations. Heathen priests have often proclaimed falsehoods to their people, when the latter yielded to the influence of the Gospel, and have said: 'Our God has complained and sighed in his temple, because his sacrifices have been withheld.' But who is it that thus complains and sighs? He who is hidden behind the idol, and who derives his gains through that medium. (Ahlfeld).—Tetzel, in his day, and Leo, the enlightened pope, spoke precisely in the same manner. (Besser).—Even at the present time, in the bosom of Christendom, selfishness renews this opposition to divine truth in the hearts of men, both in science and in the outward life. Is it not selfishness, when the arrogant understanding of man will not submit in obedience to Jesus Christ? Is it not selfishness, when the carnal mind will not consent to abandon the lusts of the flesh and the lusts of the world? Is it not selfishness, when the natural will attempts by its own resources to create a righteousness which shall avail before God? (Leonh. and Sp.).

VER. 27. **But also that the temple - - - should be despised**, etc.—How skilfully avarice can conceal itself under the mantle of zeal for religion! (Quesnel).

VER. 28. **Cried out, saying, Great is Diana of the Ephesians.**—Many mechanics make an idol of their trade. (Starke).—True religion is not maintained by means of tumults. (id.).—Who was the instigator of such a tumult and uproar? Was it Elijah, who troubled Israel [1 Kings xviii. 17, 18], or Jezebel, with all those who, like herself, were idolaters? (Gossner).—Do you shudder at the sight of such blindness on the part of people, who, in many other respects, possessed so much intelligence? Do not, however, believe that such shuddering is the sole effect which this scene should produce. Let this tumult, even if you glance merely at its original source, be a warning to you. Let the history of recent times teach you how corrupt individuals have been able to gain many adherents, to use the ignorant as their instruments, to attract by promises, to alarm by threats, and, when they assumed the guise of rectitude, to flatter human passions and employ the worst means, and have thus deluded entire congregations and large masses of men, so that these were not ashamed blindly to follow their blind guides. (Apelt).—A certain external zeal may be enkindled even in favor of the truth or of portions of it, and attract a host of followers, who convert a holy zeal for the Lord into the unholy cry; "Great is our Diana!" Thus, in the age of the Reformation, the controversy respecting Original Sin (namely, whether it belonged to the very nature or *substance* of man, or only adhered to him as an *accident* or quality not essential to his nature) was carried even into drinking-houses, and divided the meanest peasants into two parties, who usually decided the question by means of their clubs. (Williger).

VER. 29. **And the whole city was filled with confusion.**—Here we have a faithful description of a riot. One or two evil-minded men begin it; then it extends, and, like a mighty torrent, soon overflows town and country. (Starke).

VER. 30. **And when Paul would have entered in unto the people, the disciples suffered him not.**—Christians should indeed be firm, but not obstinate. (Lindhammer).—When the servants of God, who are full of His Spirit, are in danger of being carried beyond proper limits by their zeal, He often warns and restrains them even through the medium of others who have not the Spirit in the same measure. Even the most intelligent man does not always act with intelligence. (Gossner).—When the blind passions of the mob rage and foam like the stormy ocean, even the loudest voice which the witnesses of the truth could lift up, will not be heard, and, at such moments, Paul himself can adopt no other course than that of observing silence.

VER. 31. **And certain of the chief of Asia, which were his friends**, etc.—An upright teacher will always retain faithful friends, even among men of distinction and authority, although the world may hate him. Herod highly esteemed John [Mark vi. 20], however cruelly he ultimately persecuted him. Joseph and Nicodemus were secretly attached to Jesus. The genuine purity, integrity and truth, which our words and works ought to reveal, if we are the servants of Christ, will always secure the esteem and confidence of intelligent people of the world, although they may not themselves as yet be converted. A servant of Jesus will not court the favor of the world; but when God provides for his servants friends who are eminent and influential men, the latter are the instruments which a gracious Providence employs for the protection and aid of such servants in the various circumstances in which they are placed. (Ap. Past.).—Man's favor and God's grace are both desirable, when both may be found; but when man's favor is withheld, God's grace alone will suffice. (Old proverb).

VER. 32. **Some therefore cried one thing - - - knew not wherefore they were come together.**—This is still the case, in our day, with the ignorant multitude, when political and religious agitators attempt to gain adherents. Many an honest German burgher (*Spiessbürger*) has, of late years, joined in a cry with others at a popular assembly, subscribed an address, or voted at an election, and never knew what the subject really was. In such cases the intelligent man and upright Christian may sadly smile, and, with the dying Huss, exclaim: *O sancta simplicitas!* And he may devoutly remember the compassionate prayer of our merciful Highpriest: 'Father, forgive them; for they know not what they do!' [Lu xxiii. 34].

Ver. 33. **And they drew Alexander out of the multitude**, etc.—The excited mob of pagans was soon joined by malignant Jews; the latter intended to set forth Alexander as their speaker, who doubtless desired to defend the Jews, but, above all, to make a new attack on Paul. He was not, however, allowed to speak. We cannot read this narrative without shuddering; and when we reflect on all that Paul endured on that occasion, we can readily understand his meaning when he compares that trial to a struggle with wild beasts, 1 Cor. xv. 32. (Rieger).

Ver. 34. **About the space of two hours cried out, Great is Diana of the Ephesians.**—Men are never made drunken by the Holy Ghost (ch. ii. 13), but often by the spirit that now worketh in the children of disobedience. (Eph. ii. 2).—That spirit often extends to them the intoxicating cup of pride and falsehood, filled to the brim, so that while they adore their idols, and thus virtually glorify themselves, they become deaf to the voice of truth, and are incapable of sober reflection. 'Great is Diana of the Ephesians!' This cry is still repeated, and the name alone of the idol is changed. The popular ideas and the heroes of the day are usually indebted for the honor and applause which they temporarily receive, to this cry of the foolish multitude. And yet this cry by no means proves that they possess any intrinsic worth. When Satan perceives that his time is nearly at an end, his fury is redoubled. The loud outcry at Ephesus plainly proved that the party which raised it, was approaching its dissolution. (Leonh. and Sp.).

Ver. 35, 36. **And when the townclerk had appeased the people**, etc.—Tumults and insurrections are often more successfully suppressed by an eloquent tongue, than by a strong arm and a heavy sword. (Starke).—It is true that the townclerk's address is not an apostle's sermon; still, it shows that the speaker was a prudent, considerate, firm and just man, whom many Christian rulers might take as their model. He first of all calms the people, and gains their confidence by the assurance that the reputation of their city was incapable of being successfully assailed. But then his subsequent remarks do not accord with the sentiments of the people; he does not justify their course, neither does he place the persecuted disciples in their power. (Leonh. and Sp.).

Ver. 37. **These men, which are neither robbers of churches** [temples], **nor yet blasphemers of your goddess.**—The Christians of Ephesus on this occasion receive a recompense for having walked according to the rule which Paul gave to Titus: "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men." Tit. iii. 1, 2. (Besser).—We can here perceive with what prudence the apostles must have borne testimony against the heathen idols, since they could not be accused of having blasphemed Diana. Carnal weapons afford no substantial aid to the cause of truth. (Rieger).—It was not Paul's custom to assail the idols of the pagans in direct terms. He first of all preached Jesus Christ to them, and built up in them that which was new; the old then fell of itself to the ground. (Ahlfeld.).—Neither does it afford us, who are preachers, any aid, when we disparage the idols of the world, unless at the same time, we magnify the name of Christ.

Ver. 38. **If Demetrius and the craftsmen - - have a matter - - the law is open**, etc.—It is a mercy of God when a wise government exists, which is able to maintain law and order, and repress arbitrary conduct and injustice. (Leonh. and Sp.).—Paul here experienced the truth of all that he had said in praise of government: "He [It, *i. e.*, civil government] is the minister of God to thee for good, etc." Rom. xiii. 4. (Williger).

Ver. 41. **And when he had thus spoken, he dismissed the assembly.**—Their wrath, which had been so quickly enkindled, was as quickly extinguished. (Chrysostom).—Thus the tumult was suppressed by the wisdom and eloquence of the townclerk, whom the grace of God employed as an instrument for delivering His servants from danger, and defeating the enemies of the Gospel. But the roots of such enmity cannot be destroyed except by the silent power of the divine word, and by the winning language of the Holy Ghost, who is the true defender of the people of God. O Lord Jesus, whom the winds and the sea obey, assuage thou the raging of the nations and of our own flesh and blood against thee (Rieger); calm our hearts, and teach them to obey thy truth, and to enjoy the blessed peace of thy life! (Leonh. and Sp.).

(On Ver. 21–41). *The uproar raised in Ephesus against the Gospel of Christ:* I. Originating in selfishness; II. Maintained by delusions; III. Triumphantly suppressed by the power of divine grace. (Leonh. and Sp.).—*Lessons taught by experience respecting the self-deception of seditious men:* I. They claim that they have lofty aims, but are controlled by the basest selfishness; II. They suppose that they act with freedom, but they are the blind tools of artful deceivers; III. They profess to act with intelligence, but they are guilty of the most absolute folly; IV. They boast that they contend for justice, but they commit the grossest acts of injustice; V. They entertain the wildest expectations, but ultimately gain nothing. (Bobe).—*The tumult of the Ephesians, a warning for our times:* I. In its remote source and its immediate cause; II. In its progress and results. (Apelt.).—*The struggle which selfishness constantly maintains with the Gospel:* I. The means which it employs, ver. 25–27; II. The results produced, ver. 28–30. (Lisco).—*The hostility of idolaters to the Gospel:* I. Its sources, vers. 23–27; II. Its external form, ver. 28, 29. (id.).—*Rules for our conduct towards men excited by their passions, which the address of the Ephesian townclerk furnishes:* I. To recognize every element of truth in their complaints; II. To unfold any mistakes which they have made; III. To recommend lawful remedies; IV. To show the guilt and danger of disorderly proceedings. (id.).—*The Lord, protecting his church even by means of its enemies:* I. He exposes their impure motives, and thus demonstrates the righteousness of His own cause: (*a*) the superstition, (*b*) the selfishness—of the Ephesian rioters; II. He converts the internal self-contradiction of sin into means for sustaining the truth: (*a*) the pagans reject an alliance with the Jews against the Christians—a victory of the truth, ver. 33, 34; (*b*) the tumult terminates to the injury of its authors—the good cause suffers no harm, ver. 38–40. (id.).—*The silversmith Demetrius and his associates, in modern times:* they are, I. The abject slaves of money, whose eager search for temporal gains, banishes every thought on eternal things, ver. 24, 25; II. The blind adherents of the established order, who, at every new movement of the Spirit, dread the loss of comfort, and even fear that the world will be destroyed, ver. 26, 27: III. The self-satisfied priests of the Beautiful, who, in their idolatrous worship of Nature and Art, are unwilling to acknowledge a consciousness of sin and of their need of grace, ver. 27. (Compare Goethe's poem, entitled: 'Great is Diana of the Ephesians,' and his confession in his correspondence with Jacobi: "I cannot help it that I am one of the Ephesian silversmiths; I have spent my life in contemplating, admiring, and adoring the wonderful temple of the goddess (Nature), and in imitating her mysterious forms, and I cannot possibly derive any pleasure from the attempt of any apostle who obtrudes on his fellow-citizens another, and, moreover, a formless God,"—as Jacobi did, in his work: On Divine Things). [According to Jacobi's philosophy, God is, essentially, only a moral idea. Herzog: *Real-Enc.* VII. 354).—Tr.]. IV. The hypocritical zealots in the cause of the church and religion, whose sanctimonious zeal for the house of God, is only a veil that conceals their selfish purposes, ver. 27.—'*Great is Diana of the Ephesians,' but still greater is the God of the Christians:* I. The kingdom of nature is great and glorious, but our true home and our true peace can be found only in the kingdom of grace. II. The works of art and science which the human mind has produced, are great and beautiful, but when art and science are not controlled by the divine Spirit, and directed by the light of the Christian revelation, they go astray and enter very dark and dangerous paths. III. The power of the human will is great and mighty, but we cannot, even with the best intentions, render a pure service to the holy God, or build a temple that is worthy of Him, unless His Spirit cleanses the heart, and converts it into His sanctuary, and unless His strength is made perfect in our weakness [2 Cor. xii. 9]. IV. The history of temporal kingdoms (like Greece and Rome) records great and memorable deeds, but Christ's kingdom of the cross triumphs over all of them; Ephesus is in ruins, and the temple of Diana is destroyed, but even the gates of Hell shall not prevail against *His* Church.—*The tumult at Ephesus, an awful image of rebellion against the Gospel of God,* which is continually renewed: I. In the benighted heathen world, by the brutal and, indeed, the Satanic spirit of heathenism: the dark scenes presented by the missionary field, such as the bloody persecution in Madagascar, the mutiny in India, etc. II. In unconverted Christendom, by a carnal mind, which will not submit to the rebukes of God's word, and by the materialism of the age, which will not recognize heavenly things. III. In the hearts even of upright Christians, by the pride of reason, by self-righteousness, and by the flesh, which dreads the cross.—'*Why do the heathen rage, and the people imagine a vain thing? - - He that sitteth in the heavens shall laugh; the Lord shall have them in derision,*' Ps. ii. 1–4: I. The raging of the heathen: (*a*) their madness, ver. 23–29; (*b*) their blindness, ver. 32. II. The derision of the Lord: (*a*) He rules, in serene majesty, over His raging enemies; (*b*) He puts to shame their devices, before the whole world, ver. 35–40.—*Christ, the almighty Master of the tempest, even when unchained nations begin to rage:* I. In the hour of danger, he places his people in the ark of safety: Paul, ver. 30, 31. II. He casts rocks into the sea, against which the raging waves dash in vain: the townclerk, ver. 35 ff. III. He allows the storm of passion to expend its strength, and then subside: the appeased assembly, ver. 35–41. IV. He conducts the vessel of his church on its voyage in safety: Paul's progress, in the following chapter.—*The messengers of the Gospel, opponents, it is true, but not blasphemers, of heathenism,* ver. 37: the proof is derived, I. From their Christian prudence; with all their zeal for the house of the Lord, they are not foolishly zealous; II. From their Christian love; the indignation with which they survey the abominations of heathenism, is surpassed by the pity with which they behold the misery of the heathens; III. From their Christian wisdom; even in the gloom of heathenish folly, a spark of primitive truth may be perceived [comp. 17–22 ff.].—*The townclerk of Ephesus a model, both as a man of the people, and as a statesman:* I. His undaunted courage; II. His calmness and discretion; III. His impartial justice; IV. His benevolent spirit.—[Ver. 35–41.—*The address of the townclerk of Ephesus:* I. The circumstances which led to it: (*a*) the decline of idolatry; (*b*) the powerful influence of the Gospel; (*c*) the selfish passions of men. II. Its course of reasoning: he refers (*a*) to the apparently unfounded apprehensions of the multitude, ver. 35: (*b*) to the obvious innocence of the accused parties, ver. 37; (*c*) to the unlawful proceedings of the people, ver. 40. III. Its effect: (*a*) it delivered the apostle and his associates from personal danger; (*b*) it disappointed the malice of hostile pagans and Jews (ver. 33); (*c*) it strengthened the faith of the believers.—Tr.].

B. SECOND PART (OF THE THIRD JOURNEY); SUMMARY REPORT OF THE JOURNEY THROUGH MACEDONIA AND GREECE, AND THENCE BACK TO MILETUS.

CHAPTER XX. 1–16.

1 And [But] after the uproar was [had] ceased, Paul called unto *him* the disciples[1]
and embraced *them* [saluted them on parting], and departed for to go into [went out
2 of the city (ἐξῆλθε) in order to travel to] Macedonia. *And when he had gone over
[through] those parts [regions], and had given them much exhortation [exhorted
3 them with many words], he came into Greece, *And *there* abode three months. And
when [And after he had abode there three months, and] the Jews laid wait for him,
as [when] he was about to sail into Syria, he purposed [resolved] to return through
4 Macedonia. *And there accompanied him into [as far as, ἄχρι,] Asia Sopater [the
son of Pyrrhus[2],] of Berea; and of the Thessalonians, Aristarchus and Secundus; and
5 Gaius of Derbe, and Timotheus; and [but] of Asia, Tychicus and Trophimus. *These
6 going before [went before and] tarried for us at Troas. *And [But] we sailed away
from Philippi after the days of unleavened bread, and came unto them to Troas in five
7 days [by the fifth day]; where we abode seven days. *And [But] upon the first *day*
of the week, when the disciples [when we[3]] came together to break bread, Paul
preached unto [discoursed with] them, ready [intending] to depart on the morrow
[following day]; and continued his speech [prolonged the discourse, τὸν λόγον] until
8 midnight. *And [δὲ] there were many lights [lamps] in the upper chamber, where
9 they [we[4]] were gathered together. *And [But] there sat in a window a certain young
man [a youth] named Eutychus, being fallen into a deep sleep: and as Paul was long
preaching [long continued to speak], he sunk down with [was overcome by] sleep,
10 and fell down from the third loft [story], and was taken [lifted] up dead. *And [But]
Paul went down, and fell on him, and embracing *him* said, Trouble not yourselves [Be
11 not distressed]; for his life [soul, ψυχὴ] is in him. *When he therefore was come up
again [Then (δὲ καὶ) he went up], and had broken [broke the[5]] bread, and eaten [ate
something], and talked a long while [talked much with them], even till break of day,
12 so he [and thus (οὕτως) he] departed. *And [But] they brought the young man
13 [lad, παῖδα] alive, and were not a little comforted. *And [But] we went before to
ship [in advance to the (τὸ) vessel], and sailed unto Assos, there [thence] intending
to take in [up] Paul; for so had he appointed, minding [intending] himself to go
14 afoot [by land]. *And [But] when he met with us at Assos, we took him in [up],
15 and came to Mitylene. *And we sailed thence, and came the next *day* over against
[opposite to] Chios; and the next *day* we arrived at [approached] Samos, and tarried
16 at Trogyllium[6]; and the next *day* [on the following day] we came to Miletus. *For
Paul had determined [resolved][7] to sail by [past] Ephesus, because he would not spend
the time [in order that it might not be necessary for him to delay] in Asia; for he
hasted, if it were possible for him, to be at [come to] Jerusalem [by] the day of Pentecost.

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[1] Ver. 1. Lachmann inserts the words καὶ παρακαλέσας after ἀσπασάμενος, in accordance with some manuscripts [viz., A. B. D. E.]; this reading, [omitted in *text. rec.* and by G. H.], like some others which are connected with it, seems to be spurious, and is cancelled by Tischendorf. [Alford, like Lach., inserts the two words with a comma after them. They are found also in Cod. Sin. Meyer supposes that they were a marginal gloss on ἀσπασ., borrowed from ver. 2, since no plausible reason can be assigned for the omission, if they are genuine; de Wette concurs with him.—TR.]

[2] Ver. 4. Πύῤῥου, after Σωπ. is omitted in *text. rec.*, but is sustained by four uncial manuscripts [A. B. D. E., and also by Cod. Sin.], by thirty minuscules, and by several ancient versions; it is omitted only in the two latest uncial manuscripts [G. H., also Syr. The printed text of the Vulg. omits the name, but *Pyri* occurs in Cod. Amiatinus; the Sixtine edition exhibited *Sosipater*.—TR.]. The name was perhaps dropped on account of the similarity of sound, as it resembles Βεροιαῖος [Πυρ-. Βερ-] which immediately follows. Lach. and Tisch. [also Alf. and later editors generally] have with great propriety, inserted this name.

[3] Ver. 7. The *text. rec.*, which is followed by Griesbach and Scholz, exhibits τῶν μαθητῶν [after συνηγμένων, instead of ἡμῶν], in accordance with G. H.; but this reading is undoubtedly a later alteration [by copyists], in order to suit αὐτοῖς. [See below, EXEG. note on ver. 7, 8. b.—TR.]. The manuscripts A. B. D. E. [also Cod. Sin.], twenty minuscules, and most of the versions [Vulg.], read ἡμῶν.—Further, in ver. 8, only a few minuscules exhibit ἦσαν [with *text. rec.* before συνηγ.], instead of which *all* the uncial manuscripts [A. B. D. E. G. H. also Cod. Sin., many minuscules, Vulg. etc.] sustain ἦμεν [Recent editors generally, depart here from the *text. rec.*—τοῦ before κλάσαι (ver. 7), of *text. rec.* from D., is omitted by recent editors in accordance with A. B. E. G. H. Cod. Sin.—TR.]

[4] Ver. 8. [See the foregoing note for ἦμεν.—TR.]

[5] Ver. 11 τὸν before ἄρτον [omitted in *text. rec.*], is found in A. B. C. D (original), but is omitted in D (corrected) E. G. H. It was inconsiderately dropped [by copyists] to suit ἄρτον [without the article] in ver. 7. [Inserted by Lach., Tisch., Born., and Alf.—τὸν is found in Cod. Sin. (original), but Tisch. remarks concerning a later hand: "C improbavit."—Tr.

[6] Ver. 15. Lachmann cancels the words καὶ μείναντες ἐν Τρωγ. [and inserts δὲ before ἐχομ., all in accordance with A. B C. E. and Cod. Sin., some minuscules, and Vulg.]. He then continues: τῇ δὲ ἐχ. But those words are found in D. G H., and most of the minuscules, several versions, and fathers. They were probably omitted [by copyists] only because the context was not understood, which seemed [at first sight (Alf.)] to imply that Trogyllium was in Samos, whereas it was well known that this town was situated elsewhere [namely, on the Ionian coast. Meyer regards the clause as genuine, since nothing could have suggested the insertion of it at a later period.—Tr.]

[7] Ver. 16. The *text. rec.* [followed by Scholz] has ἔκρινε; but this reading is found only in the two latest uncial manuscripts [G. H.], and some fathers. Κεκρίκει, however, is far more strongly attested [viz., by A. B. C (orig.). D. E. Cod. Sin Vulg.], was recommended by Griesbach, and has been adopted by Lach. and Tisch., [also by Born. and Alf. As an ecclesiastical portion or reading lesson began at ver. 16, the pluperfect was altered into the independent historic aorist. (Meyer; de Wette; Alf.).—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 1. **And after the uproar was ceased.**—The departure of the apostle was not, (as Hug, Ewald and others suppose), occasioned or hastened by the tumult which had occurred, as if he fled because his life was still endangered. On the contrary, the first words of this chapter specify only the time, but not the motive, of his departure; they simply inform us that he waited until quiet was restored, and then commenced the journey which he had previously (xix. 21, 22) resolved to make. ["Notices of this journey may be found 2 Cor. ii. 12, 13; vii. 5. 6." (Alf.). —Tr.]

Ver. 2, 3. **And when he had gone over those parts.**—Αὐτούς refers to the Christians in Macedonia, as the words μέρη ἐκεῖνα and Μακεδ. show. Ἑλλάς is not to be understood of Greece, exclusive of Achaia, and particularly of the Peloponnesus (Bengel); it here denotes the whole of Greece, to which Luke elsewhere applies the official name of Achaia, but which he now designates by the older and the popular name of Hellas. The participle ποιήσας is anacoluthic [comp. ἐπιγνόντες, note 5 appended to text of ch. xix. 21–41.—Tr.]; the very construction of the sentence exhibits the haste with which Luke, on this occasion, passes over the labors of the apostle in Europe. The insidious attempt of the Jews on the life of Paul was doubtless made at Corinth, from which point he had intended to proceed by water to Syria; it induced him to proceed thither by land. This route conducted him through Macedonia, but occupied so much more time than the other, that he was ultimately compelled to proceed with very great haste (ver. 16), if he desired to reach Jerusalem at the appointed time.

Ver. 4, 5. **And there accompanied him.**—Luke now refers to the attendants of the apostle, of whom he names not less than seven, while he himself, according to ver. 5 ff.; 13 ff., also belonged to the company. Three were natives of Macedonia, the other four, of Asia Minor. Sopater of Berea, who is otherwise unknown, is first named, as the apostle on his return passed through Berea, which lay further to the south, before he reached Thessalonica, to which city the two friends belonged, who are next mentioned. Of the latter, Secundus is not introduced elsewhere, whereas Aristarchus had already been in the company of the apostle at Ephesus, (ch. xix. 29), at a later period attended him during his voyage to Rome (ch. xxvii. 2), and also shared his imprisonment in that city (Col. iv. 10; Philem. 24). As Gaius was of Derbe, he was a different person from the Macedonian Gaius mentioned in ch. xix. 29. The name of Timotheus occurs without any additional remark, as previous statements (ch. xvi. 1, etc.), had already made him sufficiently known. Tychicus was also with Paul in Rome at a later period (Col. iv. 7, 8; Eph. vi. 21), and carried letters of the apostle to congregations in Asia Minor; comp. 2 Tim. iv. 12; Tit. iii. 12. Trophimus, as we are specially informed in the next chapter (xxi. 29), was an Ephesian by birth. As a Gentile-Christian, he was the innocent cause of the tumult which occurred in Jerusalem, and of the arrest of the apostle. The words ἄχρι τ. Ἀσ. specify *Asia proconsularis* as the destination of the company, without, however, denying that any of the number, *e. g.*, Aristarchus and Timotheus [xxi. 29; xxvii. 2] remained with the apostle until he reached Jerusalem. All proceeded with the latter as far as Asia, but not further. The conjecture of Baumgarten that *all* the men accompanied Paul to Jerusalem, in order to be there presented not only to the believers, but also to all Israel as the seven representatives of the converted Gentile world, is not satisfactorily sustained by the considerations which have been advanced in its favor.

Ver. 6. *a.* **And we sailed away.**—After the seven attendants had departed from Philippi, they were followed by Paul and Luke; for the latter again refers to himself in the word ἡμᾶς, ver. 5. The distinction between οὗτοι, ver. 5, (which also includes Timotheus, ver. 4) and ἡμεῖς, ver. 6, forbids us to assume [with several recent German authors.—Tr.] that Timotheus was the writer of those passages in which the pronoun "we" occurs. Luke had remained at Philippi, during Paul's second missionary journey, ch. xvi. 14 [see Exeg. note on ch. xvi. 35–40. b. *ult.*—Tr.]; he now rejoins the apostle in the same city, ver. 6, on the return of the latter from his third missionary journey. At this point, accordingly, precise specifications of the time begin, as if a journal had been kept, in which the incidents of the journey were recorded.

b. **After the days of unleavened bread,** and of the Passover, Paul sailed with Luke from Philippi; the vessel did not, however, arrive at Troas, until the fifth day, whereas, according to ch. xvi. 11, 12, the voyage from Troas to Philippi, on that occasion, required scarcely three days.

Ver. 7, 8. *a.* **And upon the first day of the week.**—Luke here relates, ver. 7–12, an event which occurred in Troas—the restoration to life of a youth, whose death had been occasioned by a fall, at the time when Paul was conducting religious services on the eve of his departure, namely, upon **the first day of the**

week. According to the Hebraistic *usus loquendi*, peculiar both to the Gospels and THE ACTS [see WINER: *Gram.* § 37. 1.—TR.], and also to the epistles of Paul (1 Cor. xvi. 2), *μία* is used for *πρώτη*. Now, the first day of the week was our Sunday; and we here observe the first trace of the observance of Sunday, which the history of the church exhibits. It cannot be denied, it is true, that this assembly of the Christians for the purpose of **breaking bread**, *i. e.*, for partaking of the bread in connection with the holy religious services—the Lord's Supper,—and for hearing the word of God, might have *accidentally* occurred on the first day of the week, since Paul's departure was to take place on the following day (Meyer). But this interpretation, at the same time, fails to explain Luke's motive for mentioning this day in such express terms. His language plainly indicates that this day was precisely one that was kept holy and one on which assemblies for religious services were customarily held. With this view the circumstance most happily agrees, that the first mention of the observance of Sunday is made in connection with a Gentile-Christian congregation, since, according to the nature of the case, this custom was introduced at an earlier period and with more ease in Gentile-Christian, than in Judæo-Christian congregations. [See CONYB. AND H., *Life, etc., of St. Paul.* Ch. XX. Vol. II. 212.—TR.]

b. **When they** [we] **were gathered together.**—[For *ἦμεν*, ver. 8, instead of *ἦσαν*, see above, note 3, appended to the text, as well as for *ἡμῶν*, ver. 7, instead of *τ. μαθ.*—TR.]. The historian indicates by *ἡμῶν*, that he himself was present at this assembly; he appends, immediately afterwards, the words *διελέγετο αὐτοῖς*, as the discourse of the apostle was essentially a farewell sermon (*μέλλων ἐξιέναι*), addressed to those from whom he was parting, and not to his travelling companions, among whom was the historian. This circumstance was overlooked by many persons, particularly by transcribers, who, consequently, supposed that they ought to write *τῶν μαθητῶν*, instead of *ἡμων*. The lamps were **many** in number, on account of the solemnity of the occasion (not *torches* (Luther), but hand-lamps.). ["*Lights*, literally, *lamps*, but in a wider sense than that which we attach to it, including torches, candles, lanterns, etc., and therefore, both in etymology and usage, corresponding very nearly to the word used in the English version." (Alex.).—TR.]

VER. 9. **There sat in a window a certain young man** —Eutychus was sitting on the window, *i. e.*, on the ledge or bench of the opening, which, according to the ancient custom, was not furnished with glass, nor even, in this particular case, with a screen or with shutters; it was, literally, an open window. From this place, which was in the third story of the house, he fell down in his sleep. The construction with the four participles is the following: a young man sitting on the window, and falling into a deep sleep, while Paul long continued to speak, fell down, being overcome by sleep, etc. The article is prefixed when *ὕπνος* occurs the second time, as the latter had already been mentioned. *Ἤρθη νεκρός* simply means: he was dead when lifted up, *i. e.*, not carried into the house, but found to be dead when the people attempted to raise him up. Neither this expression, nor the context in general, furnishes any reason for taking *νεκρός* in the sense of *ὡς νεκρός* (as de Wette, Olshausen and others do), as if the young man had been only apparently dead, or had fainted, etc.

VER. 10–12. **And Paul - - - fell on him,** etc.—The procedure of the apostle, who laid himself on the dead body, resembled that of Elisha in the case of the deceased son of the Shunammite (2 Kings iv. 34), and that of Elijah in the case of the son of the widow of Zarephath [Sarepta, Lu. iv. 26] (1 Kings xvii. 21); it was his object to reanimate the lifeless body through the medium of bodily contact and vital warmth. After this act had been performed, Paul said to those who surrounded him, that they should not be disquieted nor distressed (*θορυβεῖσθαι*, in the middle voice, *consternor*, not merely: *to cry aloud*, as Luther and de Wette interpret the word, as this sense seems less suited to the context, than the other.). ["*Do not lament*, which, according to the Oriental habit and the import of the word, they were doing with loud and passionate outcry; comp. Matth. ix. 23; Mark v. 39." (Hackett).—TR.]. "His soul is in him," said Paul, not: "is *again* in him," but as little: "is *yet* in him." Paul *could* not say the latter, for the young man had been actually killed by the fall, and the former he *would* not say, as he did not desire to make an ostentatious display of himself and his miraculous power. Still, the whole statement is of such a nature as to show conclusively that the restoration of the deceased was effected by the miraculous operation of the apostle. Indeed, the words *ἤγαγον—ζῶντα*, ver. 12, as contradistinguished from *ἤρθη νεκρός*, ver. 9, plainly exhibit the meaning which Luke intended to convey. The statement that, after this incident, Paul broke the bread and ate (that is, performed the act which he had originally in view, according to ver. 11 compared with ver. 7), that he resumed his discourse, and that he continued even till break of day, implies that the design and the continuance of the meeting had not been seriously affected by an occurrence, the consequences of which might have been very painful. *Κλᾷν ἄρτον*, ver. 11, cannot be otherwise understood than as in ver. 7, although Grotius and Kuinoel allege that the expression refers in ver. 7 to a religious meal, but in ver. 11 merely to an early meal, of which the traveller partook when he departed.—*Οὕτως* before *ἐξῆλθεν*, implies that Paul commenced his journey without having found any repose during that whole night.

VER. 13–15. **And sailed unto Assos.**—Luke furnishes in these verses a detailed account of the journey from Troas to Miletus. The companions of Paul at first sailed without him, and proceeded along the coast from Troas to Assos in Mysia, opposite to the northern angle of Lesbos, while Paul went by land to the same point, the distance being nine [German] miles [twenty English miles, or, according to Sir C. Fellows, thirty miles (*Conyb. and H.* Vol. II. 213, 214).—TR.] Luke does not explain the motive of Paul for making this arrangement (*ἦν διατεταγμένος*, middle voice), and the various conjectures of commentators are alike unsupported by known facts, *e. g.*, a regard for his health (Calvin); caution, in view of hostile movements on the part of the Jews (Michaelis); official labors in the intermediate region (Meyer); the desire to be alone (Baumgarten; Ewald).—From Assos, where the apostle embarked, the company proceeded in a southerly direction, so near to the coast, that they sailed between the islands of Lesbos (on the east side of which Mitylene was beautifully situated), Chios, Samos, and the western coast of Asia Minor.—Παραβάλλειν here may mean *to touch at*, rather than *to pass over to*, which the word undoubtedly also means.—They sailed, however, from Samos to the opposite coast of Ionia, and landed at the promontory and city of Trogyllium, at the foot of mount Mycale; the distance from Samos was forty stadia. They had already passed Ephesus before they touched at Samos. Luke informs us in ver. 16, of Paul's motive for not landing at Ephesus. He apprehended, that if he visited the city, he would be unavoidably detained there; on the other hand, the time admitted of no delay, if he wished to reach Jerusalem at or before the festival of Pentecost. Hence he did not land until he reached Miletus, which was situated about nine [German] miles to the south [about 30 miles ("fifty," Alf.) distant from Ephesus.—Tr.]; here he arrived on Saturday. [See Conyb. and H. *Life, etc., of St. Paul*, II. 220.—Tr.].

DOCTRINAL AND ETHICAL.

1. The observance of Sunday is, according to scriptural history and doctrine, not legal, but evangelical, in its character. It is here mentioned in a very unpretending manner; it might even seem to be accidental that the religious services of the assembly at Troas occurred precisely on a Sunday. The apostolical sanctification of the Sunday was a custom, not a precept, and corresponded to the Spirit of Jesus, as well as to the character of the apostle Paul. The Augsburg Confession accordingly testifies that Sunday is an ordinance which shall be observed for the sake of peace and love, but that it is not absolutely necessary to salvation [Augs. Conf. *art.* XVIII.].

2. In the procedure of the Christians at Troas, religious services are combined in an intimate and holy manner with the requisitions of Christian social life. The apostle Paul takes leave of those brethren; but his farewell discourse is, at the same time, founded on the word of God, and, conversely, his instructions concerning divine things also assume the form of an easy and social conversation (*ὁμιλεῖν, διαλέγεσθαι*). All had assembled for the purpose of breaking the bread; it was, on the one hand, a holy and sacramental Supper of the Lord, but also, on the other, a meal of brotherly fellowship. The Spirit of Christ sanctifies the natural elements, and imparts to the bond which unites man to man, all its real strength, its lofty meaning, and its genuine and affectionate character. And the grace of God in Christ, the God-Man, is communicated to believers in visible signs and corporeal pledges. Thus the Human and the Divine, the Corporeal and the Spiritual, nature and grace, join hand to hand in Christianity.

3. The restoration of the young man to life was effected by means of the contact and embrace of the apostle. Paul placed his vital warmth in direct communication with the corpse which had scarcely become cold. The power to impart life to the dead, unquestionably did not depend on that personal contact; such an act can be performed solely by the almighty power of God. But when that power is exercised through the medium of a man filled with faith and the Spirit, it operates through corporeal and natural means. Such was usually the case with the miracles which Jesus wrought, or when the sick were healed by the imposition of hands, and here, too, when an individual was restored to life, whose death had been occasioned by a fall. But the unostentatious manner in which the apostle speaks of the act, is an evidence that, in a higher order of things, even the Supernatural becomes natural, and hence does not claim a striking or unusual character.

HOMILETICAL AND PRACTICAL.

Ver. 1. **And after the uproar was ceased, Paul - - - embraced them.**—Paul does not flee like a hireling who seeth the wolf coming [John x. 12], but takes leave after the battle is fought and peace is restored. (Rieger).—Even though the servants of God depart, they leave a blessing behind them—not only the blessing of the seed which they scattered, but also the blessing of their prayers, the blessing of their tears which God has seen, and the blessing of the promises which the Saviour has given them. It is truly a rich blessing which the servants of God bequeath. (Ap. Past.).

Ver. 2. **And when he had gone over,** etc. —As a prudent householder is not only diligent in seeking large gains, but also careful in securing them, so, too, should the pastor not only seek to gain souls for Christ, but also diligently labor to retain them in His service. (Starke).—Paul always exhibits the same characteristic features. In prisons, in tumults, among the disciples, in the world, in journeys—in short, under all circumstances, he remained a servant of God, and never forgot, even when he walked in paths that were painful, to exhort, to comfort and to strengthen believers, wherever they could be found. How his example puts all those to shame, who lay aside their ecclesiastical character with the official robe, leaving it behind them at the church door, and who are least of all disposed to consecrate their journeys to the service of Jesus! (Ap. Past.).

Ver. 3. **And when the Jews laid wait for him - - - he purposed to return,** etc.—Paul well knew that he could not much longer escape the snares of his enemies; still, he did not wish to avoid them until the hour of the Lord had come, John vii. 30. (Williger).—He who said: "Fear not them which kill the body," [Mt. x. 28], also said: "Beware of men" [Mt. x. 17]. (Rieger).

Ver. 4. **And there accompanied him,** etc. —From what different points of view men behold the Christian! Some of them seek after his life others, who love him, are willing to sacrifice their lives for him. (Rieger).—Our faithful God beheld, as it seems, with special favor the fellowship of these believers with the sufferings of Paul, for He has caused the names of all those who accompanied the apostle in his exile, to be carefully recorded. He thus declares that the trial of their faith and love deserves to be perpetually remembered. (Ap. Past.).—Six or seven devout persons, who are united together, are an army which Satan dreads, especially if a Paul is their leader. O Lord! Send thou such missionaries to the heathen! (Quesnel).

Ver. 6. **After the days of unleavened bread.**—Paul paused in his labors during the holy Easter-week. Journeys, which admit of delay, should not be performed on festivals. (Lindheim).

Ver. 7. **And upon the first day of the week - - - came together to break bread, Paul preached unto them.**—There is a happy correspondence between the bread of the divine word and the Lord's Supper. The former is intended to prepare men for the latter—the latter creates an increased hunger for the former. (Starke).—**And continued his speech until midnight.**—The remark made in ver. 2, that Paul gave "much exhortation," and the fact that he here prolonged his discourse till midnight, beautifully illustrate the fulness of grace and the ardor of spirit which distinguished him, even at the period when the end of his life was near at hand. Still, the example of Paul affords no excuse for sermons which are of immoderate length. Not every preacher is a Paul, whose word overflows with the Spirit, and whose heart overflows with grace. Neither is every sermon a farewell sermon, as in the present case, when Paul intended to depart on the next day. (Ap. Past.).

Ver. 8. **And there were many lights in the upper chamber.**—The Gospel has consecrated all the hours of the day, and also those of the night, to its service. The evening hours, which devout assemblies of believers sanctify, are precisely those which exercise the greatest influence on the soul, as they so strikingly exhibit the Lord's victory over all the powers of darkness. It is, at the same time, true, that the Adversary has already attempted, and not always without success, to introduce insidiously his own darkness into the evening assemblies of the children of light. (Williger).—The circumstance that there were many lights in the upper chamber, shows that believers were, at that time, very careful to avoid giving offence. (Rieger).

Ver. 9. **And there sat in a window a certain young man.**—If this sleep at midnight exposed the young man to such danger, how can those be excused who sleep during the sermon in the day-time? And if bodily sleep exposes to danger, what is the situation of him whose soul is asleep in spiritual security? (Starke).—And how can those be excused, who never sleep in church, because they never enter it, but who, yielding to the deep sleep of security, do not indeed fall down from the third loft, but fall from God and heaven, into the abyss of sin and hell, and are entirely dead? (Gossner).—An accident which occurs during the performance of a lawful and holy act, is no evidence of divine displeasure. (Starke).

Ver. 10. **And Paul went down, and fell on him.**—The act of extending the body over a corpse was performed, it is true, by Elijah and Elisha, but never by our blessed Saviour, and least of all by Peter, when he restored Tabitha to life [ix. 36 ff.]. There is a certain propriety which should characterize every act (Rieger).—**Trouble not yourselves.**—Loud demonstrations should always be avoided, when tokens of the presence of God are observed; this principle specially applies to cases in which a death occurs. We should, at such times, direct the attention of those who are present to the invisible world and to the ministry of the angels, as far as the Scriptures enable us to form conjectures on such subjects. (Rieger).

Ver. 11. **When he was - - come up again, and had broken bread.**—No other interruption occurred—a beautiful illustration of the calm and thoughtful spirit which pervaded the assembly. (Williger).

Ver. 12. **They brought the young man alive, and were not a little comforted.**—God can speak to us through the dead, as well as through those who live. (Starke).—The apostle restored him to the disciples alive, as a precious farewell gift. (Besser).

Ver. 13. **Minding himself to go afoot.**—Without doubt Paul journeyed by land, and withdrew from the society of his beloved brethren, for the purpose of seeking a close and perfect communion with God. This witness, who was rapidly approaching the scene of his sufferings, probably felt the necessity more deeply than ever, of approaching the very presence of God by prayer, and of consecrating himself as a willing sacrifice to the holy and righteous will of God. Like Jesus, who withdrew even from his chosen disciples in Gethsemane, we separate, at such times, from all our brethren, in order to be alone with God. (Ap. Past.).

Ver. 16. **For he hasted,** etc.—A teacher must have the same mind which was in his Lord and Master. Even as He voluntarily went forward and encountered sufferings and death, so Paul here hastens to be at Jerusalem on the day of Pentecost, although he knew that bonds and afflictions awaited him there, ver. 23. (Starke).

On the whole section, ver. 1–16.—Ver. 1. —*The Lord bless you!* We pray, I. That God may watch over your bodies and souls; II. That he may grant you grace, by the remission of sins, and adoption as his children; III. That he may give you peace—in the church and the state, in every family and every heart. (Lisco).—Ver. 1–6. *When they persecute you in one city, flee ye into another* [Mt. x. 23]: I. Paul's manner of following this counsel; II. The lessons which we thence learn. (id.).—*Trials and persecutions, viewed as blessings to the servants of God:* I. They are more perfectly fitted by these for performing their work; II. They are more closely united to one another in love. (id.).—Ver. 7–17. *The communion of saints in love:* I. Manifested by the feast of love and by the word which is willingly preached, and willingly heard; II. Tried by an alarming event, which, by the help of God, terminated in holy joy; III. Abounding in fruits—in united action, and patient endurance of common sufferings. (From Lisco).—*Preaching, and the Lord's Supper* (ver. 7): I. Their nature; II. The relation in which they stand to each other; III. The blessings which they diffuse. (From Lisco).—*Paul's last missionary labors*, or, "I must work while it is day, before the night cometh, wherein no man can work." [John ix. 4]. The evening of the apostle's day is approaching; the end of his pilgrimage is at hand. But he unweariedly continues his labors: I. Blessing the brethren in love, ver. 1; II. Enduring persecution in humility, ver. 3; III. Preaching the Gospel in power, ver. 7; IV. Working miracles in faith, ver. 9–12; V. Pressing toward the mark [Phil. iii. 14] in steadfast obedience.—*The memorable evening service at Troas:* I. An admonitory example of Christian zeal for the word of God; neither is the apostle weary of preaching, nor the congregation of listening, even until midnight, ver. 7. II. A warning example of human weakness and sloth; the sleep and fall of Eutychus, ver. 9. "Watch and pray, etc." [Mt. xxvi. 41]. III. A consolatory example of divine grace and faithfulness; the restoration of the young man, and the comfort of the disciples, ver. 10–12. "He that is our God, etc." [Ps. lxviii. 20].—*Trouble not yourselves!*—an affectionate admonition, addressed to every house of mourning, (ver. 10): I. Profane not the silent chamber of death, (*a*) by wild complaints against God; (*b*) by utter despair; (*c*) by an ostentatious funeral; (*d*) by unbrotherly contentions respecting the inheritance. II. Humbly submit to the Lord; (*a*) yield to his will with a patient spirit; (*b*) gratefully accept the consolations of his word; (*c*) confide with childlike faith in his gracious presence; (*d*) perform the offices of love with tenderness.—*Paul alone, on the road to Assos*, or, *The value of the hours of solitude which a diligent servant of God finds;* ver. 13, 14. They are devoted, I. To self-examination; II. To holy communion with the Lord; III. To happy repose, amid the tumult of the world; IV. To careful preparation for new conflicts.—[Ver. 9; Prov. xxvii. 1. *On sudden deaths:* I. The causes: (*a*) immediate, (*b*) remote; II. Divine purpose in permitting them: (*a*) partially hidden; (*b*) partially revealed; III. Effect which they produce: (*a*) often a deep and permanent impression; (*b*) often speedily forgotten; IV. Lessons which they teach: (*a*) respecting man's true condition on earth; (*b*) respecting his duties to his own soul.—Tr.]

C.—THE APOSTLE PAUL'S FAREWELL DISCOURSE TO THE EPHESIAN ELDERS, AT MILETUS.

Chapter XX. 17–38.

17 And [But] from Miletus he sent to Ephesus, and called the elders of the church
18 *And when they were come to him, he said unto them, Ye know, [how, πῶς] from the
first day that I came into Asia, after what manner [*om.* after what manner] I have
19 been with you at all seasons [the whole time], *Serving the Lord with all humility of
mind [*om.* of mind], and with many [*om.* many[1]] tears, and temptations, which befell
20 me by the lying in wait [the plots] of the Jews: *And [*om.* And] how I kept back
nothing that was profitable *unto you* [*om.* unto you], but have shewed [proclaimed
21 unto] you, and have taught you publicly, and from house to house [in houses], *Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith
22 toward our Lord Jesus Christ. *And now, behold, I go [journey] bound in the spirit
23 unto Jerusalem, not knowing the things that shall [will] befall me there: *Save that
the Holy Ghost witnesseth [to me[2]] in every city [from city to city], saying that bonds
24 and afflictions abide [await] me.[3] *But none of these things move me, neither count
I my life dear unto myself [But I esteem not my life as worthy of mention, as far as
I am concerned[4]], so that I might [in order to] finish my course with joy, and the ministry [service], which I have received of [from] the Lord Jesus, to testify the gospel of
25 the grace of God. *And now, behold, I know that ye all, among whom I have gone
preaching the kingdom of God [*om.* of God[5]], shall [will] see my face no more.
26 *Wherefore I take you to record [I testify to you] this day, that I *am*[6] pure from the
27 blood of all *men*. *For I have not shunned to declare unto you all the [For I have
kept back (*as in ver.* 20) nothing, but have proclaimed unto you the whole] counsel
28 of God. *Take heed therefore unto yourselves, and to all the flock, over the which
[in which, ἐν ᾧ] the Holy Ghost hath made you [set you as, ἔθετο] overseers, to feed
the church of God [of the Lord[7]], which he hath purchased with his own blood.
29 *For I know this, that [I know that[8]] after my departing [arrival] shall grievous [ra-

30 vening] wolves enter in among you, not sparing [who will not spare] the flock. *Also
[out of the midst] of your own selves shall [will] men arise, speaking perverse [perverted]
31 things, [in order] to draw away [the, τοὺς] disciples after them. *Therefore
watch, and remember, that by the space of [that for] three years [night and day] I
ceased not to warn [exhort] every one night and day [*here om.* night and day] with
32 tears. *And now, brethren [*om.* brethren[9]], I commend you to God, and to the word
of his grace, which [who] is able to build[10] you [*om.* you] up, and to give you [*om.*
33 you[11]] an inheritance among all them which [who] are sanctified. *I have coveted no
34 man's [desired of no one] silver, or gold, or apparel. *Yea, [*om.* Yea[12]] ye [Ye] yourselves
know, that these hands have ministered unto my necessities, and to them that
35 were with me. *I have shewed you [in] all things, how [*om.* how] that so laboring
ye ought to support [sustain] the weak, and to remember the words[13] of the Lord
Jesus, how he [for he himself, ὅτι αὐτὸς] said, It is more blessed to give than to
receive.

36 *And when he had thus spoken [had said this, ταῦτα], he kneeled down, and
37 prayed with them all. *And they all wept sore, and [And there was much weeping
38 on the part of all, and they] fell on Paul's neck and kissed him, *Sorrowing most of
all for the words [word, τῷ λόγῳ] which he spake, that they should see his face no
more. And they accompanied him unto the ship.

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[1] Ver. 19. πολλῶν before δακρύων is a later addition; it is wanting in the majority of the uncial manuscripts [**A. B. D E.**, also Cod. Sin.], and in many versions [*e. g.* Vulg.; but it is found in C. G. H. It is dropped by recent editors generally "probably an interpolation; see 2 Cor. ii. 4." (Alf.; Meyer.).—Tr.]

[2] Ver. 23. a. The five oldest manuscripts [A. B. C. D. E., and also Cod. Sin.] insert μοι after διαμαρτύρεται, which the *text. rec.* has inaccurately omitted in accordance with the two latest manuscripts [G. H.; it is reproduced in the Vulgate (*mihi*), and inserted by recent editors generally.—Tr.]

[3] Ver. 23. b. [Instead of *abide me* (Wiclif, Tynd., Cranmer, Geneva, Rheims), the margin of the Engl. version offers *wait for me;* the original με—μένουσιν may be rendered *await me.*—Tr.]

[4] Ver. 24. The most difficult reading undoubtedly here claims the preference; it is supported by four manuscripts of the highest rank (Vatic. [B.]; Ephraemi, *rescr.* [C.]; Cambr. [D. (corrected).; Cantabrigiensis, or, Bezæ]; and Codex Sinaiticus); it is the following: ἀλλ᾽ οὐδενὸς λόγου ποιοῦμαι τὴν ψυχὴν τιμίαν ἐμαυτῷ [this is the reading adopted by Tisch. and Alf.]; the *text. rec.*, on the other hand, reads [with E. G. H.]; ἀλλ᾽ οὐδενὸς λόγου ποιοῦμαι οὐδὲ ἔχω τ. ψ. μου τιμίαν. Lachmann reads: οὐδενὸς λόγον ἔχω οὐδὲ ποιοῦμαι τ. ψ. τιμ. ἐμ. The two latter are obviously alterations of the original text, intended to furnish an easier reading. [The variations in the manuscripts are very numerous. D (original). exhibits: οὐδ. λόγον ἔχω μοι, οὐδὲ ποι. τ. ψ. μου τιμ. ἐμαυτοῦ. A later hand, C, corrected the original text of Cod. Sin., as given above, thus: λογον εχω ουδε ποι. The Vulg. has: *Sed nihil horum vereor, nec facio animam meam pretiosiorem quam me.* Bornemann agrees mainly with Lach. but inserts μοι after ἔχω and μου after ψυχην. Meyer agrees with Tisch., and with him thinks that the reading of *text. rec.*, and that of Lach (from A. D (original). and minuscules), are corrections of the original, which was not understood by copyists.—The words μετὰ χαρᾶς of *text. rec.* from C. E. G. H., are omitted in A. B. D. Cod. Sin. Vulg., etc., and are dropped by Lach., Tisch., and Alf., but retained by Scholz.—Tr.]

[5] Ver. 25. τοῦ θεοῦ after βασιλείαν is an explanatory addition, not found in the three most important uncial manuscripts [A. B. C.], and some other authorities, and would unquestionably not have been omitted, if it had originally belonged to the text. [The two words are found in E. G. H. Vulg. (*Dei*); D. has τοῦ Ιησοῦ. They are not found in Cod. Sin., and are omitted by Lach., Tisch., and Alf.—Tr.]

[6] Ver. 26. [Instead of ἐγὼ, as in *text. rec.*, without a verb, Lach. and Tisch. read εἰμι. The former reading is found in A. G. H.; the latter in B. C. D. E. Cod. Sin. Vulg. (*sum*). Alford retains ἐγὼ, and, adopting Meyer's view, says that εἰμι was taken from the margin, and substituted for the original ἐγὼ.—Tr.]

[7] Ver. 28. We have here a variation in the reading of the text, which is one of the most important, in a doctrinal point of view, of all those that occur in the New Test., namely τ. ἐκκλησίαν τοῦ κυρίου, and τ. ἐκ. τ. θεοῦ. The latter is the reading of the *text. rec.*; the former, however, is decidedly sustained by *external* evidence, and is undoubtedly the original reading. For four of the uncial manuscripts (Alex. [A.]; Cod. Ephraemi [C (original).]; the Cambridge MS. [D.], and Cod Laudianus [E.]), fourteen minuscules, several oriental versions, and all the earlier church fathers exhibit κυρίου. There is only *one* uncial manuscript, the Vatican [B], in which θεοῦ occurs; but it is also found, according to Tischendorf's *Notitia editionis codicis bibliorum Sinaitici*, 1860, in the Sinaitic codex recently discovered by him, and belonging to the fourth century; [In the edition of 1863, Lipsiae, Tisch. does not indicate that any later hand altered the original, θεοῦ]; it is, besides, found in several minuscules and in the Vulgate, but not in the writings of any one of the church fathers who flourished previously to the fourth century and the Arian controversies. Some manuscripts combine both readings, κυρίου and θεοῦ, in some cases with καί [as C (second correction). G. H.], in others, without it.—With regard to *internal* evidence, the very fact which Bengel adduces *in favor* of the reading of the *text. rec. i. e.*, θεοῦ, decides *against* it: Paul never employs in his Epistles the expression ἐκκλησία τοῦ κυρίου, but eleven times the other expression ἐκκλ. τ. θεοῦ. [Once αἱ ἐκκλ. τοῦ Χριστοῦ, Rom. xvi. 16.—Tr.]. On this account certain copyists placed on the margin the Pauline *terminus*, and this circumstance led, in some cases, to the combination of κυρίου and θεοῦ, and, in others, to the alteration of κυρίου to θεοῦ. And, independently of this circumstance, the expression αἷμα τοῦ θεοῦ corresponded very fully to the doctrinal tendencies of the fourth and fifth centuries. [The reading θεοῦ is adopted by Mill; Wolf; Bengel; Matthaei; Knapp; Scholz; Rinck; Stier; Alf.; etc.; κυρίου, by Grotius: Le Clerc; Wetst.; Griesb.; Kuin.; de Wette; Meyer; Lach.; Tisch.; Bornemann, etc.—οὖν after προςέχετε, of *text. rec.*, from C. E. G. H., is omitted in A. B. D. Cod. Sin. Vulg. It was dropped by copyists or writers of the *lectionaria*, as an ecclesiastical reading lesson began with προςέχετε (de Wette; Alf.) It is accordingly retained by Alf., although omitted by Lach. and Tisch.—Tr.]

[8] Ver. 29. The original reading is οἶδα, and not γὰρ οἶδα τοῦτο, as Tischendorf alleges; he adopts the reading of the *text rec.*, but is sustained only by some of the later manuscripts [C (second correction). E. G. H.]. The words γὰρ and τοῦτο are favorite amplifications of the text. They are not found in A. B. C (original) D. Cod. Sin.; the Vulgate has simply *scio.* They are rejected by recent editors generally.—Cod. Sin. (original) reads: εγω οιδα οτι εις.; a later hand, C, inserted δε before οιδα.—Tr.]

[9] Ver. 32. a. ἀδελφοὶ after ὑμᾶς is unquestionably also a later addition; it is wanting in A. B. D., and six ancient versions. [It occurs in C. E. G. H., but not in Cod. Sin., nor in Syr., Vulg., etc., and is dropped by Lach., Tisch., Born. and Alf.—Tr.]

[10] Ver. 32. b. οἰκοδομῆσαι is the original reading. Tischendorf has erroneously adopted the compound ἐποικοδ. [of *text. rec.*], on the authority of the two latest uncial manuscripts [G. H.], whereas the simple form is sustained by the other five uncial manuscripts [A. B. C. D. E., and also Cod. Sin.—Lach and Alf. adopt the latter.—Tr.]

[11] Ver. 32. c. [The *text. rec.* inserts ὑμῖν after δοῦναι, with C. G. H. It is omitted in A. B. D. E., Cod. Sin., Vulg., and dropped by Lach., Tisch., and Alf.—There is no pronoun in the Greek, corresponding to "you" after "build" in the Engl version.—Tr.]

[12] Ver. 34. [The *text. rec.* inserts δὲ after αὐτοὶ, on doubtful authority; the particle is omitted in A. B. C. D. E. G. II., Cod. Sin., and is dropped by recent editors generally.—Tr.]

[13] Ver. 35. The Gen. plur. τῶν λόγων [of *text. rec.*] is undoubtedly the original reading; neither τὸν λόγον [in G., and some minuscules; Vulg. *verbi*], nor τοῦ λόγου [in other minuscules], is sufficiently supported by external evidence; the two readings were merely suggested by the fact that only *one saying* of Jesus is here quoted.

EXEGETICAL AND CRITICAL.

Ver. 17–21. **And from Miletus.**—It is obvious that the apostle addressed this memorable farewell discourse to the elders of the congregation of Ephesus, that is, to them alone, and not also to those of neighboring congregations (Irenæus: *Adv. Haer.* III. 14, 2). He reminded them, first of all, of the fidelity and conscientiousness with which he had labored among them. Although the words *ἀπὸ πρώτης - - - ’Ασίαν* precede *πῶς - - - ἐγενόμην*, they logically belong to the latter, and not to *ἐπίστασθε*. He describes his conduct in ver. 19–21, as that of a servant who was on all occasions sincere and faithful to the Lord Jesus Christ. *Πᾶσα ταπεινοφρ.* is a genuine Pauline expression, denoting every possible expression of humility. *'Ως*, etc., in ver. 20, is an additional exposition of *πῶς - - - ἐγενόμην* in ver. 18. *'Υποστέλλεσθαι* occurs also in classic writers, *e. g.*, Demosthenes, Isocrates, Plutarch, as descriptive of the act of speaking with reserve, while *οὐδὲν ὑποστ.* indicates that of speaking openly and candidly. A phrase like *τοῦ μὴ ἀναγγ.* expresses design, only in consequence of the original import of the infinitive with the genitive of the article [Winer: *Gram.* § 44, 4, b. sqq.—Tr.]; here, however, and in many other places, it refers simply to the manner or form: *quominus ea vobis annuntiarem.* *Διαμαρτύρεσθαι* is here followed by the accusative of the object to which the testimony practically refers, and to which it urges men to give heed. *Μετάνοια εἰς τ. θεόν* is a change of mind, a turning back to God, and ought not, as Beza, Bengel and others suppose, to be restricted to the pagans, as if it were not necessary, in the view of Jesus and the apostles, that the Jews should be converted as well as the pagans, in order to be received into the kingdom of God.

Ver. 22. **And now, behold, I go bound,** etc.—The apostle, who had hitherto spoken of the past, now refers to the future. Different interpretations have been given of the phrase *δεδεμένος τῷ πνεύματι*, both *δεδεμ.* and *τῷ πνεύ.* having been variously explained. The former has often been supposed to refer to bonds and fetters: *spiritu jam alligatus, vincula præsentiens* (Erasmus, Grotius, Bengel). But this interpretation by no means accords with the words *τὰ - - - μὴ εἰδώς*; hence *δεδεμ.* must be taken in the figurative sense of *urged, compelled.* Many interpreters, further, assume that *πνεῦμα* refers to the Holy Ghost, and suppose the sense to be, either, *compelled by the Holy Ghost* (Beza, Calvin), or, *bound to*, that is, *depending on the Holy Ghost* (Meyer, first edition), or else interpret: "By the impulse of the Holy Ghost I go bound" (Oecumenius). But as *τὸ πνεῦμα τὸ ἅγιον* is expressly mentioned in ver. 23, the word *πνεῦμα*, standing alone, ver. 22, cannot be understood of the Spirit of God, but can refer only to the spirit of the apostle himself, in the following sense: "I go to Jerusalem, impelled in spirit, led by an internal necessity." [This is the interpretation which Meyer gives in his *third* edition (1861), in which he expressly rejects the opinion which he had stated in the *first*, to which Lechler refers above.—Tr.]

Ver. 23. **Save that the Holy Ghost.**—*"Οτι* after *πλήν* is still dependent on *εἰδώς*. The Holy Ghost *witnessed*, namely, through the mouth of Christian prophets; comp. ch. xiii. 2; xxi. 4; x. 11. Paul says that from city to city it is foretold to him that bonds and afflictions await him in Jerusalem. It is true that such predictions have not yet been mentioned, and none of that nature are introduced until ch. xxi. 4, 11. But what evidence do we find that Luke, who, after verse 2, merely gives a summary of the events that occurred, did not omit predictions of this class? It is only such evidence which would give force to the assertion that Luke here speaks proleptically (Schneckenburger: *Zweck d. Apgsch.* p. 135). The predictions of the prophets led the apostle to expect imprisonment and other tribulations in Jerusalem; still, he did not precisely know (ver. 22) what things would there befall him.

Ver. 24. **But none of these things**, etc.—The reading *οὐδενὸς λόγον ποιοῦμαι τ. ψυχὴν τιμίαν ἐμ.*, can scarcely be so construed (with Meyer) as to connect together the words *οὐδενὸς λόγ. τίμιαν*; for even if *τίμιος* occurs on one occasion (Plato, *Soph.* 216. c.) with the genitive of value, it is nevertheless employed absolutely in far the greatest number of instances, particularly as *ποιοῦμαι* itself already involves the conception of valuing. Hence the literal meaning would be: "I esteem not my life as worthy of mention, as a life precious to myself." The two other readings [see note 4 above, appended to the text,—Tr.], *i. e.*, *λόγον ἔχω* and *λόγ. ποιοῦμαι* imply: "I have regard to nothing, and, further, do not count my life dear to myself." Bengel takes *ὡς τελειῶσαι* comparatively, in the sense: "My life is not of so much importance or value to me as the finishing of my course." This interpretation is marked by simplicity, in its grammatical aspects, but, logically, is less satisfactory than the former, as, if it were correct, we would necessarily expect: "finish my course with *fidelity*," instead of "with *joy*." [On the reading *μετὰ χαρᾶς*, see above, note 4, ult.—Tr.]. Accordingly, the infinitive with *ὡς* here expresses the design: "In order that I might finish my course with joy." [Winer: *Gram.* § 44. 1.—Tr.]

Ver. 25. **And now, behold, I know.**—The apostle did not know the things that would befall him in Jerusalem (ver. 22). But he declares that he positively knows that those who came from Ephesus, and, indeed, all the congregations in which he had preached the Gospel, would no more see his face. [Still, *οἶδα*, as in ch. xxvi. 27, does not necessarily imply that Paul spoke from divine and unerring knowledge, it may simply express his own conviction of the certainty of that which he says. (Alf.).—Tr.]. The words *ὑμεῖς πάντες* assume, as it were, that the Ephesian elders are the representatives of all the Christian congregations which Paul had founded in Europe and Asia Minor. The words *κηρύσσων τὴν βασιλείαν* [omitting *τοῦ θεοῦ*, see note 5, appended to the text.—Tr.] with great force and brevity express Paul's consciousness that he is the *herald* of a king and of His kingdom. He very decidedly utters a presentiment of his own death, but does not speak as if he had received a divine revelation on that point. It is true that at a later period he speaks in his Epistles written during his imprisonment in Rome, *e. g.*, the Epistle to the Philippians [ii. 24; Philem. 22], as if he were not sure that he would not be set at liberty and again see his congregations. But as his liberation in Rome is, historically, very doubtful, his presentiment in this case did not deceive him. And the assertion [of some recent German writers,—Tr.] that Luke put these words in the mouth of Paul *post eventum*, cannot be defended, until it is demonstrated that Paul could not possibly have really used such language on that occasion.

Ver. 26, 27. **Wherefore I take you to record** [I testify to you] **this day**; the sense is: "I do so, because I now take leave of you, and shall never see nor address you again." Bengel here takes *μαρτύρομαι* in the sense in which it frequently occurs in classical writers, namely: *testem cito, in testimonium voco.* This interpretation would be very satisfactory, if the dative *ὑμῖν* were not here appended [as, *e. g.*, Gal. v. 3, "I testify to."—Tr.], whereas the word, when used in the sense which Bengel gives to it, is followed by the accusative. Verse 27 is identical with verse 20 in the matter, and, to a certain extent, also in the words. The **counsel** of God is his counsel of redemption and grace; *πᾶσα*, that is, **all** that belongs to this counsel. [*Καθαρος* etc., that is: "I am not myself guilty, if any man perishes"; see xviii. 6. *Καθαρὸς ἀπό* is not a Hebraism, נָקִי מִדָּם; *καθαρὸς* is sometimes found also in Greek writers in combination with *ἀπό* (*Kypke*, II. p. 108 f.), although it is generally followed by the genitive (*Bernhardy*, p. 174). (Meyer).—Tr.]

Ver. 28. **Take heed therefore unto yourselves.**—The farewell exhortation, ver. 28 ff., is connected with the apostle's testimony respecting his innocence. The sense is: "No guilt attaches to *me;* it could attach only to yourselves. Therefore (*οὖν*), perform your part faithfully, by caring alike for yourselves and for the whole flock." The congregation is, as it were, a flock, which must be fed and protected against ravening wolves (*ποίμνιον, ποιμαίνειν, λύκοι*). Such services the elders are expected to render, as they are the appointed **overseers.** The word *ἐπίσκοποι* is, properly speaking, not here employed as an official title, but is intended to describe the task and duty of the elders, that is, to take the oversight [comp. 1 Pet. v. 2] of the flock, and exhibit watchfulness and care. [The word "is here applied to the same persons who were before described as *elders*, proving clearly that the titles are convertible in this case, as they are in Tit. i. 5–7; a conclusion strengthened by the otherwise inexplicable fact that both are never named together as distinct classes of church officers." (Alex.). See Exeg. note on ch. xi. 29, 30. *b.*—Alford says, on ver. 17: "The English Version has hardly dealt fairly in this case with the sacred text, in rendering *ἐπισκόπους*, ver. 28, 'overseers,' whereas it ought there as in all other places to have been 'bishops,' that the fact of *elders and bishops having been originally and apostolically synonymous* (terms) might be apparent to the ordinary English reader, which now it is not."—Tr.]. The word *ποιμαίνειν* itself comprehends both the practical guidance and government of the flock, and the act of nourishing and furnishing it with the wholesome food of the word and all the means of grace. *Περιποιεῖσθαι* means *to acquire, to make any thing one's own property;* see Doctr. and Eth. no. 7.

Ver. 29, 30. **I know - - - grievous wolves.**—Thoughtful pastoral fidelity and attention are the more necessary, since (*γάρ*) wolves and seducers will come; the wolves are *βαρεῖς*, that is, ravening and ferocious; the term describes persons who will deal in a pitiless manner with the congregation. They will come *μετὰ τ. ἄφιξίν μου;* these words refer, as most of the interpreters allege, to the *departure* or the *decease* of the apostle; *ἄφιξις*, however, never signifies *departure*, but always and only *arrival, going to a place.* [Still, the word occurs twice in Demosthenes, joined with *οἴκαδε*, in the sense of *departure for home*, p. 1463, *ed. Reisk.*, (*πέρι τ. ὁμον.* Vol. 8. p. 497. Lond. 1828,) and p. 1484 (*ἐπιστ. γ′.*), that is, *reditus domum.* In 3 Macc. vii. 18, *ἄφιξιν—ἕως εἰς τὴν ἰδιάν οἰκίαν*, the usual meaning of *departure* seems to be intended.—Tr.]. Hence, the words simply imply: "After I have come, persons of an entirely different character will also come." Bengel says: *primum venit Paulus, deinde venient lupi.* But they come *εἰς τ. ἐκκλ.*, and not *ἐπὶ τ. ἐκκλ.*, that is, they come from *without*, and enter *into* the congregation. According to this view, Paul cannot refer to persecutors (Grotius: *persecutio sub Nerone*), but only to false teachers, who, however, will come from without. In ver. 30, on the other hand, seducers are indicated, who will proceed from the bosom of the church. The word *ἀποσπᾶν* implies that all who would attach themselves to these persons, would be guilty of apostasy from the truth, and from the true church of Christ.—When we consider the contests which the apostle had already at that time maintained with false teachers, as his Epistles show, and the accurate knowledge which he possessed of the state of affairs in Ephesus, and in Asia Minor in general, it cannot in the least surprise us, that, when he glances at the future, he should predict that the congregation at Ephesus would encounter internal and external dangers; and these he has, moreover, sketched only in their general outlines. We have, therefore, no reasonable ground for suspecting that we have here an anachronism, or a prediction made *after* the events had occurred, which the historian has put into the mouth of the apostle (as Baur and Zeller assume).

Ver. 31. **Therefore watch.**—*Διὸ γρηγ.*, that is, on account of the impending danger, a watchful oversight becomes the duty of the elders. According to Paul's statement, as here recorded, he had resided three years at Ephesus. According to ch. xix. 8–10, he had taught during three months in the synagogue, and, afterwards, two years longer in the school of Tyrannus. These two statements will not be found to be contradictory, when we remember that the narrative does not profess to furnish precise chronological dates, and that, besides, it would be out of place to expect such in the present connection. [See Exeg. note on ch. xix. 9, 10. *b*.—Tr.]

Ver. 32. **And now,—I commend you.**—If the elders are to exhibit inviolable fidelity, they must themselves be firmly established in the grace and fellowship of God; hence Paul commends them to the mighty and faithful protection of God. For *τῷ δυναμένῳ*, etc., cannot, with Erasmus and others, be referred to *λόγῳ* [taken in the sense of word, doctrine, Tr.], and the interpretation according to which the personal [Johanneic (Meyer)] Logos is meant (Gomarus, Witsius), has no foundation whatever; the act of bestowing the eternal inheritance cannot possibly be ascribed to the word, but only to the personal God. Hence, *τῷ δυναμ.* must, with the Vulgate, Luther, Calvin, Grotius, Bengel, etc., be referred to *θεῷ*, so that the words *καὶ τ. λόγῳ τ. χάριτος αὐτοῦ* are parenthetically introduced ["a very natural hyperbaton occurs here" (Meyer).—Tr.].—God can **build up**, that is, bestow sound and enduring spiritual life; and He, too, is able to give an inheritance, that is, to grant a rightful and abiding share in the blessed kingdom, **among** all, that is, in fellowship with all, those who are consecrated to Him.

Ver. 33–35. *a*. **I have coveted no man's silver or gold.**—Finally, the apostle refers to his own disinterested course of conduct [comp. 1 Sam. xii. 3], and exhorts the elders to adopt the same course, in accordance with the saying of the Redeemer. *Πάντα* emphatically commences the sentence, and signifies: *in all things* [comp. 1 Cor. x. 33; Eph. iv. 15]; *ὑπέδειξα*, namely, by his own example. The words *ἀντιλαμβ. τ. ἀσθενούντων* can scarcely be understood in a literal sense, in which case they would refer to the care which should be taken of those who are sick and feeble in body. It is already a deviation from the original sense, when they are interpreted as referring to the support of the poor (Chrysostom; de Wette); for, although *ἀσθενής* unquestionably signifies "poor" in some passages of classic Greek writers, which Wetstein has collected, the verb *ἀσθενεῖν* and its participle never have this meaning. No other interpretation, therefore, remains, except that according to which *ἀσθενοῦντες* refers to those who are weak in faith and Christian sentiments or principles [comp. Rom. xiv. 1; xv. 1; 1 Cor. ix. 22; 1 Thess. v. 14]. *'Αντιλαμβ.* is accordingly to be understood as descriptive of tender forbearance and of encouragement given to the weak, in so far as any demand [on the part of the elders, etc.] for money and pay, or even the mere acceptance of them might lead the minds of those who were not yet firmly established in the faith, to suspect that covetous feelings had prevailed, and might thus close every avenue to the truth; the absolute disinterestedness of a teacher, would, on the contrary, tend to encourage and strengthen them. ["It may be added, that Paul, although he waived his own right to a maintenance from those to whom he preached, was remarkable for the decision with which he asserted that right in behalf of others; comp. Rom. xv. 27; 1 Cor. ix. 13, 14; Gal. vi. 6; 1 Tim. v. 17, 18. See also the Saviour's rule on this subject in Luke x. 7." (Hackett).—Tr.].—Among the many words of Jesus referring to this point (*λόγων*), Paul quotes only one saying, which is not found in the four Gospels, but which he doubtless derived from oral tradition. We should assuredly not so restrict the original meaning of this saying of Jesus, as if it merely taught that the act of giving rendered more happy than that of receiving. (Meyer). In its full and comprehensive sense it teaches that giving is a *more blessed* act than receiving, for it glances from God to man (of which an analogy may be found in Matth. v. 48, and other passages), and both the giving and the receiving embrace, in the widest sense of the terms, spiritual and bodily, temporal and eternal blessings. The application which Paul makes of the saying in this sense, is then the more appropriate. ["The special application of this *general* remark of Christ, as the apostle, according to the context, intended, is the following: The act of giving *spiritual* blessings, when compared with that of receiving temporal gains as pay, confers greater blessedness than the latter. The *μακαριότης* itself, is that of eternal life, in conformity to the conception of the Messianic mode of recompensing, Luke vi. 20 ff. and ver. 38; ch. xiv. 14." (Meyer, 3d ed.).—Tr.]

b. This address consists of three parts: I. A retrospective view of the past, ver. 18–21. Paul reminds the elders of the labors which he had performed in Ephesus. II. A glance at the future, and Paul's announcement of his final separation, ver. 22–25. III. An exhortation to the elders respecting their duty to the congregation, in view of Paul's own faithful and disinterested labors in its behalf, ver. 26–35. It is not necessary to enlarge upon the general character of this address, or to show how well it is adapted to the circumstances, when viewed as a farewell address of an upper shepherd, how impressive and affecting it is, how full of love and holy earnestness. And yet it has recently been represented as unhistorical, and as altogether the original production of the author of The Acts (Baur and Zeller). Tholuck has, on the other hand, demonstrated (in the *Studien und Kritiken*, 1839, p. 305 f.) that this address breathes the same spirit, and exhibits the same emotions of the heart, which we find in the Pauline Epistles. Moreover, as far as *doctrinal* points are concerned, the views which are peculiarly Pauline in their character, are here distinctly expressed; comp. Doctr. and Eth. no. 4 and no. 7.

Ver. 36–38. **And when he had thus spoken.**—At the conclusion the apostle kneeled down, and, when all who were present had done the same, he closed his address to men by offering a prayer to God. ["The mention of his kneeling seems to imply that it was not his customary posture in public prayer, but one occasioned by the strength of his emotions. Long after, as we learn from Justin Martyr and others, it was the practice of the church to stand in public prayer upon the Lord's Day, etc." (Alexander).—Tr.]. Then each individual took leave of Paul by embracing and kissing him, amid many tears; the grief of his friends was the deeper, as he announced that they would never see him again; *θεωρεῖν* graphically describes the scene. ["It suggests the idea of the interest and affection with which they looked upon that countenance for the last time." (Hackett).—Tr.]. Paul himself had simply said: *ὄψεσθε*. (Meyer). Finally, they escorted him to the vessel, and then reluctantly parted from him.

DOCTRINAL AND ETHICAL.

1. Paul declares more than once in this address that he had taught *the whole truth* in Ephesus, and kept back nothing, ver. 20, 27. He does not, therefore, lay a stress solely on the circumstance that he had taught the truth in its *purity*, that he had introduced no errors when he imparted a knowledge of the actual will and counsel of God (*βουλὴ θεοῦ*, ver. 27), and that he had communicated truths which were profitable to the souls of men (*τὰ συμφέροντα*, ver. 20), without mingling with them matter that was unprofitable, or even pernicious, and adapted to lead men astray. He expressly adds, for the purpose of justifying himself and of demonstrating that he was pure from the blood of all men, that he had kept back *nothing*. He had proclaimed the truth alike in its *purity* and in its *fulness*. The word of God is an *organism*, of which all the parts are closely connected, so that not a single member can be neglected or set aside, without inflicting an injury on the other members. God's decree of redemption constitutes a whole, in which righteousness and grace, the realization and the appropriation of salvation, conversion and sanctification, the individual and the congregational, may certainly be distinguished, but which cannot be separated without guilt and loss. In God Himself and in His work of salvation, all is inseparably and eternally united. So, too, when the Gospel is proclaimed, and also when the science and doctrines of theology are taught, no part should be set aside and overlooked; the pure truth, and the full, entire truth, ought to be developed, and all the aspects and articles of the truth be exhibited in their actual *temperamentum*—in their natural harmony.

2. The apostle describes his labors as having been of a twofold character: public, and from house to house, ver. 20; he had directed his attention not only to the congregation, but also to every individual, ver. 31. He neglected neither of these, and neither should at any time be neglected. Christianity undoubtedly seeks the salvation of the *individual* soul through conversion and sanctification; it forms anew the ties of a living and blessed communion of man with God, which sin had severed, and continually adds to their strength during the process of man's renewal. The Spirit of God is imparted to individuals, and constitutes them the children of God. But the individualism of Christianity is not unhealthy and anchoretical; conversion to the Lord, on the contrary, creates a social feeling even in those who had lived in solitude; the family, like the congregation and Christendom, is, by degrees, thoroughly pervaded by the spirit of Christianity. And this is a regeneration not only of the individual, but also of the human race (the second Adam, 1 Cor. xv. 45, 47), according to its various communities.

3. Paul testified both to the Jews and to the Gentiles, *repentance* and *faith*, ver. 21, that is, a change of mind or return to God, and faith in the Lord Jesus. He did not separate the one from the other; and such a course the truth in its *fulness* requires. Faith without repentance is superficial; the prominent feature of faith is a contrite heart; Christ came to call, not the righteous, but *sinners* to repentance. Repentance without faith is either destitute of comfort and hope, and ends in faintheartedness and despair, or is self-righteous, and ends in the effort to make redemption superfluous.

4. Paul twice terms in this address the Gospel *the word* **of the grace** *of God: τὸ εὐαγγ. τ. χάριτος τ. θεου*, ver. 24; *ὁ λόγος τ. χάρ. αὐτοῦ*, ver. 32. The peculiar and essential feature which distinguishes the revelation of God in Christ from that of the old covenant, is the manifestation of grace towards the sinner—redeeming, forgiving, sanctifying, and saving grace. But the apostle Paul was not enabled to exhibit this grace as the central point of the whole counsel of God in Christ, and to give it such a concise name, until he had been personally conducted to Christ, and the great work of his life among the Gentiles had imparted to him this knowledge. The fact that the Gospel is here designated by *this* name, is an evidence of the genuineness of the discourse.—The high value which the apostle assigns to the *word* of grace, also claims attention. The ministry which he had received from Christ, refers solely to the *proclamation* of the Gospel of the grace of God, ver. 24. Thus the word of grace acquires a lofty and noble character. This word of God's grace is, accordingly, represented in ver. 32 as a *power*. It is true that the terms: *τῷ δυναμένῳ οἰκοδ. καὶ δοῦναι κληρ.* refer to God Himself, and not to His *word*. Still, the language in which the brethren are commended not only to God Himself, but also to His "word," would be unmeaning, if the word of God were not in itself also powerful and efficient. Hence, it is a power (comp. Rom. i. 16), which "strengthens, comforts, and aids us" (Catech. Maj. *Præf.*). [Luther's preface to the Large Catechism, p. 394. ed. R.—Tr.]—it is a genuine *means of grace*.

5. Paul speaks with a sad presentiment of the things which shall befall him in Jerusalem; prophets, enlightened by the Holy Ghost, tell him that bonds and afflictions await him; he himself attaches no value to his life, and knows that the congregations which he had founded, shall see him no more, ver. 22–25. Such remarks are undoubtedly very significant. Still, they are not sufficient to produce in us the conviction that it had really been determined in the counsel of God that Paul should be allowed to die in Jerusalem as a martyr, but that God had graciously looked at the tears and intercessions in behalf of the apostle on the part of all the Gentile congregations, had, accordingly caused him, when condemned to death, to be rescued by the Romans (*e. g.*, ch. xxi. 31), and had prolonged his life and ministry (Baumgarten, II. 2, 89 ff.). As long as no passage can be adduced which unequivocally expresses such views, it is by no means advisable to resort to such suppositions.

6. *The office, and the Holy Ghost.* The elders

are *set* as overseers by the Holy Ghost, for the purpose of feeding the church of the Lord, ver. 28. We are not informed of *the manner* in which the elders at Ephesus obtained their office, but from analogy (ch. vi. 2 ff.; xiv. 23), we may assume that they were chosen under the direction of the apostle, and not without the coöperation of the congregation, and that they were consecrated by the imposition of hands in connection with prayer. Such were the human and visible features of the case; the apostle, however, also directs attention to those which were invisible and divine. It was the *Holy Ghost* to whom the action is really to be ascribed; it was, in truth, He who had appointed and commissioned the individuals, and to whom they were bound and accountable. The apostle does not deny that men performed a certain part, but he gives special prominence to the decisive action of the Holy Ghost, which it would be *at least* as erroneous and unjust to overlook as the former. As the Divine and the Human are *one* in the Redeemer, so, too, they are one in the church, which is, indeed, "the church of the Lord" (*ἡ ἐκκλ. τ. κυριόν*). There is in so far a difference, that, in the church, the Spirit of the Father and the Son acts, and that the union of the divine and human is not personal and inseparable. But in all, the appropriate transactions of the church, which refer to the kingdom of God, and are performed in dependence on God and His Anointed One, in conformity to the divine word, and with prayer, it is the Holy Ghost who administers the whole. Now if the Holy Ghost acts and decides, it follows that he dwells in the members of the church, and, consequently, the appointment by the Holy Ghost of the elders to their office as shepherds, rests on the common priesthood of believers as the antecedent, or presupposes the latter, and is not a hierarchical conception, as it might, at the first glance, seem to be.

7. *The church, and the death of Christ on the cross.*—In order to exhibit distinctly to the elders their pastoral duty to the church, and to awaken a deep sense of their responsibility, Paul testifies that the church itself belongs to the Lord, having been purchased with his own blood. The blood of Jesus Christ which he shed when he suffered a violent death, is, accordingly, the means by which he made the church his lawful property. Διὰ in the phrase *διὰ τ. ἰδιόν αἵματος* can scarcely be assumed to indicate the purchase-money, with a strict application of the figure found in the word *περιποιεῖσθαι.* But it is true that the death of Jesus on the cross is exhibited as the *means* of appropriation, by which souls which would not be his own without his sufferings and death, have now become his property—objectively, in so far as he acquired a claim to them by the death which he suffered in their behalf, and, subjectively, in so far as the love of the Redeemer, which prompted him to expose himself to death, fills the soul with grateful love, and attracts it to him. And hence, not only is the most decisive influence in the work of redemption ascribed to the death of Jesus, but that death is also exhibited as the essential foundation on which the establishment of the church of Christ depends—a thought which, in itself, is of deep moment, and which is, at the same time, peculiarly Pauline in its character.

8. *The false teachers.*—The apostle distinguishes two classes of them, in these prophetic words, ver. 29: first, those who would come from without, and who would, like wild beasts, ravage the church without mercy, and, secondly, those who would arise in the bosom of the church itself, and attempt to gain adherents. They are described as *λαλοῦντες διεστραμμένα.* Paul purposely avoids the use of the word *διδάσκειν*, which would do too much honor to the perverted and distorted *things* which they will advance. As a limb of the body may be dislocated, and, by a violent movement, be placed in an unnatural position, so truths may be perverted, be placed in false relations to each other, be distorted by exaggeration, and be converted into caricatures of that which they originally represented. Such is the nature of false doctrine. Error is simply a perversion of the truth; there is a truth lying at the bottom of every false doctrine, but it has been perverted and disfigured by the fault of men.

9. *An inheritance among all them which are sanctified*, ver. 32.—The blessed inheritance consists not only in a perfect communion with God, but also in a communion with all those who are sanctified. The rich inheritance of the invisible Canaan lies in the midst of all who have, by the grace of God in Christ, been redeemed from sin, and sanctified by the Spirit. It is remarkable that precisely in the Epistle which, if not originally intended for the Ephesian congregation exclusively, was at least specially addressed to it, the same thought occurs: *ἡ κληρονομία αὐτοῦ ἐν τοῖς ἁγίοις*, Eph. i. 18. It is, indeed, the widely extended communion with *all* those who are sanctified, that exalts the glory of the inheritance, and the blessedness of the world to come.

10. *It is more blessed to give than to receive*, ver 35.—The natural man, under the influence of egotism, reverses the terms of this saying; its truth is, however, recognized by every one whose moral state is more favorable, and who is governed by sounder and purer principles. Plutarch relates that Artaxerxes said *ὅτι τὸ προςθεῖναι τοῦ ἀφελεῖν βασιλικώτερόν ἐστι.* And Aristotle says: *μᾶλλόν ἐστι τοῦ ἐλευθερίου τὸ διδόναι ᾧ δεῖ ἢ λαμβάνειν ὅθεν δεῖ, Eth. Nicom.* IV. I. Both of these sayings correspond in expression to the aristocratic views of antiquity. The former refers to the distinction which existed between rulers and the people, the latter to the ancient distinction between free men and slaves. Seneca, on the other hand, speaks in reference to the gods, when he says: *Qui dat beneficia, Deos imitatur; qui recipit, foeneratores.* There is, however, in all these classic sayings a certain aristocratic pride of sentiment, which cannot fail to be perceived. The saying of Christ, on the contrary, is founded on the fact that God is love; and the use which the apostle here makes of it, is sustained by his own experience of the redeeming and compassionate love of God in his Son, as well as by his desire to see *all* men enjoy the blessedness of loving and giving.

HOMILETICAL AND PRACTICAL.

Ver. 17. **And from Miletus he sent - - - and called the elders of the church.**—When Paul was at Miletus, he was induced to send for the Ephesian elders not only by his remembrance of the divine blessing which he had experienced in their city, amid all his conflicts and trials, but also by his earnest desire to see the brethren personally, and impart to them, and, through them, to the whole congregation an abiding blessing. (Leonh. and Sp.).—Superintendents and inspectors [whose office, duties, etc., are described in Herzog: *Encyk.* XV. p. 256–262.—Tr.] should imitate the example of Paul in their conduct towards those over whom they are placed, by conferring with them, exhorting, and encouraging them; for benefits conferred on pastors are in reality conferred on entire congregations. The servants of the Lord, on the other hand, should gladly avail themselves of such opportunities for receiving the wholesome admonitions of their inspectors, and of eminent theologians, and actively sustain them in their good work. (Starke).

Ver. 18. **And when they were come to him, he said.**—Paul's address to the elders is an admirable compend of practical Pastoral Theology, according to the principles which the apostles observed; it is a mirror which causes us to blush, when we survey our own dissimilar features. It usually furnishes texts for introductory and farewell sermons, but the Lord knows how often it has been abused on such occasions! (Ap. Past.).—**Ye know, from the first day - - - after what manner I have been with you at all seasons.**—"Ye know!" Happy is he who can begin his discourse in such terms, and to whom the conscience of the hearer bears a favorable testimony! (Bengel).—Paul appeals solely to the conscience of his hearers, and asks for no flattering reply. It is not his object to obtain letters of commendation from men; he desires to see the fruit of his labors, and to promote the cause of the truth. (Ap. Past.).—He had served the Lord in Ephesus "from the first day." The unconverted man who assumes the sacred office, loses this blessing. He may be subsequently converted, it is true; still, he has grievously failed in many respects. This consideration should urge all candidates for the ministry to adopt such a course that God may grant them the necessary qualifications at the earliest period. (ib.).

Ver. 19. **Serving the Lord with all humility of mind, and with many tears, and temptations.**—Pastors shed many tears—tears of love, tears of grief, and tears of joy. O Lord! Send us many Pauls! (Starke).—The ministry of the word does not furnish happy days alone, for Paul mentions not them, but his "tears." Give heed to this circumstance, ye candidates for the ministry, and be prepared for it! (id.).—What noble qualifications of a faithful teacher! Humility before God; patience in affliction; candor and fidelity; unwearied efforts to feed the flock; thorough knowledge of the matter and manner which are essential to edifying discourses; undaunted courage when persecution begins; zeal and diligence in walking in the way of the Lord, alike in public and in private life; sincere love to the church; a confident mind and holy boldness in speaking the truth to every one according to his necessities; a high estimate of the value of souls that are bought with a price; prudent measures in view of coming trials; contentment in temporal things, and a hatred of covetousness (1 Cor. xv. 9); perseverance and ardor in prayer. (id.).—The dignity of his office, in the view of the upright apostle, primarily consists in his own consistent and humble walk. But in our day there is usually a reference made to the *honos ordinis, orthodoxiae*, etc. (Ap. Past.).—An old pastor of our church prayed to God that the blessing which should attend his office might consist also in *gratia lacrimarum.*—A faithful servant of Jesus may appeal also to his past afflictions, for they are a seed of tears, and are honorable to him. (ib.).—When we are without temptations, we learn nothing, and make no progress; they are the warfare and the exercise of Christians; they are our theology—a theology not very easily nor quickly learned. (Luther).—Paul speaks of his "tears," for he was a Christian, not a Stoic. His whole office was a ministry of tears; his cup was full of bitterness; but, nevertheless, he looked for that glorious reward of which the Psalmist speaks: "They that sow in tears shall reap in joy." [Ps. cxxvi. 5.]. By the power of his faith he anticipates the joys of harvest; he triumphs even when he weeps; still, he does not weep the less because he triumphs. He weeps, when at midnight he sings praises unto God in the prison of Philippi. He weeps, when he writes to the Thessalonians: "Rejoice evermore." He weeps, when at Miletus he declares: "I finish my course with joy." He weeps, when at Rome he writes his last words: "I have fought a good fight, I have finished my course, I have kept the faith."—We cannot wonder that Paul so often recurs to the sorrows which he had endured; his remarks were dictated not by egotism, but by his earnest desire to gain men for the truth; he had been so taught in the school of his Lord. If the sufferings of Jesus appeal to the Father, and beseech Him to grant mercy to sinners, they also appeal to men and beseech them to accept the doctrine of their redeeming God. (A. Monod.).

Ver. 20. **How I kept back nothing that was profitable.**—That is, not only *that* which is profitable, but, also, *all* that is profitable; and hence, not that which is learned, or novel, or beautiful, or sublime, or unusual, etc., but that which is really good to the use of edifying [Eph. iv. 29]. Such were, briefly, the contents of the sermons of the apostle. Mark this well, ye "pulpit orators." (Ap. Past.).—To proclaim that which is profitable, without being deterred by the fear of men, and to refrain from all that merely gratifies itching ears, or is only adapted to please men, have at all times been prominent characteristics of a faithful steward of God. (Rieger).—**Publicly, and from house to house.**—Accordingly, a faithful teacher serves the Lord, and His church, not only in the pulpit, but also in private houses, not only by preaching, but also by pastoral labors, not only in public, but also at private interviews with individuals. Two temptations are to be overcome by a holy sense of official duty: the fear of men, and carnal sloth.

VER. 21. **Testifying—repentance toward God, and faith toward our Lord Jesus Christ.**—We have here a concise and faithful description of that way of salvation, of which every sermon should treat. It is the general impost which the messengers of God are commissioned o demand of all men over the whole earth. They do not engage in other matters. (Gossner).

VER. 22. **I go bound in the spirit—not knowing the things that shall befall me.**—Faith does not desire to know and see all things, but obeys God and the impulse of His Spirit, as with blindfolded eyes. Faithful teachers, specially, are not their own masters, but are bound in heart and mind, on account of their office, to do and to forbear, not as they choose, but as God directs. Jer. x. 23. (Starke).

VER. 23. **Save that the Holy Ghost witnesseth.**—The Holy Ghost is a prophet of afflictions, but also a comforter in afflictions. (Quesnel).

VER. 24. **But none of these things move me,** etc.—"Fear not them, etc." Matth. x. 28. (Starke).—The children and servants of God look not so much to danger as to duty; but the children of the world adopt the opposite course. (Quesnel).—**And the ministry which I have received of the Lord Jesus.**—Paul's ministry was consecrated not only by his tears, but also by his blood. And by what additional tears, sufferings and blood, was it not subsequently consecrated, before *we* received it! Should not our reflections on the army of holy witnesses and martyrs of former times, cause us to blush on account of the indifference with which we defend the truth to which our fathers bore witness with their blood? (Williger).—No one should force himself into the sacred office, nor acquire it by purchase, marriage, or private solicitations, and thus run and preach without a divine mission and call, but should wait until he receives it, and is sent. But an ordinary call is attended by the divine power and blessing, when it is received in the fear of God. He whom God sends, is endowed with the necessary qualifications, Jer. i. 9, 10. (Starke).—**To testify the gospel of the grace of God.**—Paul proclaims grace—the Gospel, with his latest breath—not the law, not mere morality. For millions of moral discourses and folios written on morals cannot accomplish in a thousand years that which this despised word: "Grace—the Gospel" accomplishes, when it is received in faith, and takes possession of the heart. (Gossner).

VER. 25. **I know that ye all - - shall see my face no more.**—Thoughts on death increase the zeal of preachers. He who at all times says to himself: "This is perhaps my last sermon; my hearers will see my face no more," will the more earnestly entreat them: "Be ye reconciled to God!"—The hearers may indeed pass away from the sight of a faithful preacher, but never from his thoughts. (Starke).

VER. 26, 27. **Wherefore I take you to record this day, that I am pure from the blood of all men.**—Many would gladly imitate the apostle, and, like him, testify in their farewell sermons, that they are pure from the blood of all men, but that joyful consciousness is the fruit only of long-continued humility, of trials, and of tears. (Rieger).—A preacher's declaration that he is pure from the blood of all men, assumes that many duties have been performed. He must have set forth all the counsel of God, and kept back nothing, ver. 27; he must have addressed all, both from the pulpit and during his pastoral labors, ver. 20; he must have taught in every possible way, not only by his sermons, but also by his example, having lived and suffered as a Christian, ver 18–20. Alas! how many omissions of duty weigh on our conscience; instead of joyfully declaring: "I am pure from your blood," we are rather constrained, in grief and pain, to utter the petition: "Cleanse me, O Lord, with thy blood!"

VER. 28. **Take heed therefore unto yourselves, and to all the flock.**—A preacher must guard against two errors: either that of being too much occupied with himself, and thus neglecting the flock, or that of being so devoted to the flock as to neglect the care of his own salvation. (Quesnel).—We must ourselves first be cleansed, and then cleanse others—be instructed, and then instruct others—be enlightened, and then enlighten others—be conducted to God, and then conduct others to him. (Gregory Naz.).—An evangelical preacher takes heed to himself, when his own soul is fed by the gospel of the grace of God; his personal experience of the value and power of sound doctrine, will secure him from going astray and adopting false doctrines. Continue to be one of the sheep of the Good Shepherd, and then thou wilt not become a faithless shepherd. (Besser).—Can the blind lead the blind? It is a fearful thing when an unconverted man is a professor of religion, but it is a far more fearful thing when such an one attempts to preach the Gospel. Do ye not tremble, when ye open the Bible, lest ye might there read the sentence of your own condemnation? Do ye not think of it, that when ye are penning your sermons, ye are drawing up indictments against your own souls? (Baxter's Reformed Pastor).—**Over the which [in which] the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.**—What a powerful admonition to be faithful we have in the fact that we are appointed to feed a flock which God has purchased with His own blood! (Starke).—Paul does not here repeat his instructions respecting the manner in which they should feed the church; he does not intend to instruct, but to exhort. He wishes, in that sacred hour, to pronounce an imperishable word, which may make an indelible impression, and furnish a lasting impulse to his hearers. He pronounces a single word which expresses all, and relieves him from the task of addressing further admonitions; his hearers are so deeply impressed with the grandeur and holy character of their work, that no human eloquence could have produced the result which followed the utterance of this one word of truth. He terms the church "the church of God,"—*His* possession, in a still higher sense than that in which the people of the old covenant, whom He bare on eagles' wings, were His peculiar treasure, Exod. xix. 3–6—His possession purchased with the blood of His own Son. (Menken).—The poorest village is a church of God, purchased with the blood of Jesus. Its pastor is, therefore, not appointed to be a gatherer of gold, a luminary in the learned world, an antiquarian, a gardener, a drone; he is called to be a shepherd of Jesus, who is the Chief Shepherd. (Ap. Past.).

Ver. 29. **After my departing shall grievous wolves enter in.**—False teachers say in their hearts: "Let there only be peace whilst I live;" but an apostolical teacher endeavors also to prevent evils that might arise even after his death. (Ap. Past.).

Ver. 30. **Also of your own selves shall men arise, speaking perverse things.**—The enemies to whom the apostle's warning refers, are described, on the one hand, as ravening wolves, that is, as men who are obviously seducers and murderers of souls, and, on the other, as false brethren who arise in the church itself, and who, with specious words, teach false and dangerous doctrines. The apostle earnestly warns his hearers against both of these classes of men. The former may be easily recognized; the latter are more insidious and more dangerous enemies. (Ap. Past.).—And here the elders, like the disciples on an earlier occasion [Mt. xxvi. 22], might have each asked, in sorrow and dread: "Lord, is it I?"

Ver. 31. **Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears.**—The language which evil-minded men represent as that of self-praise, is not always really of that description. It was love which constrained the humility of Paul to reveal to us his tears. (Starke).

Ver. 32, 33. **And now, - - - I commend you to God**, etc.—Here take a view of the heart of a faithful shepherd. He commends his flock to God and to the word of his grace, in accordance with his Master's example, John xvii. 6, 9. When pastors have taught, refuted, exhorted, rebuked, and comforted, they should still submit the whole matter to God, and humbly ask for his guidance and aid. (Starke).—Such apostolic sayings abundantly comfort our souls; it is a salutation addressed by the apostolic age to the distracted church of our times. Those fathers assure the church, even in her deepest affliction, that she is the true church of God, and that the gates of hell shall not prevail against her. (Williger).

Ver. 33. **I have coveted no man's silver, or gold, or apparel.**—"I seek not yours, but you." 2 Cor. xii. 14. Although the preachers of the Gospel do not, like Paul, work at a trade, but "live of the things of the temple" (1 Cor. ix. 13), these words, nevertheless, furnish them with a valuable lesson. They ought to demonstrate by their self-denial and personal efforts, (which should comprehend far more than the ordinary official duties,) and by their entire freedom from avarice, that the world very unjustly accuses them of performing the least amount of work, and of receiving for it a disproportionately large amount of wages. (Williger).

Ver. 35. **It is more blessed to give than to receive.**—This word of the Lord, which the Holy Spirit has preserved for us independently of the Gospels, should be the motto of every true disciple of Christ; for He came into the world not to be ministered unto, but to minister, and to give his life a ransom for many [Mt. xx. 28]; even when seated on the throne of glory, He imparts Himself, in the fulness of His divine grace, to His church on earth, and His blessedness consists in thus freely imparting Himself to His people. (Leonh. and Sp.).—It is more blessed to give than to receive; for the nearer we approach to God, the more blessed we are. God does not receive—He *gives.* He derives His name from His *goodness*, and it is the nature of that which is good to impart itself. The more we give, the more we possess. When we bless others, we bless ourselves. Let no heart depart without consolation from thy door, and God will not dismiss thee from his presence without consolation. (Henry Müller).—It is true, that with respect to God, we may, and indeed should, receive from His fulness, grace for grace. The more we receive of Him, the more blessed we are ourselves, and the more we can impart to others. An unwillingness to receive from Him, is, in truth, the height of misery. (Fr. Arndt.).

Ver. 36. **And when he had thus spoken, he kneeled down, and prayed with them all.**—Kneeling down at prayer is a privilege of the children of God. Others are ashamed of it. The act should therefore be performed only in the closet, or in the presence of those who rightly understand its nature, and should not unnecessarily be exposed to the mockery of the world. (Williger).—We often accomplish more by praying than by preaching. (Ap. Past.).—When Christian friends thus part from one another with prayer to God, they become the more intimately united in God. (Starke).

Ver. 37. **And they all wept sore, and fell on Paul's neck, and kissed him.**—Christians are not Stoics, who professed to be unconscious of strong emotions. Their love is a fountain from which tears often flow.—We too should fall on Paul's neck, and endeavor to retain him with us; and this is done when we receive his doctrine and believe the Gospel which he preached; 1 Thess. ii. 13. (Starke).

Ver. 38. **Sorrowing most of all for the words which he spake, that they should see his face no more.**—If it pains us that we shall no more see here below the faces of those whom we love, how much more painful would it be, if we should be eternally deprived of the sight of God, of the angels, and of the elect! When we therefore part on earth, may it be our earnest expectation and our hope that we shall meet again in the heavenly Jerusalem. (Leonh. and Sp.).

On the whole section, ver. 17–38.—*The true relation between the shepherds and the flocks of Christ:* it really exists, and abides in time and in eternity, when it is sustained, I. By union in the true doctrine; II. By union in sincere love; III. By union in believing prayer. (Harless).—*Paul's farewell address to the elders of Ephesus:* I. When he appeals to his apostolical labors, he describes the principal features of the evangelical ministry of the word, ver. 17–21. II. When he expresses his willingness to suffer, he exhibits to them the courage which faith imparts, and which is connected with a self-denying love to Christ, ver. 22–25. III. When he refers to the glory of the church of God, he exhorts them to be faithful in discharging the duties of their sacred office. IV. When he prays, on parting from them, he conducts them to the source of all strength and joyfulness in seasons of affliction, ver. 32. (Leonh. and Sp.).—*By what means may the pain of parting from our friends be alleviated?* I. By the consciousness that we have faithfully fulfilled our duty; II. By submission to the clearly understood will of God; III. By the conviction, strengthened by prayer, that God guides and protects us. (ib.).—*The farewell address of Paul at Miletus:* I. His testimony respecting his labors in the congregations, ver. 18–21; (*a*) respecting the discharge of the duties of his ministry—his humility and fidelity, even amid temptations; (*b*) respecting the subjects of his preaching—he had declared all the counsel of God, specially, repentance and faith. II. His announcement that he took leave of them forever, ver. 22–25; (*a*) referring to the trials that may await him, and to Jerusalem, as the point to which he was proceeding—the afflictions which he expected to endure; (*b*) referring to his willingness to sacrifice his life—his conviction that he would suffer a violent death. III. His final directions to the elders, ver. 26–38; (*a*) an exhortation that they should be faithful to their duty—the special reasons for which fidelity on their part was necessary; (*b*) the commendation of the elders to the grace of God—the conduct which they should observe. (Lisco).—*Two things which all men need:* I. Repentance, ver. 20, 21; we descend by three steps into the depths of our hearts; (*a*) the knowledge of sin; (*b*) sorrow for it; (*c*) the desire for salvation. II. Faith, ver. 21; we ascend by three steps to God and eternity: (*a*) the knowledge that the Redeemer has come; (*b*) holy joy that he has taken up his abode with us too; (*c*) unshaken confidence in his reconciling, sanctifying, and saving grace, ver. 19, 22–27. (id.).—*The glory and comfort of a Christian preacher* (a farewell discourse): I. His glory: (*a*) nothing that is external, neither riches nor honor, ver. 19; (*b*) not even temptations and misrepresentation, ver. 19; (*c*) but the glory of having endured with his congregation in joy and in sorrow, ver. 18, of having kept back no part of the wholesome doctrine of the Gospel, ver. 20, and, especially, of having preached its two chief points, repentance and faith, ver. 21. II. His comfort: (*a*) the hour of parting has arrived, and now duty calls to new and greater conflicts, ver. 22, 23; (*b*) the preacher does not regard this fact, since the fulfilment of the duties of his office is his only care, ver. 24; (*c*) although the parting is painful, he knows that he is pure from the blood of all men, and he commends his flock to faithful successors and to the Chief Shepherd, ver. 26. (From Lisco).—*Paul, in the discharge of his official duties at Ephesus, a model for the evangelical pastor:* he teaches us, I. To serve the Lord with all humility, ver. 19; II. To feed the flock with undivided love, ver. 20, 21, 26, 27; III. To resist the enemy with entire fidelity, ver. 19, 29, 30, 31; IV. To look forward to the separation from the flock with confidence and holy joy, ver. 22–25, 32–36.—*The best discourse which we can address to our congregation:* I. It is good when we preach the word of the Gospel, ver. 20, 21, 27; II. It is still better when we preach by our evangelical walk, ver. 18, 33–35; III. It is the best of all when we preach by our evangelical sufferings, ver. 19, 22–25.—*How may a servant of God, in this vale of tears, finish his course with joy?* (ver. 24). I. When he enjoys true peace of conscience, sincerely believes that he has fulfilled his duty, and has an assurance of the grace of God, ver. 18–20, 26, 27. II. When he leaves behind him the seed of the kingdom of God, which will grow up over his grave through the labors of his faithful successors, ver. 28, and the faithfulness of the eternal God, ver. 32. III. When he can hope that he will receive in heaven the reward of his labors, and be eternally blessed, ver. 24.—*When are we pure from the blood of all those whose souls the Lord has intrusted to our care?* (ver. 26). I. When we have preached all that the Lord has commanded, and have kept back no part of the counsel of God, ver. 20, 27. II. When we have taken an interest in the welfare of all who were accessible to us, both in public and in private, ver. 20—Jews and Greeks, ver. 21. III. When we have done all that lay in our power in order to open an avenue for our word, by our evangelical walk and conduct—in obedience, humility, love, patience, self-denial. IV. When we have washed away everything of which our conscience accuses us before the Lord, in the blood of Jesus Christ, without which neither we nor our hearers can be cleansed and reconciled, ver. 24, 36.—*I know that we shall soon finally part,* (ver. 25)—a thought which solemnly admonishes, I. The teacher; II. The hearers.—*Take heed therefore unto yourselves!*—an impressive official admonition addressed to all shepherds of souls, in the church and in the family, (ver. 28): I. Take heed to youselves—to your doctrine and your walk. II. Take heed to the flock—to its divine dignity, and to its human infirmity. III. Take heed to the wolves—to those who come from without in a threatening form, ver. 29, and to those in the bosom of the church, who are concealed in sheep's clothing, ver. 30.—'*And now, brethren, I commend you to God'—the most appropriate farewell address of an evangelical pastor* (ver 32): I. It expresses evangelical love, which extends its care even beyond the speaker's own period of labor. II. It expresses evangelical humility, which, even after faithful labors, is conscious that man can accomplish nothing by his own strength. III. It expresses evangelical faith, which relies on the power and faithfulness of the Great Shepherd of souls and Guardian of men.—*The apostle's farewell discourse at Miletus:* I. A model sermon, exhibiting an apostle's fidelity of love, and the power of his faith; II. A consolatory sermon, intended to alleviate the pain of parting and the anxiety of love; III. An awakening sermon, exposing our official sins and neglect of duty, as compared with our great Predecessor in office.—*Why is it more blessed to give than to receive?* (ver. 35). I. Because the former delivers us from the dominion of self—from the bonds of self-love, from the cares connected with superfluous possessions, from the burden of dependence; II. Because it unites us with the brethren—through their sincere attachment, their active gratitude, their prayers in our behalf; III. Because it brings us nearer to our God—we thus resemble Him who is merciful to all, partake of the happiness of Him who loves all, and may hope for the gracious reward which He who recompenses men will bestow.—*The farewell words of love: "A little while, and ye shall see me no more"* (ver. 38, compared with John xvi. 16): I. The grief which they occasion; (*a*) the painful feeling of loneliness; (*b*) reproaches of conscience, if we have neglected the season of gracious visitation. II. The comfort which they impart; (*a*) we remain united in the Lord; (*b*) we hope for a future reunion in the presence of the Lord.—[*The pastor's farewell address* (see Exeg. note, ver. 33–35. b.): I. Glances at the past, (ver. 18–21, 26, 27); (*a*) the external history of the congregation (additions, losses, etc.); (*b*) the doctrines and duties taught by the pastor; (*c*) the past and present spiritual condition of the congregation. II. Glances at the future, (ver. 22–25, 29, 30); (*a*) the pastor's future lot uncertain (divine Providence); (*b*) the dangers to which the congregation (young and old) may be exposed (external—internal); (*c*) the hopes which the congregation may entertain. III. The Pastor's parting counsels, in view of the past and the future (ver. 31–35); respecting (*a*) watchfulness—on the part of church officers and private members; (*b*) the duties of Christian love; (*c*) the exercise of Christian faith and hope —Tr.]

D.—CONCLUSION OF THE JOURNEY, AMID ANXIOUS FOREBODINGS.

Chapter XXI. 1–16.

1 And it came to pass, that after we were gotten [had torn ourselves away] from them,
and had launched [set sail], we came with a straight course [after a quick voyage]
unto Coos[1] [Cos], and the *day* following unto Rhodes, and from thence unto Patara:
2 *And finding [there] a ship sailing over unto Phenicia, we went aboard, and set forth
3 [set sail]. *Now when we had discovered [come in sight of] Cyprus, we left it on the
left hand, and sailed into [to] Syria, and landed[2] at Tyre: for there the ship was to
4 unlade her burden [its cargo]. *And finding [And having found the[3]] disciples, we
tarried there seven days: who [these, οἵτινες] said to Paul through the Spirit, that he
5 should not go up to [go to[4]] Jerusalem. *And when we had accomplished those [spent
the (τὰς)] days, we departed and went our way; and they all brought us on our way,
with [all accompanied us, with their] wives and children, till *we were* out of the city:
6 and [then] we kneeled down on the shore, and prayed. *And when we had taken our
leave [(ver. 5) prayed, (ver. 6) And took leave[5]] one of another, [;] we took ship;
7 and they returned home again [but they returned to their homes]. *And when we
had finished *our* course from Tyre, we came [But we finished the sea-voyage, and came
from Tyre] to Ptolemais, and [*om.* and] saluted the brethren, and abode with them
8 one day. *And the next *day* we that were of Paul's company [And the next day we[6]]
departed, and came unto Cesarea; and we entered into the house of Philip the evan-
9 gelist, which [who[7]] was *one* of the seven; and abode with him. *And the same [This,
τούτῳ δὲ] man had four daughters, virgins, which did prophesy [who prophesied]
10 *And [But] as we tarried *there* many [several] days, there came down from Judea a
11 certain prophet, named Agabus. *And when he was come [He came] unto us, he [*om.*
he] took Paul's girdle, and bound his own[8] hands and feet, and said, Thus saith the
Holy Ghost, So shall [Thus, οὕτω, will] the Jews at Jerusalem bind the man that
12 owneth this girdle, and shall [will] deliver *him* into the hands of the Gentiles. *And
[But] when we heard these things [this, ταῦτα], both we, and they of that place, be-
13 sought him not to go up to Jerusalem. *Then [But] Paul answered[9], What mean ye
to weep and to [What are ye doing (ποιεῖτε), that ye weep and] break mine heart?
for I am ready not to be bound only, but also to die at Jerusalem for the name of the
14 Lord Jesus. *And [But] when he would not be persuaded, we ceased [we forbore],
saying, The will of the Lord be done.
15 *And after those [these, ταύτας] days we took up our carriages [we prepared our-
16 selves[10]], and went up to Jerusalem. *[But, δὲ] There went with us also *certain* of
the disciples of Cesarea, and brought with them [in order to bring us to] one Mnason
of Cyprus, an old disciple, with whom we should lodge.

EXEGETICAL AND CRITICAL.

Ver. 1–3. **And it came to pass, that after we were gotten** [had torn ourselves away] **from them.**—Ἀποσπασθέντες indicates that the apostle's final separation from his Ephesian friends must have been excessively painful. ["Pass. 1 aor. *avellor*, *divellor*." (Wahl.).—Tr.]. **Cos** was the first island which the party reached, on proceeding to the south. ["The distance is about forty nautical miles." (*Conyb. and H.* Vol. II. 226.—Tr.]. After sailing somewhat more than fifty miles beyond it, they reached the well known island of **Rhodes**, opposite to the south-western corner of Asia Minor (Caria). **Patara**, the next station, was an important sea-port on the extreme southern projection of the province of Lycia. The vessel which brought the company from Troas to this place, appears to have been hired by them. They left it at Patara, and embarked as passengers in a merchant-ship, which was going to Phenicia. ["It seems evident from the mode of expression, that they sailed the very day of their arrival; this is shown not only by the participle *ἐπιβάντες*, but by the omission of any such phrase as *τῇ ἐπιούσῃ*, or *τῇ ἐχομένῃ*;, comp. xx. 15." (*Conyb.* etc. II. 233, and note 1).—Tr.]. They then came in sight of Cyprus, but passed it on the left hand, that is, to the north, as they were proceeding in a south-eastern direction to Syria; (*ἀναφαίνεσθαι* frequently occurs as a nautical term, referring to land which comes into view). ["*Ἀναφανέντες τὴν Κύπρον*, when it became visible to them, *i. e.*, *ἀναφανεῖσαν ἔχοντες τὴν* K." (Winer: *Gr.* ? 39. 1).—Tr.]. The geographical name **Syria** is here employed in the Roman sense, according to which Phenicia and Palestine were considered parts of the province of Syria. *Γόμος* (*φορτίον*) is the freight, the cargo of the vessel; *ἐκεῖσε*, that is, the vessel was to deposit the cargo at Tyre (*ἦν ἀποφορτιζόμενον*). [See Winer: *Gr.* ? 45. 5.—"The distance between these two points (Patara and Tyre) is three hundred and forty geographical miles." (*Conyb.* etc. I. 233.).—Tr.]

Ver. 4–6. **And finding disciples** [And having found the disciples].—The verb *ἀνευρεῖν* presupposes that a search had been made; hence they knew, or at least conjectured, that they would find Christians there, without, however, being acquainted with their names and residences. ["Observe the article in τοὺς μαθητὰς" (*Conyb.* II. 236, n. 3).—Tr]. This delay of a whole week, although the apostle had exhibited such haste in Asia Minor, was doubtless occasioned by the circumstance that the vessel occupied this time in discharging the cargo ["it may have brought grain from the Black Sea, or wine from the Archipelago" (*Conyb.* II. 235.—Tr.], and getting ready to sail again. *Ἐξαρτίζειν τὰς ἡμ.* is *explere*, *absolvere;* see Steph. *Thes.*

Ver. 7–9. **And when we had finished our course.**—The words *τὸν πλοῦν διανύσαντες* are not to be connected with *ἀπὸ Τύρου*, since the former refer to the actual termination of the entire sea-voyage from Macedonia. The last part of the voyage extended only from Tyre to **Ptolemais**, or Acco (Acre) the best harbor on the Syrian coast, at the mouth of the small stream called Belus, in sight of Carmel. [Ptolemais, the ancient Accho (Judg. i. 31), Akre or Acre, is thirty miles below Tyre, and eight miles north of Mount Carmel. It is now called St. Jean d'Acre by Europeans.—Tr.]. From this point the travellers proceeded by land, as it seems, and a

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[1] Ver. 1. [The *text. rec.* has Κῶν, with G. H.; the reading found in A. B. C. D. E. and Cod. Sin. is Κω; the latter is adopted by recent editors generally. Both forms of the accusative occur, although the former is the more usual; see Winer: *Gram. N. T.*, ? 8. 2.—Tr.]

[2] Ver. 3. [Instead of *κατήχθημεν* of *text. rec.* before *εἰς* T., from C. D. G. H., Lach. reads *κατήλθομεν* with A. B. E. and also Cod. Sin.; Vulg. *venimus*. Alf. retains the reading of the *text. rec.*—Tr.]

[3] Ver. 4. a. *τοὺς* [of *text. rec.*] before *μαθητὰς*, [although rejected by Bengel, Matthæi and Rinck], is very decidedly sustained by the authorities [by A. B. C. E. Cod. Sin.], and is omitted only in some of the later manuscripts. [G. H.]

[4] Ver. 4. b. *ἐπιβαίνειν* is sufficiently attested [by A. B. C. Cod. Sin.] to sanction the adoption of it as the genuine reading, rather than the more usual, and therefore easier word *ἀναβαίνειν* [which latter (inserted in *text. rec.*) is found in E. G. H.; Vulg. *ascenderet*. Lach. Tisch. and Alf. adopt *ἐπιβ.*—Tr.]

[5] Ver. 6. The reading [at the end of ver. 5, and the beginning of ver. 6, namely] *προςευξάμενοι ἀπησπασάμεθα ἀλλήλους, καὶ ἀνέβ.* is decidedly attested [(excepting *ἀνεβ.*), by A. B. C. E., with minor orthographical variations, and it is adopted by Lach. and Tisch.], whereas the reading *προςηυξάμεθα, και ἀσπασάμενοι ἀλλήλους ἐπέβ.* [of *text. rec.*] is sustained by comparatively feeble testimony [by G. H.; Alf. retains the reading of *text. rec.*—Vulg. *oravimus. Et cum valefecissemus.*—For *ἐπέβημεν*, of *text. rec.*, as in G. H., Tisch. and Alf. read *ἀνέβημεν* with A. C.; Lach. *ἐνέβημεν* with B. E.—Tisch. exhibits the following as the reading of Cod. Sin.: *γονατα 'προςευξαμενοι' επι τ. αιγ. προςευξαμενοι απησπασαμεθα αλληλους και ανεβημεν*. He remarks on the first *προςευξ.* which he prints with inverted commas: "notarunt ipse scriptor (ut videtur) et C." He adds that C substituted *ενεβ.* for *ανεβ.*—Tr.]

[6] Ver. 8. a. The words *οἱ περὶ τὸν Παῦλον* after *ἐξελθόντες*, were inserted in the text, as an ecclesiastical reading lesson began at this place [with *ἐξελθόντες*]; they are undoubtedly spurious. [They occur in G. H., but are omitted in A. B. C. E. Cod. Sin. Vulg., etc., and are dropped by recent editors generally.—Tr.]

[7] Ver. 8. b. *τοῦ* before *ὄντος* [of *text. rec.*] is not found in a single uncial manuscript. [It occurs only in some minuscules, but is omitted in A. B. C. E. G. H. Cod. Sin., and is dropped by recent editors; see Winer: *Gram. N. T.* ? 20. 1. c.—Tr.

[8] Ver. 11. [The ambiguity in the *text. rec.* (*αὐτοῦ*, *i. e.*, Paul's, or *αὑτοῦ*, *i. e.*, his own), is found in G. H.; the other uncial manuscripts, A. B. C. D. E. and Cod. Sin. read *ἑαυτοῦ*; recent editors adopt the latter.—On the general subject, see Winer: Gram. ? 22. 5.—Tr.]

[9] Ver. 13. [Instead of *Ἀπεκρίθη δὲ ὁ Παῦλος· Τί*, as the *text. rec.* reads with C (original)., and, instead of *τε* for *δὲ*, with G. H., Lach., Tisch. and Alf. read: *Τότε ἀπεκρίθη ὁ Π.* with A. B. C (corrected)., omitting *δὲ*. Lachmann also inserts *καὶ εἶπεν Παῦλος*, from A. E.—Cod. Sin. gives here, as well as very often elsewhere, precisely the reading of Lachmann, who died in 1851, before the publication of that text; the Vulg. also has: *Tunc respondit Paulus et dixit.*—Tr.]

[10] Ver. 15. *ἐπισκευασάμενοι* is undoubtedly the genuine reading [instead of *ἀποσκευ.* of *text. rec.* from some minuscules]; for some of the many conflicting readings sustain *επι*—[*ἐπισκεψάμενοι* in H.; *παρασκευ.* in C.; *ἀποταξάμενοι* in D. (adopted by Born.)], and others the simple form *σκευασ.*, while a sufficient number of weighty authorities support the reading *ἐπισκευ.* [namely, A. B. E. G., and also Cod. Sin.—Mill, Bengel, Griesb., Matthæi, Knapp, Rinck, Lach. Tisch. and Alf. adopt *ἐπισκευ.*—Alford says: "The remarkable variety of reading in this word shows that much difficulty has been found in it. The *rec.* *ἀποσκ.* (which may perhaps have arisen from the mixture of *ἀποταξάμενοι* (D) with *ἐπισκευ.*) would mean, not, '*having deposited our* (useless) *baggage*,' but, '*having discharged our baggage*,' that is, *unpacked* the matters necessary for our journey to Jerusalem, from our coffers.—But *ἐπισκευ.* is the better supported reading, and suits the passage better: '*having packed up*,' that is, made ourselves ready for the journey.—*Carriages*, in the Engl. version, is used as at Judg. xviii. 21, (where it answers to *τὸ βάρος* LXX.) for *baggage*,—*things carried*."—But the reading of the LXX. in the verse here quoted by Alf., is uncertain.—Tr.]

length reached **Cesarea** which was only thirty-six Roman miles distant, that is, not more than a day's journey. [“This is the third time that Paul has been at **Cæsarea**. He was there on his journey from Jerusalem to Tarsus (ix. 30), and again on his return to Antioch from his second missionary progress (xviii. 22); see on viii. 40.” (Hackett).—Tr.]. Here they met with Philip, who is already known from ch. vi. 5, to which passage Luke refers in the words *ὄντος ἐκ τῶν ἑπτά*. We were informed in ch. viii. 40 that he travelled from Philistäa northward as an evangelist, until he came to Cesarea, and here we now find him as a resident, and described as an *εὐαγγελιστής*. The latter title immediately follows his name, since he continued to labor as a herald of the Gospel, without being confined to a particular congregation, and his office in Jerusalem, as one of the Seven, had ceased in point of fact after the death of Stephen. The interpretation according to which *εὐαγγελιστοῦ* is connected with *ὄντος*, in the sense: “He was *the* evangelist among the Seven,” is forced, and not well sustained. [For the omission of *τοῦ* before *ὄντος*, see note 7 above, appended to the text.—Tr.].—The fact that he had four daughters who were virgins, and who had received from the Spirit the gift of pronouncing edifying discourses, is quite incidentally introduced, in connection with the name of their father; it stands in no immediate connection with the events which are here related, and no intimation whatever is given that they uttered in the presence of Paul any prediction respecting his future lot. From this circumstance, however, and from the fact that Eusebius [erroneously] relates, on the authority of Papias (*Hist. Eccl.* III. 39 [and III. 31; V. 24]), that the *apostle* Philip had four daughters who prophesied, Gieseler concluded (*Stud. und Krit.* 1829. p. 140), that ver. 9 is an interpolation, which originated with some one who confounded the evangelist Philip with the apostle of the same name. But he is entirely in error; for who can prove that it was not Papias himself who confounded the two persons? Indeed, it is not here that we find the first historical notice which is not essentially connected with the events related by the historian.

Ver. 10, 11. **A certain prophet, named Agabus.**—It is, on the other hand, somewhat singular that Agabus is here introduced as if he had hitherto been entirely unknown to the reader, whereas he is already mentioned in ch. xi. 28, and there too described as a prophet. That passage appears to have passed unnoticed, when the present words were written.—Agabus fully conforms to the manner of the prophets of the old covenant by setting forth the matter of his prediction not only in words, but also in a symbolical action, which he performs on his own person. [Comp. 1 Kings xxii. 11; Isai. xx. 2; Jerem. xiii. 1 ff.; Ezek. iv. 1 ff.; v. 1, etc. (Alf.).—Tr.]. He took the girdle which confined the upper garment of Paul, bound his own hands and feet with it in the presence of the apostle and of the other Christians, and then made the following statement, which he declared to be a prophecy of the Spirit (corresponding with the formula נְאֻם יְהוָֹה in the Old Testament [see Rob. *Lex.* p. 637.—Tr.]): that the Jews in Jerusalem would bind the owner of the girdle in like manner as he (Agabus) was now bound, and would deliver him to the Gentiles. The words *παραδώσουσιν εἰς χ. ἐθν.* bear a close analogy to those which Christ employs when he predicts his own sufferings. Matth. xvii. 22; xx. 19.

Ver. 12-16. **And when we heard these things.**—The prediction, partly, because it proceeded from the inspiration of the Holy Ghost, and, partly, because it was set forth in such an impressive manner, so powerfully affected the attendants of the apostle and the Christians of Cesarea, that they united in entreating him not to attempt to proceed to Jerusalem. [*Τοῦ μη ἀναβαίνειν*, the infinitive of exhortation; comp. xv. 20 (de Wette) and xxvii. 1; see Winer: *Gr.* § 44. 4.—Tr.]. Their weeping was heart-rending; *συνθρύπτω* means *to soften, to render effeminate*, to crush the strength of the soul. [“They wept, and implored him not to go to Jerusalem But the apostle himself could not so interpret the supernatural intimation. He was placed in a position of peculiar trial. A voice of authentic prophecy had been so uttered, that, had he been timid and wavering, it might easily have been construed into a warning to deter him. - - - But the mind of the Spirit had been so revealed to him in his own inward convictions, that he could see the Divine counsel through apparent hinderances, etc.” (*Conyb. and H.* II. 240).—See below, Doctr. and Eth.—Tr.]. The question. *τι ποιεῖτε κλαι*, etc., implies that the apostle declines to comply, and wishes them to refrain from urging him. “Forbear,” he says, “*for* I am willing and ready not only, etc.” [Winer, § 65. 4. ult.—Tr.]. The reply: “The will of the Lord be done!”, while it expresses submission, refers to the Redeemer in the word *κυρίου*, for Paul had just mentioned the name of Christ [*τοῦ κυρίου Ἰησοῦ*]; hence *κυρίου* does not stand here for *θεοῦ* (de Wette) *Ἐπισκευασ.* means: *to make the necessary preparations* [see note 10 above, appended to the text; Vulg. *præparati.*—Tr.]. *Τινες* is of course to be supplied by the reader before *τῶν μαθητῶν* [Winer: *Gr.* § 64. 4.—Tr.]. The attraction in the construction: *ἄγοντες παρ' ᾧ*, may be thus resolved in the most simple manner: *ἄγοντες παρὰ Μνάσωνα, παρ' ᾧ ξεν.* [See on the passage Winer: *Gr. N. T.* § 24. 2, and § 31. 5.—Tr.]. The chief object of these disciples in accompanying Paul and his travelling companions, accordingly, was to introduce them to Mnason, with whom they, the Christians of Cesarea, were acquainted, and to conduct them to him as his guests. *Ἀρχαῖος μαθ.* is equivalent to *ἀπ' ἀρχῆς μαθ.* He was undoubtedly a Hellenist by birth. [“He was possibly converted during the life of our Lord Himself, and may have been one of those Cyprian Jews (“of Cyprus”) who first made the Gospel known to the Greeks at Antioch, ch. xi. 20.” (*Conyb. and H.* II. 241.—Tr.]

DOCTRINAL AND ETHICAL.

1. The Christians at Tyre desired that the Apostle should not go to Jerusalem, ver. 4; they spoke *διὰ τοῦ πνεύματος*, by the inspiration and the illumination of the Spirit. It is here, however, necessary to make a distinction. That Paul

would be exposed to severe sufferings in Jerusalem, they knew by the illumination of the Spirit. The prophecy of Agabus, ver. 11, and the language of the apostle himself in ch. xx. 23, show that it was *simply the knowledge* of such an issue, in case Paul went to the city, which was conveyed to them by the illumination of the Spirit. The entreaty itself, that Paul should not visit Jerusalem, where such dangers awaited him, was not dictated by the Holy Ghost, but was prompted solely by human opinions and affections. That which was human here at once connected itself with that which was divine, error with the truth, the flesh with the Spirit. So, too, the well meant, but unholy, dissuasion of Peter, connected itself with the Redeemer's first prophecy of his sufferings, Matt. xvi. 21–23. Nothing is more apt to lead us astray, or is more dangerous, than that *mixtela carnis et Spiritus* which may so easily and so insidiously occur in our thoughts, feelings, and actions.

2. The prophecy of Agabus is also remarkable, in so far as we can by means of it, measure, as it were, the degree in which the revelations which Paul received respecting his impending sufferings, became clearer and more definite, the nearer he came to Jerusalem, and the more rapidly the time of the fulfilment of that prophecy approached. Such, indeed, was the course of revelation, both under the old and under the new covenant; for prophecy corresponded in the degree of its fullness and distinctness to those normal forms or processes of development in time, to which the counsel and the work of God always adapt themselves.

3. The obscurity which attends the circumstances that occurred at Tyre (ver 3, 4), is removed at Cesarea (ver. 8, 11 ff.). Agabus, as the organ of the Holy Ghost, predicts that the apostle will be arrested and delivered up at Jerusalem. For this reason, the travelling companions of the latter, together with the Christians who resided in Cesarea, urgently and with tears implore the apostle to make no attempt to proceed to Jerusalem. And yet the united request of an entire assembly of Christians, comprising enlightened men, who labored faithfully and successfully for the kingdom of God, such as Philip, Timotheus, and others, exercised no decisive influence on the apostle. The will of the people, and even the unanimous wish and will of genuine Christians, cannot always be regarded as the will of God. The servant of the Lord does not exhibit a stoical indifference; the earnest entreaties and hot tears of his friends melt his heart. Still, he does not change his purpose; his resolution to suffer imprisonment and even death for the sake of Jesus, is unaltered; he speaks and acts with a calm and resolute spirit.

HOMILETICAL AND PRACTICAL.

VER. 1. **After we were gotten** [had torn ourselves away] **from them, and had launched** [set sail]. True friends do not separate without sorrow; still, he who cleaves to God rather than to men, is willing to depart, when he receives a divine intimation.—It is our duty to yield submissively to the guidance of God, and to believe that he will execute his will through us as his instruments, whether the path before us be easy, or be encumbered with difficulties.—Our whole life is like a voyage; fair winds at times attend us, but they may be succeeded by storms and tempests. (Starke).—The words which the Master spoke: "Behold, we go up to Jerusalem," etc. (Lu. xviii. 31 ff.), might now be repeated by his disciple.

VER. 2. **And finding a ship sailing over unto Phenicia**, etc.—"Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee." Isai. lx. 9. The allusion is doubtless to merchant ships. The traders in that ship little thought that the freight which their Jewish fellow-traveller brought on board, was more precious than the purple of Tyre, the spices of Arabia, and the amber of the Hyperboreans—the precious pearl of the Gospel that saves men.

VER. 3, 4. **And landed at Tyre.—And finding disciples, we tarried there seven days.**—The discovery of disciples was one of the principal topics which the journals of the travelling apostles introduced. While learned men, naturalists, and lovers of the arts, inquire, when they travel, after rare objects in nature, or those which belong to art and science, the servant of Jesus, on the other hand, inquires after rare objects belonging to the kingdom of Jesus, and he is never happier than when he meets with God's children. (Ap. Past.).—Detentions which we experience on our journeys, are often specially ordered by divine Providence for our own salvation, or for that of others. (Starke).—As the duties of the crew of the vessel detained them for some time at that spot, Paul found a favorable opportunity for strengthening the disciples at Tyre. Trade and commerce induced men to search for America, and God thus conveyed the Gospel of His Son to that country. (Rieger).—Why did he remain precisely seven days? Without doubt, because it gave him pleasure to observe a sabbath and partake of the Lord's Supper in company with the disciples. A servant of God is far better pleased when he can spend his time among the disciples of Jesus, than when he is with the people of the world. (Ap. Past.).

VER. 5. **They all brought us on our way, with wives and children.**—Parents ought to conduct their children to those places where they may be encouraged to pray and to do good in general, but not to those where they may be corrupted.—The meeting and the parting of Christians should not take place without prayer and good wishes. (Starke).—It is worthy of notice that this is the first occasion on which children are expressly mentioned in THE ACTS. "Out of the mouth of babes and sucklings hast thou ordained strength." Ps. viii. 2. These little worshippers on the Tyrian shore remind us of Luther's remark concerning the auxiliary army "consisting entirely of heroes," from whom he and his associates derived aid in their conflict with the enemy. (Besser).

VER. 6. **And when we had taken our leave**, etc.—Our intercourse in this world, even with those who are most dear to us, is but of short duration; the hour of *parting* soon comes. But in that blessed world, in which the children of God will meet with joy, they will never be separated from one another. 1 Thess. iv. 17. (Starke).

VER. 7. **We - - - saluted the brethren**, etc.—The religious conversations of Christians strengthen their faith, increase their love, confirm their hopes, and cheer the hearts of those who have been bowed down by afflictions, 1 Thes. v. 11. It is an unusually great pleasure, when we meet on a journey with devout persons. (Starke).

VER. 8. **Philip the evangelist**, etc.—It is indeed an appropriate title which this faithful teacher here receives. When we examine the historical statements which are made respecting him in ch. vi. 5, and ch. viii. 5, 26, 40, namely, how impressively he preached the name of Jesus, and how admirably he explained the fifty-third chapter of Isaiah, we readily perceive that his fitness to be an evangelist was demonstrated by the gift which he had received of proving distinctly to men, from the revelations of the old and new covenant, that Jesus was the central point of the Gospel. May Jesus qualify us more and more perfectly to be such evangelists. (Ap. Past.).—**Which was one of the seven.**—Here observe that Philip, an officer of the church at Jerusalem, who fled when Saul made havoc of it (viii. 3–5), is now the host of Paul and of the seven who accompanied him, and who were bringing to the poor saints at Jerusalem the gifts of love which their brethren of the Gentiles had contributed. What devout conversations were held in the house of Philip, in which Paul and the seven who accompanied him, abode! What praises they offered to the Lord, when they considered his wonderful ways! (Besser).

VER. 9. **And the same man had four daughters, virgins, which did prophesy.**—The house of the evangelist Philip, whose office as a deacon expired after the persecution (ch. viii. 1 ff.), became, in consequence of the fulfilment of the prophecy of Joel, ch. ii. 28, the honored central point of the Christian congregation of Cesarea. His four daughters, who had received the gift of prophecy and of interpretation, and who, as pure virgins, represent the chastity of the daughter of Zion, furnish new and clear evidence that all believers alike enjoy the privileges of children; and even the earlier instances of the prophetesses Miriam, Deborah, etc., prove that there is no difference in the kingdom of grace between male and female, Gal. iii. 28. (From Leonh. and Sp.).

VER. 10, 11. **Agabus - - took Paul's girdle, and bound his own hands and feet**, etc.—The knowledge of the facts which the Spirit had withheld from the daughters of Philip, is imparted by revelation to Agabus, who is probably the same person, who, on a former occasion, ch. xi. 28, was appointed to bring tidings of evils that were approaching.—**The man that owneth this girdle**, that is, who has devoted himself entirely to the service of the Lord Jesus and of His Gospel. The prophet purposely selects this image in order to represent the duty which the servants of Jesus are *bound* [comp. Jerem. xiii. 1–11] to fulfil, namely, to crown the beginning of their course by a glorious termination. May the Lord daily remind us, that, as we have now assumed the girdle of His service, we may always be found with our loins girt, and ready to fulfil all His good pleasure. (Ap. Past.).—**And shall deliver him into the hands of the Gentiles.**—The nearer the apostle approached the city of Jerusalem, the clearer were the prophecies which announced the sufferings that awaited him, even as Jesus spoke most clearly of his death on the cross during his last journey to the city in which he suffered. Our Lord is very faithful, for he does not conduct us to the scenes of our sufferings with blindfolded, but with open, eyes, and with hearts strengthened by faith. We are thus fully assured that all that befalls us, is in accordance with the holy will of the Saviour, and is intended for our own good. (Ap. Past.).

VER. 12. **Besought him not to go up to Jerusalem.**—Christians are required to contend not only with the infirmities, deceitfulness, and fears of their own hearts, but also with the tender feelings of their friends, Gen. xliii. 3, 4. The purpose may be kind and affectionate, but does not always accord with the thoughts of God, John xx. 17. (Starke).—When Luther was on his way to the city of Worms, he met with friends in every place, who warned him; and when he was near the city, his beloved friend Spalatin sent him a message, entreating him not to enter and expose himself to such dangers. His answer is well known: "Although there were as many devils in Worms, as there are tiles on the house-tops, I will still go thither." (Besser).

VER. 13. **What mean ye to weep and to break my heart?**—The Lord, who wept at the grave of Lazarus, does not demand that his disciples should extirpate all natural feeling; but it is his will that grief, however natural and just, should yield to the power of a childlike faith and of victorious hope; and He Himself is mighty in the weak. (Leonh. and Sp.).—**I am ready not to be bound only**, etc.—The best means for dispelling all doubts and extricating ourselves from difficulties of any kind, is an honest and sincere purpose of the heart to submit with uncomplaining willingness to Jesus, and to obey, whatever our lot may be. (Ap. Past.).—The guiding principle of the apostle Paul is expressed in the words: "Being made conformable unto his death," Phil. iii. 10. He desires to know "the power of His resurrection," only through the means of "the fellowship of His sufferings." In his view, the only path which conducted to glory, was that of the cross. He lived only to suffer.—In this respect, the Christianity of our times should not only be improved, but be entirely changed. Where do men in our day seek after this conformity to the death of Jesus? Where is it known or understood?—Not the cross for the sake of the cross, but the cross for the sake of the Lord! He who desires the Crucified One without the cross, grasps at His shadow. A Christianity without the cross is a Christianity without Christ. (A Monod).

VER. 14. **The will of the Lord be done.**—The love of believers to their shepherd must yield to the love of that shepherd to Jesus Christ, 1 Cor. xi. 1.—Whenever we can accomplish nothing by our own counsel and plans, we should submit the whole matter to God and His will, since He always knows better than we do, whether any course which we may desire to pursue will be profitable or injurious. (Starke).—The chief virtue of the Christian, and the source of all other virtues, is his readiness in all cases to do the will of God, even in opposition to his own will and desires, whether he is called to act or to suffer. (Rieger).—Blessed is he who submits to the will of God; he can never be unhappy. Men may deal with him as they will; they may expose him to death by fire or by water, may confine him in a dungeon or release him. He is without care; he knows that all things work together for good to him, Rom. viii. 28. (Luther).—The time will come when we shall rejoice not so much because we had been comforted in sorrow, and met with great prosperity, as because the will of God had been fulfilled alike in us and through us. Hence, we daily say in the Lord's Prayer: "Thy will be done in earth, as it is in heaven." O how pure and serene is our life, when *that* will alone directs us, and when not a trace of our own will remains behind. With such a frame of mind we become like unto God. (St. Bernard).

VER. 15. **And after those days**, etc.—There is something emphatic in the word *ἀποσκευασαμένους*, which Luke applies to Paul and his travelling companions [but see note 10 above, appended to the text.—TR.]. They are, namely, *released* from all enjoyments, from all that is earthly, from all attachment to mere creatures. The term is specially suited to Paul. In this spirit he went to Jerusalem, and illustrated by his example all that he taught in 2 Tim. ii. 20, 21. May God impress those words on our hearts, so that *we* too may fulfil the duties of our office as men who are *ἀποσκευασάμενοι*. (Ap. Past.).

VER. 16. **Mnason - - - an old disciple.**—We have reason to rejoice when aged disciples still survive, or men who have already, at a former period, found rich treasures in the word of God. (Rieger).

ON THE WHOLE SECTION, VER. 1–16.—*The power of love to Jesus Christ:* I. It unites those who had been strangers to one another, ver. 4: II. It forewarns of possible dangers, ver. 4; III. It maintains Christian fellowship, ver. 5; IV. It humbles men before God in united prayer, ver. 5. (Lisco).—*Paul's readiness to suffer for the cause of the Redeemer, an instructive example,* ver. 7–16. (id.).—*The Christian's pilgrimage to his home:* I. Faith reveals to him its happy end; II. Love enables him to overcome the difficulties of the road. (id).—*On fidelity to the Lord,* (ver. 8–14): I. Its nature; II. Its source; III. Its reward. (Langbein).—"*The will of the Lord be done*"—*the Christian's watchword on his journey through life,* (ver. 14): I. He is the Lord; II. His will is righteous and benevolent; III. It will be done, whether we obey or resist it. (id.).—*The will of the Lord be done:* I. The vow of an obedient spirit; II. The confession of a believing spirit; III. The testimony of a sanctified spirit. (Leonh. and Sp.).—*What imparts true joy in seasons of affliction?* I. Faith in the grace of God revealed in Christ Jesus; II. Love to Him who suffered on the cross for us; III. The hope of a time of refreshing from the presence of the Lord. (id.).—*Faith, Love, and Hope, the three attending angels of the Christian during his pilgrimage to the heavenly Jerusalem:* I. A childlike faith, which, even when its path is dark, acts and suffers in submission to the will of God, ver. 13–15; II. Brotherly love, which imparts and receives consolation amid the toils of the pilgrimage, ver. 4–6, 12, 13; III. Victorious hope, which in joy and in sorrow unfalteringly surveys the heavenly goal, ver. 13–15.—*The hour in which the children of God part on earth,* (ver. 1, 5, 15): I. It is an hour of deep mourning, admonishing us that here we have no continuing city; II. It is an hour of salutary trial, teaching us to sacrifice all to the Lord, in the obedience of faith; III. It is an hour of holy devotion, raising the soul above the influence of time and the grave, and animating our hope of a heavenly home, in which love perpetually endures.—*The only bonds which the faithful servant of God recognizes as indissoluble:* I. Not the bonds of his own flesh and blood—these he has already severed by the power of the Spirit; II. Not the bonds of human force and enmity (Paul bound at Jerusalem)—these cannot harm him in opposition to the will of God; III. Not the bonds of brotherly love and fellowship (ver. 4, 13)—he that loveth brother or sister more than the Lord, is not worthy of him; but, IV. Only the bonds of love to his Lord, to whom he is bound in gratitude and childlike fidelity, even unto death, ver. 13.—"*What mean ye to weep and to break mine heart?*" (ver. 13)—the impressive address of a Christian sufferer to those who surround him: I. Do not murmur against the Lord and his holy ways; II. Do not add to the severity of the conflict appointed unto the children of God; III. Do not deprive yourselves of the blessing which their example can convey.—"*The will of the Lord be done!*"—the saying which most effectually silences all our objections to the ways of God: I. Our wisdom (the predictions, ver. 4, 11) must be silent before the thoughts of Him who alone is wise; II. Our power must submit to Him who alone is omnipotent, ver. 14; III. Our love must yield to the claims of Him, to whom we, with all that we are and have, belong, ver. 13.—[Ver. 8. *Lessons taught by Paul's visit to Philip at Cesarea* (their earlier history—Saul the persecutor, Philip the fugitive, ch. viii. 4, 6.): I. The changes which time witnesses in our external condition (Paul, with his Christian companions—Philip, with his family—both in a different city). II. The power of divine grace in changing the character (Isai. xi. 6). III. The happy influence of religion on our domestic relations (Philip's devout family). IV. The irresistible progress of the Gospel (which Paul had once expected to extirpate). V. The intercourse of Christian friends (abroad—at home—hospitality). VI. The course of events independent of the will of man.—TR.]

PART FIFTH.

The arrest of the apostle Paul, the result of which is, that he not only finds an opportunity, in the providence of God, to deliver his testimony concerning Jesus before his people, the Great Council, rulers, and princes, but is also conducted to Rome, the capital of the world, and the residence of the emperor, in order to bear witness there concerning Jesus Christ, in the presence of Jews and Gentiles.

CHAPTER XXI. 17—XXVIII. 31 (CONCLUSION).

SECTION I.

THE CAUSE AND MANNER OF THE ARREST OF PAUL.

CHAPTER XXI. 17–40.

A.—BY THE ADVICE OF THE ELDERS AT JERUSALEM, PAUL TAKES A CERTAIN PART IN THE VOW OF FOUR NAZARITES, IN ORDER TO REMOVE THE SUSPICION OF THE JUDÆO-CHRISTIANS THAT HE WAS AN ENEMY OF THE LAW.

CHAPTER XXI. 17–26.

17 And [Now, δὲ] when we were come to Jerusalem, the brethren received[1] us gladly
18 *And [But] the *day* following Paul went in [*om.* in] with us unto James; and all the
19 elders were present. *And when he had saluted them, he declared particularly what
things [related in detail all that] God had wrought among the Gentiles by his minis-
20 try. *And [But] when they heard *it*, they glorified the Lord [glorified God[2]], and
said unto him, Thou seest, brother, how many thousands of [among the[3]] Jews there
21 are which [who] believe; and they are all zealous [zealots in behalf] of the law: *And
[But] they are informed of thee, that thou teachest all[4] the Jews which [who] are
among the Gentiles to forsake Moses, saying [and sayest] that they ought not to cir-
22 cumcise *their* children, neither to walk after the customs. *What is it therefore
[then]? the [a] multitude must needs [will necessarily] come together: for they will
23 hear that thou art come. *Do therefore this that we say to thee: We have four men
24 which [who] have a vow on them; *Them take [Take these (*τούτους*) to thyself],
and purify thyself with them, and be at charges with them [and pay the expenses for
them], that they may shave *their* heads: and all may know[5] that [there is nothing in]
those things, whereof they were informed concerning thee, are nothing [*om.* are no-
thing]; but *that* thou thyself also walkest orderly, and keepest the law [walkest in
25 keeping the law]. *[But] As touching the Gentiles which [who] believe [have be-
come believers], we have written[6] *and* concluded [given directions and resolved] that
they [need] observe no such thing,[7] save only that they keep themselves from *things*
offered to idols [from every idol-sacrifice], and from blood, and from [every thing]
26 strangled, and from fornication. *Then Paul took the men [to himself], and the next
day purifying himself with them, entered into the temple, to signify the accomplish-
ment of [temple, and announced that he would fulfil] the days of purification, until that
an [the, ἡ] offering should be offered for every one of them.

[1] Ver. 17. ἀπεδέξαντο is far better attested [by A. B. C. E. and Cod. Sin.] than ἐδέξαντο [of *text. rec.*, and found in G. H.] Luke is the only writer in the New Test. who employs the compound ἀποδέχομαι, and he introduces it several times [once in his Gospel, ch. viii. 40, and five times in THE ACTS. Lach. Tisch. and Alf. read ἀπεδέξαντο.—TR.]

[2] Ver. 20. a. According to external testimony, the reading θεόν is undoubtedly preferable to κύριον. [The latter adopted in *text. rec.*, is found in D. H., while A. B. C. E. G. Cod. Sin. and Vulg. (*Deum*) exhibit θεόν, which reading is recognized by Lach. Tisch. Alf., and several other recent editors.—TR.]

[3] Ver. 20. b. The words ἐν τοῖς Ἰουδαίοις are found in the uncial manuscripts A. B. C. E., and in several versions [Vulg *in Judaeis*], and this reading is supported by that of Cod. Cantab. [D and also by the Syr. vers.], namely, ἐν τῇ Ἰουδαίᾳ, while the genitive τῶν Ἰουδαίων was inserted to suit τῶν πεπιστευκότων. The latter reading is sustained only by the two latest uncial manuscripts [G. H., but without τῶν before Ἰουδ.], and by several versions. [Lach. and Tisch. read ἐν τοῖς Ἰουδ.; Alf. reads, with *text. rec.*, simply Ἰουδαίων, and, with Meyer and de Wette, regards the other reading as an adaptation to ἐν τοῖς ἔθνεσι in ver. 19.—Cod. Sin. omits both readings, without furnishing a substitute.—TR.]

[4] Ver. 21. πάντας [of *text. rec.*] is so strongly attested [by B. C. D (corrected). G. H. and Cod. Sin.], that the omission of the word must be regarded as unauthorized. [A. and E. omit the word; D (original). has εἰσίν for πάντας. Lach. and Tisch. drop the word, but Alf. retains it.—Vulg. *eorum* - - - *Judaeorum*.—TR.]

[5] Ver. 24. [Instead of γνῶσι, of *text. rec.*, from G. H., the reading γνώσονται is found in A. B. C. D. E. and Cod. Sin. Recent editors generally insert the latter. Alford, who adopts the view of Meyer and de Wette, says: "γνῶσι is a grammatical correction after ἵνα."—TR.]

[6] Ver. 25. a. ἐπεστείλαμεν is very decidedly sustained [by A. C. E. G. H. and Cod. Sin.], and should be preferred to ἀπεστ., which Lachmann has adopted on the authority of two uncial manuscripts [namely, B. D. Alf. reads, with *text. rec.* ἐπεστ.; Vulg. *scripsimus*.—TR.]

[7] Ver. 25. b. Lachmann has cancelled the words: μηδὲν τοιοῦτον τηρεῖν αὐτοὺς, εἰ μή, on the authority of A. B., of three minuscules, and of some versions [Vulg. etc.]; but they were probably dropped in all these cases [by copyists], for the reason that they do not occur in the parallel passage, ch. xv. 28, 29 [where other verbal variations occur.—TR.]. Five uncial manuscripts, on the other hand [C. D. E. G. H.], and numerous minuscules exhibit these intermediate words, which should be retained as genuine. [Alf. retains them, but Cod. Sin. omits the whole, without any apparent correction by a later hand.—TR.]

EXEGETICAL AND CRITICAL.

VER. 17, 18. **And when we were come to Jerusalem.**—["The apostle arrives now at Jerusalem for the *fifth* time since he left it on his persecuting errand to Damascus. It is the last recorded visit that he ever made to the Jewish capital." (Hackett).—TR.]. Οἱ ἀδελφοί are not the apostles and elders (Kuinoel), but those Christians with whom Paul and his companions came first in contact, that is, Mnason and others, who were well acquainted with Paul or with those who accompanied him from Cesarea. For the elders are not mentioned until ver. 18, and it can scarcely be supposed that any one of the apostles was at that time in Jerusalem, as he would otherwise have undoubtedly been expressly mentioned. The elders alone of the mother-church now preside over it, with James, the brother of the Lord (ch. xii. 17; xv. 13), as their central point. In *his* house all the elders assembled, and held a session of great importance and solemnity, which had, as it is apparent, been specially appointed on account of the apostle of the Gentiles. Paul was accompanied by his fellow-travellers from the Gentile congregations, who, with him, brought the collections offered by the latter; these gifts were, without doubt, formally placed in the hands of the elders on this occasion.

VER. 19. **And when he had saluted them.**—Paul first saluted (ἀσπασάμενος) the elders in an impressive and cordial manner, and, at the same time, presented the salutations of the Gentile-Christian congregations. He then gave a full and detailed account of his apostolical labors in pagan lands, and of the success and the blessing which God had granted. The word διακονία (comp. xx. 24), exhibits the conception which Paul had formed of his important vocation as the apostle of the Gentiles.

VER. 20, 21. *a.* **And when they heard it.**—This address, which doubtless gave all the details, made such a deep impression on the college of the elders of the mother-church, that, full of joy and gratitude, they fervently proclaimed the praises of God. Nevertheless, they did not conceal a certain difficulty which existed; they candidly informed the apostle of the prejudice which large numbers of the converted Jews entertained against him. The expression "many thousands of converted persons in Judea," cannot create surprise, unless we should suppose that the congregation in Jerusalem alone is meant; but the language before us does not sustain this supposition, and, indeed, Judea is expressly mentioned. [But Lechler adopts in his translation of the text above, the reading ἐν τοῖς Ἰουδαίοις, rather than that of ἐν τῇ Ἰουδαίᾳ; see note 3, appended to the text.—TR.]. Now if we assume that the whole province is meant, what should prevent us from believing that the number of the Christians in the many cities and villages of Judea, including the capital itself (in which the congregation, twenty or twenty-five years previously, counted 5000 men as members, ch. iv. 4), now amounted to several tens of thousands? [μυριάδες. "*How many myriads* (or *tens of thousands*,) is not a mathematical, but an indefinite and popular expression - - - the definite idea of ten thousand is entirely posterior to Homer. It is also a favorite hyperbole of Paul himself—1 Cor. iv. 15; xiv. 19, in both which cases he can only mean what we mean when we say "innumerable," "numberless," or "endless," not to define or specify a number, but to convey the vague idea of a multitude. - - - It is not the statistics of the Jewish Church that we have now before us, but a strong, yet natural, expression of the fact that they were very numerous, etc." (Alexander).—TR.]. Baur has therefore no ground, in this respect, for doubting the genuineness of πεπιστευκότων (*Paulus*, p. 200), or, with Zeller, for accusing the historian of an unhistorical exaggeration.

b. **And they are all zealous** [zealots in behalf] **of the law.**—These Christians in Judea are described as far as their sentiments are concerned, as strict and zealous respecting the law (ζηλωταὶ τ. νόμου), that is, so strict in their personal observance of the law, that their zeal and passions were aroused whenever the Mosaic institutions were undervalued or assailed. The same term is employed [ζηλωτής] which became the name of a party during the Jewish War [JOSEPHUS: *Jewish War*, IV. 3. 8, ult, 13; ch. viii. 1.—TR.]. It is indeed quite possible that the uneasy feelings with which the Jewish people, as a whole, regarded the dominion of the Romans, and paganism generally, may have exercised a certain influence also on the Judæo-Christians. James himself was a man whose views and feelings inclined him to a strict observance of the law (whence he was called צַדִּיק), and the elders at Jerusalem doubtless entertained the same sentiments. Still, it is obvious that they were not prejudiced against the apostle Paul, like the great mass of the Judæo-Christians. The latter had been induced by the malicious and incessant representations of Judaistic teachers (*κατηχήθησαν*) to believe, with respect to the labors of Paul, that he urged the Jews of the Diaspora (*τοὺς κ. τ. ἔθνη π. Ἰουδαίους*) [of the Dispersion, Jam. i. 1; 1 Pet. i. 1.—Tr.], to apostatize from the institutions of Moses, and that he taught them, first, that they should no longer circumcise their children, in consequence of which the rite of circumcision would cease to be observed in the next generation, and, secondly, that they should no longer observe in their own conduct the Mosaic customs (*ἔθεσι περιπατεῖν*). [*Λέγων μὴ περιτέμνειν* etc.—the infinitive after verbs expressing: *to say*, *to believe* etc., when the latter refer, not to that which actually exists, but to that which *ought to be*, involving the conception *of advising*, *demanding*, *commanding*. (Winer: *Gr.* § 44. 3.).—"This opinion respecting Paul was undoubtedly *erroneous*, as the principles which he expressed in his Epistles (see Rom.; Gal.; 1 Cor.), and his wisdom as a teacher, sufficiently demonstrate. But it could be easily entertained by those anti-Pauline Judaists, who exaggerated the value of Mosaism, when they learned that he taught that the acquisition of Messianic salvation depended, not on circumcision and the works of the law, but solely on faith in Christ." (Meyer).—Tr.]

Ver. 22. **What is it therefore?**—This question (*τί οὖν ἐστι*) is often proposed when men deliberate on the course of conduct which they should pursue [see 1 Cor. xiv. 15, 26.—Tr.]. The *συνελθεῖν* of a multitude [*πλῆθος* is not preceded by the article.—Tr.], is to be understood as referring neither to a regular meeting of the congregation (Calvin, Grotius, Bengel), nor, specially, to a tumultuous assemblage (Kuinoel), but to a gathering together of inquisitive persons.

Ver. 23–25. **We have four men which have a vow on them.**—[The vow mentioned in ch. xviii. 18, is of an entirely different nature. —Tr.]. These men are clearly described as Christians by *εἰσιν ἡμῖν*. The vow was the well-known *vow of the Nazarites* [see Numb. ch. vi.—Tr.]. The elders ["we say", not James alone, Tr.] advise the apostle to unite in some manner in the vow with the men, or associate himself with them (*παραλαβὼν*), by defraying the expenses of the sacrifices which they were obliged to offer at the termination of the vow. (Such an act was regarded as a particular mark of devout zeal; Herod Agrippa, for instance, provided in this manner for a number of poor Nazarites; Jos. *Antiq.* XIX. 6. 1.) The apostle was also requested to perform certain Levitical rites of purification in conjunction with the men (*ἁγν. σὺν αὐτοῖς*). [They could not legally shave their heads until they had complied with their obligations.—Tr.].—Interpreters are not agreed whether Paul himself assumed the Nazariteship, or not; it has been usually supposed that he, too, took the vow, and Meyer, for instance, has recently adopted this view. It is, however, erroneous. It is undoubtedly true that *ἁγνίζεσθαι* is employed in reference to the Nazariteship (LXX. [*e. g.*, Numb. vi. 3]), but it is also applied to every other Levitical purificatory rite [*e. g.*, Numb. xix. 12]. And even if the phrase *ἁγνίσθητι σὺν αὐτοῖς*, ver. 24, *might* be easily so understood, as if Paul was only now to enter into an *ἁγνισμός*, which those four men were already bound to perform, still the expression *σὺν αὐτοῖς ἁγνισθεὶς*, ver. 26, by no means admits of this interpretation; those words can only mean that Paul, in company with the Nazarites, and they in company with him, had purified themselves on the same day, and in one and the same act. The reference is simply to an appearance in the temple, and to the prayers and sacrifices which were to be offered there, and for which, in particular, the Jews prepared and sanctified themselves by ablutions and bathing. ["Some understand the verb (*ἁγνίζομαι*) as signifying, not the Nazaritic vow itself, but those preliminary rites of purification which preceded every solemn act of ceremonial worship, as required by the law (see Exod. xix. 10, 14) and still practised in the time of Christ (see John xi. 55). The exhortation (of the elders), thus explained, is not that he should make himself a Nazarite, but merely that he should perform such preparatory rites as would enable him to take part with these Nazarites in the conclusion of their solemn service." (Alexander). The same view is advocated in Conyb. and Howson's Life of St. Paul, etc. II. 251; others (Meyer, de Wette, Alford, Hackett, etc. believe that Paul also took the Nazaritic vow.—Tr.]. And, indeed, the opinion that those who paid the expenses when Nazarites completed their vow, also took the vow for some days upon themselves, derives support from no other known source, and has been advanced only with a view to account for the transaction described in the passage before us. Comp. Wieseler: *Chronol. d. apost. Zeitalters*, p. 105 ff. [In this work—"Chronology of the Apostolic Age"—Wieseler also rejects the opinion that Paul assumed the vow. See also Keil: *Bibl. Archæol.* I. § 67. note 2. ult.—Tr.].

Ver. 26. **Then Paul took**, etc.—The apostle acceded to the proposal, and after having made that Levitical preparation, appeared in the temple for the purpose of informing the priests that those four men would complete the period of their Nazariteship; it terminated legally when the appointed offering (*ἡ προςφορά*, the offering required by the law [Numb. vi. 13–17]) had been made for each individual. This conduct of Paul was intended to convince all Judæo-Christians who entertained strictly legal principles, that the prejudices which they had been led to entertain, were totally unfounded (*ὧν οὐδὲν ἔστι*, that not one of them had any real ground), and that, on the contrary, he was so far from inducing the Jews to apostatize from the law, that he himself, in his own person (*καὶ αὐτός*), also observed the Mosaic law in his walk and conduct.—At the same time, the elders, who wished to obviate any scruples which their proposal might produce in the mind of Paul, as if it were their ultimate purpose to restrict the liberty of the Gentile-Christians, made the additional remark that *that* liberty had already been secured and recognized, and was permanently established. Μηδὲν τοιοῦτον, *i. e.*, none of the observances that were peculiar to Mosaic law.

DOCTRINAL AND ETHICAL.

1. It was doubtless either in consequence of a misunderstanding of the facts, or from a disposition to circulate a calumny, that the apostle Paul was accused of teaching the Jews of the dispersion to apostatize from Moses. His doctrine was the Gospel of grace in Christ Jesus; it is, at the same time, unquestionably true, that he preached the doctrine of salvation in Christ *alone*, and not the doctrine of righteousness by the law. But he did not in any case assail the law or the Mosaic institutions themselves; he only combated the doctrine that the observance of the law was absolutely necessary to salvation, and opposed no other tendency except that which refused to recognize any form of the Church of Christ, besides the Jewish. But that evangelical liberty which constituted the very centre of his life, qualified him alike for tolerating the observance of the Mosaic law on the part of those who were Jews by birth, and for contending, in behalf of Gentile-Christians, for their freedom from the law. Comp. 1 Cor. vii. 18 ff.

2. What opinion should we form of the conduct of Paul, from a moral point of view? It has been asserted that he is here represented as guilty of great hypocrisy, and hence the whole narrative has been rejected by some as unhistorical (ZELLER: *Apgsch.*, p. 277 ff.). But was his conduct really a practical denial of his own sacred convictions, when he resolved to perform a Levitical act, in order to furnish a visible demonstration that neither was he unfaithful to the law himself, nor did he induce others to apostatize from it? Now such was solely the meaning and object of the whole transaction. If he had, by his course, declared that a Christian who had been born under the law, was obliged to observe the Levitical laws, in order to be assured *of his salvation* and to become just before God, then indeed would he have denied his most holy convictions, and have been guilty of such hypocrisy as would have exposed him to severe censure. Such was, however, far from being the case; it was solely love that prompted him to subject himself to the law on this occasion, in order to remove an unfounded prejudice from the minds of the Judæo-Christians, which had led them to take offence at him. This view strictly corresponds to his own declaration respecting himself: "Unto the Jews I became *as a Jew*, that I might gain the Jews; to them that are under the law, *as under the law*, that I might gain them that are under the law," etc. 1 Cor. ix. 19–22.

HOMILETICAL AND PRACTICAL.

VER. 17. **The brethren received us gladly.**—The causes which had formerly prevented the believers at Jerusalem from receiving Paul with confidence and friendship (ch. ix. 26), had long ago ceased to operate. (Rieger).

VER. 18. **And the day following Pau went in with us unto James.**—This visi demonstrates alike the honesty and candor, and the modesty and humility of Paul. For, with his views of evangelical liberty, he might have found himself repelled by the Judæo-Christian legal strictness of James, and, on comparing the many trials and difficulties which he had encountered, with the comparatively easy and undisturbed labors of the presiding officer of the congregation at Jerusalem, he might have claimed the precedence. But the first obstacle was removed by their common evangelical faith, and the second by his apostolical humility and brotherly love.

VER. 19. **What things God had wrought among the Gentiles by his ministry.**—With what humility Paul speaks of his own labors! God—he says—has wrought all. He claims nothing for himself save the joy which he experiences on seeing the divine name glorified. (Ap. Past.).—When we hear of the works which God is even now performing among pagans, let us not survey them with indifference, but give that glory to God which belongs to him. (Starke).

VER. 20. **And when they heard it, they glorified the Lord.**—They praised the Lord, and not Paul, even as he did not praise himself. But while they praised the Lord for all that He had wrought through Paul, they recognized him, at the same time, as a blessed instrument of God.—**Thou seest, brother, how many thousands,** etc.—Although Paul and James fraternally salute each other, and although the brethren are greatly encouraged by the narrative of Paul, and give praise to God, they nevertheless do not conceal the information which they had received concerning the fault which he was accused of having committed. The very sincere and ardent brotherly love which they entertain, makes them not blind and dumb, but rather honest and candid, in uttering their sentiments (Ap. Past.).

VER. 21. **And they are informed of thee,** etc.—How can any thing be so well said or done, that the world will not censure or pervert it? (Starke).—Let him who hears this charge which was made against Paul, and who asks for the proof of his innocence, examine ch. xiv. and ch. xv. of the Epistle to the Romans, (Rieger).—And yet, language like that which occurs, for instance, in the second chapter of Romans, might doubtless awaken such suspicions in the minds of men who were "zealous of the law." (Williger).

VER. 22. **The** [A] **multitude must needs** [will necessarily] **come together.**—The opinion has sometimes been expressed that, in the apostolical congregations, no distinction existed between the teachers or presiding officers, on the one hand, and other members of the church, on the other. But what a carefully arranged order we here find in the congregation at Jerusalem! To James, the first place is assigned; the elders come in a body to him. In this college of presiding officers the case of Paul was first discussed and it was only afterwards that the congregation was consulted. [But see Lechler's note on ver. 22, above Exeg., etc.—Tr.]. From this circumstance our own age may derive many lessons, in reference both to an ecclesiastical democracy, and to an over-estimate of the ministerial office. (Williger).

Ver. 23, 24. **Do therefore this**, etc.—The best refutation which can be furnished, consists in actions rather than in words.—At times it is well to incur expense, for the sake of calming the excited minds of others.—In matters in which no principle is involved, a Christian may readily accommodate himself to others; but let him take heed that neither hypocrisy nor the fear of man furnishes the motive.—Let us so use our Christian liberty as to gain, and not to offend those that are weak in faith.—To act the hypocrite, is one thing, but it is a different thing, when, in a spirit of love, we become all things to all men, for the encouragement of the weak, that is, in matters in which liberty of choice is allowed, and in which the means employed, while they are lawful in themselves, may even be sanctified by the end in view. (Starke).—If we desire to form an impartial judgment respecting this occurrence, we will arrive at the following results: first, that James and the elders acted in accordance with their knowledge of the circumstances of the times; secondly, that Paul was desirous of showing that he was controlled, not by self-will and sectarian animosity, but solely by the power of the Gospel, and that he consequently yielded, and conformed to the "beggarly elements" [Gal. iv. 9] of the Jews, in order to gain some of them; and, thirdly, that this course, which proceeded from honest motives, was permitted by the Lord, in order that Paul might appear in the eyes even of his most imbittered foes, not as a disturber of their religion, but as a true friend of the Jewish church, and that they might thus learn that their persecution of him was the more unjust. Those interpreters are unjust, who accuse the apostle of hypocrisy, and represent the sufferings which soon followed, as a divine chastisement; for these sufferings had, at a much earlier period, been already revealed to him, and constituted, indeed, the goal which he was steadfastly approaching. (Ap. Past.).—The counsel which the elders gave to Paul was not carnal, intended to secure him or them from suffering affliction, but was spiritual, intended to spare the weak, and thus to gain them.—The circumstances are often embarrassing, when love apparently requires us to submit to bondage, even though we are free in the faith. In such cases Christianity is involved in difficulties; some demand more exactness and rigor, others, more liberality and freedom from restraint. Truth takes the middle course. (Rieger).—The Gentile church, which the apostle had founded, had just been cordially saluted by the Judæo-Christian church with united praises which were offered to God. That hour foreshadowed the great consummation, when the fulness of the Gentiles shall come in [Rom. xi. 25], and when Israel shall acknowledge its God and King in His work among the Gentiles. To that hour and its holy and significant character, the conduct of the apostle now corresponds. For while he had always recognized the law, and steadily adhered to its fundamental principles, (although he could usually obey it only in the domain of the spirit,) he now gives a visible form to that recognition; and thus he opens the prospect of the final disappearance of the exceptional position which he held, that is, the thirteenth apostolate. Could he have possibly chosen a more appropriate method of applying a part of the gifts which the Gentiles had sent, than that of contributing to the expenses incurred by the solemn sacrifices, which the four poor Nazarites from the congregation of the saints were required to offer, on completing their vow? Had he not reason to regard the gifts of the Gentiles, which were offered through his instrumentality, as the beginning of those offerings with which the Gentiles would, at a future period, beautify the sanctuary of Israel, and render glorious the worship of the people of God? Isa. lx. 5–13; Zech. xiv. 16, and elsewhere. (Baumgarten).

On the whole section, ver. 17–26.—*On Christian forbearance:* I. It is necessary: (*a*) it was exercised by the Lord Himself; (*b*) it was observed by the apostles; (*c*) it is indispensable in our own case. II. It is salutary: (*a*) without the forbearance of God, the world would be lost; (*b*) by the forbearance of the apostles, many who were weak in the faith, were gained; (*c*) we, too, may, by Christian forbearance, gain, not indeed all men, but at least peace, and thus promote the general interests of the kingdom of God. (From Lisco).—*How far may an experienced Christian yield to the prejudices of those who are weak in the faith?* I. He may participate in all things, which are matters of indifference, when the object is good—the service of God. II. He is not at liberty to do anything which would sanction the opinion that such acts are necessary to salvation. (Lisco).—*The conduct of the Christian towards his honest but weak brethren,* (id.).—*The cordiality of Paul and James, on meeting in Jerusalem*, ver. 18–20: it was, I. A victory of that love which seeketh not its own, over a carnal narrowness of heart, and self-will; II. A token of the future union of Israel and the Gentile world under the cross of Christ; III. A triumph of the wonderful ways of God in extending His kingdom, and executing his plan of salvation, ver. 19, 20.—*Paul among the Nazarites:* I. Not as the slave of human ordinances, but acting in the power of evangelical liberty, to which all things are lawful that promote the interests of the kingdom of God, 1 Cor. vi. 12; II. Not as a hypocrite before men, but acting in the service of brotherly love, which bears the infirmities of the weak, Rom. xv. 1; III. Not as a fugitive from the cross, but acting in the power of apostolic obedience, which, supported by love to the Lord, is enabled to practise self-denial, Luke ix. 23.—*In what sense may a servant of Christ be made all things to all men* (1 Cor. ix. 22)? I. When, in the case of *all men* whom he hopes to benefit, he never flatters the flesh, but aids and encourages the spirit; II. When, in *all things* which he does in order to benefit others, he never surrenders the one thing needful, but preaches Christ, even as He is set forth in the Word of God, and received by faith in the heart.—*Paul among the brethren at Jerusalem*, or, *What will enable us to bear the infirmities of the weak?* I. Christian love which is *willing* to bear them; (*c*) it has a ten der regard for the wants of the weak, and (*b*) nobly practises self-denial, in adapting itself to them in word and deed. II. Christian strength, which is *able* to bear them; it possesses (*a*) the liberty of the spirit, by which it distinguishes between the form and the essence, the shell and the kernel; and (*b*) firmness of character; for even in subordinate matters it never surrenders principle, or denies the Lord for the sake of pleasing men.

B.—THE JEWS FROM ASIA MINOR MAKE AN ATTACK ON PAUL, IN CONSEQUENCE OF WHICH THE ROMAN TRIBUNE INTERFERES; HE SAVES PAUL'S LIFE.

Chapter XXI. 27–40.

27 And [But] when the seven days were almost ended, the Jews which [who] were
of Asia, when they saw [looked at] him in the temple, stirred up all the people, and
28 laid hands on him, *Crying out, Men of Israel, help: This is the man that teacheth
all *men* every where[1] against the people, and the law, and this place: and further
brought Greeks [Gentiles (Ἕλληνας)] also into the temple, and hath polluted [defiled]
29 this holy place. *[*Om. the parenth. marks*]. (For they had seen before [previously
seen] with him in the city Trophimus an Ephesian, whom they supposed that Paul
30 had brought into the temple.). *And all the [the whole] city was moved, and the
people ran together [and there was a concourse of the people]: and they took [hold
of] Paul, and drew [dragged] him out of the temple: and forthwith the doors [gates]
31 were shut. *And as [while] they went about [sought] to kill him, tidings came unto
the chief captain of the band [came up (ἀνέβη) to the tribune of the cohort], that all
32 Jerusalem was in an uproar[2]: *Who immediately took soldiers and centurions[3], and ran
down unto them: and [but] when they saw the chief captain [tribune] and the soldiers,
33 they left beating of Paul [they ceased to beat Paul]. *Then the chief captain [tribune]
came near, and took [hold of] him, and commanded *him* to be bound with two chains;
34 and demanded who he was[4], and what he had done. *And some cried [called to him[5]]
one thing, some another, among the multitude: and [but] when he could not[6] know the
certainty for [on account of] the tumult, he commanded him to be carried [led] into
35 the castle [barracks]. *And when he came upon [to] the stairs, so it was, that he
was borne of the soldiers for [stairs, it became necessary (συνέβη) that the soldiers
36 should carry him on account of] the violence of the people [populace]. *For the
multitude of the people [ὄχλου· ἠκ. γὰρ τὸ πλῆθος τοῦ λαοῦ] followed after, crying[7],
37 Away with him. *And as Paul was [about] to be led into the castle [barracks], he
said unto the chief captain [tribune], May I speak [say something (τι)[8]] unto thee?
38 Who [But he] said, Canst thou speak Greek? *Art not thou [Art thou then (ἄρα)
not] that [the, (ὁ)] Egyptian, which [who] before these days madest [made] an uproar, and leddest [led] out into the wilderness four thousand men that were mur-
39 derers [bandits]? *But Paul said, I am a man *which am* a Jew [I am a Jewish
man], of Tarsus, *a city* in Cilicia, a citizen of no mean city [Tarsus, a citizen of no
inconsiderable city in Cilicia]: and, I beseech thee, suffer [permit] me to speak unto
40 the people. *And [But] when he had given him license [had permitted him], Paul
stood [stepped] on the stairs, and beckoned with the hand unto the people. And
when there was made a great silence [But when all had become entirely quiet], he
spake unto [addressed] *them* in the Hebrew tongue [dialect], saying, [:]

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[1] Ver. 28. [πανταχοῦ, of *text. rec.*, occurs in G. H.; the less usual form, πανταχῆ, in A. B. C. D. E. Cod. Sin., is adopted by Lach., Tisch., and Alf.—Tr.]

[2] Ver. 31. [συγκέχυται, of *text. rec.* in E. (συνκέχ.) G. H.; συνχύννεται in A. D. and Cod. Sin.; in the last, a later hand (C) corrected to συνκεχυται; συγχύνεται in B. The first is adopted by Alf.; the third by Lach., Tisch. and Born.—C. omits ver. 31—22:20. Vulg. *confunditur*.—Tr.]

[3] Ver. 32. [ἑκατοντάρχους, of *text. rec.* in G. H.: ἑκατοντάρχας (from the nom.—ης), in A. B. D (orig.). E. Cod. Sin. The latter form is adopted by Lach., Tisch., and Alf.—Tr.]

[4] Ver. 33. [ἂν before εἴη, of *text. rec.*, with E G. H., is retained by Alf., but dropped by Lach. and Tisch., in accordance with A. B. D and also Cod. Sin.—Tr.]

[5] Ver. 34. a. Four uncial manuscripts [A. B. D. E., and also Cod. Sin.] exhibit ἐπέφώνουν, while ἐβόων [of *text. rec.*] is more feebly supported [by G. H. The former is adopted by Lach., Tisch., Born., and Alf.—Tr.]

[6] Ver. 34. b. [μὴ δυνάμενος δέ γ. of *text. rec.*, is the reading of G. H.; that of A. B. D., adopted by Lach., Tisch., and Alf., is: μὴ δυναμένου δὲ αὐτοῦ γ. The latter is found also in Cod. Sin.—Tr.]

[7] Ver. 36. [κρᾶζον, the reading of *text. rec.*, is found in D. G. H. "It is a grammatical correction." (Alf.). Κράζοντες, in A. B. E., is adopted by Lach., Tisch., and Alf., and is found also in Cod. Sin.—Tr.]

[8] Ver. 37. [τι after εἰπεῖν, of *text. rec.*, is found in A. B. E. Cod. Sin. and Vulg. (*aliquid*); it is omitted in D. G. H. Syr.—Lach. retains it.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 27. **And when the seven days**, etc.—The words αἱ ἑπτὰ ἡμέραι are usually, and, no doubt, very correctly, explained as indicating those days which are called in ver. 26 ἡμέραι τοῦ ἁγνισμοῦ. They are the days to which that Levitical purification referred which was connected with the sacrifices offered at the completion of the vow. ["In all probability the seven days announced to the priests (ver. 26) as the limit to which the vow of the Nazarites would extend, and as the period also of the apostle's partnership in that consecration." (Hackett).—Tr.]. Wieseler has attempted another interpretation in his "Apostolical Chronology," p. 109 ff.; viz., that the seven days were the week, or the days of consecration that preceded the festival of Pentecost. But this festival is not mentioned in the context, and, indeed, is never referred to, after ch. xx. 16; moreover, the assumption that a week of preparation preceded the great festivals of Israel, is by no means sustained by satisfactory evidence.—These seven days were drawing to a close (ἔμελλον συντελ.), but had not yet elapsed, when Paul was seen in the temple, and seized.

Ver. 28, 29. **This is the man.**—Certain Jews from Asia Minor, particularly those from Ephesus and its vicinity, who had there known Paul, and who hated him, now perceived, and, on a closer inspection (θεᾶσθαι), recognized him. The very circumstance that this supposed despiser of the temple should be seen in the temple ["the inner court which was forbidden to Gentiles" (Alf.).—Tr.], so greatly provoked them, that they stirred up the multitude against him. They seized him, with loud cries for **help**, as if *he* were the assailant, and as if it were necessary to protect the sanctuary against him (βοηθεῖτε). This accusation of the apostle on the part of the unconverted Jews, differs from that to which the Judæo-Christians had listened, in one point, which is usually overlooked. The fanatics from Asia Minor here charge him with assailing not only the law and the temple, but also *the people* of Israel (τοῦ λαοῦ). Now this specific charge had been brought neither by the Judæo-Christians against Paul, nor, at an earlier period, by the Jews against Stephen. It was doubtless connected with his active labors among the Gentiles (πάντας πανταχοῦ διδασκ.), which were maliciously so represented, as if they were intended to excite the latter against Israel. They alleged, moreover (ἔτι τε καὶ), as a second charge, that Paul had introduced pagans into the temple, and thus defiled the sanctuary. ["*Greeks*, not in the national or local sense, but in the wider one of Gentiles, so called from the general and almost universal use of the Greek language among all known nations. Hence the perpetual antithesis of *Jews and Greeks* in the New Testament." (Alexander).—Tr.]. The word Ἕλληνας [plural] represents a single occurrence as a common one, the accusers employ it with a hostile purpose, in order the more effectually to excite the people, although only one man, Trophimus, could be meant, and he, moreover, had not entered the temple. They acted on a mere *supposition*, a groundless suspicion, that Paul had brought the latter with him into the **temple**, which word here designates the court of Israel.—The words προεωρακότες ἦσαν signify; "they had seen him previously," although Meyer objects to this interpretation ["προορᾶν never occurs in this sense; the words mean; *they had seen before them;* comp. ch. ii. 25, and see Sturz: *Lex. Xen.* III. p. 690 f." (Meyer).—Tr.]. The philological correction by Otto (*Gesch. Verhaeltnisse der Pastoralbriefe*, 1860, p. 285), satisfactorily establishes the correctness of our interpretation.

Ver. 30. **And all the city was moved.**—The multitude, after having quickly and tumultuously assembled, dragged Paul out of the court of the temple, probably because they were conscious that such acts of violence as they contemplated, would in truth pollute the sanctuary. The act of closing the gates of the temple, which was performed by the Levites, was certainly not intended to prevent Paul from availing himself of the right of claiming an asylum, and from finding a place of refuge in the temple (Bengel, Baumgarten), for the multitude had already effectually prevented him from enjoying such an advantage. It is more probable that the gates were closed in order to prevent the courts of the temple from being defiled by the shedding of blood (de Wette, Meyer), and, possibly, too, because it was supposed that the court of the temple had already been polluted by the entrance of a heathen, and needed purificatory rites before it could be reopened.

Ver. 31–33. **And as they went about to kill him.**—The fact that a disturbance had arisen was soon known at the military posts that were established at various points in the city during the festivals; the intelligence was at once conveyed to the commander of the Roman garrison in the tower of Antonia, which was situated to the north of the temple, and rose above it (ἀνέβη φάσις). [See Joseph. *Jewish W.* I. 5. 4, and especially V. 5. 8.—Tr.]. The name of the commander—a military tribune of the cohort (σπεῖρα)—was Claudius Lysias, as we learn from ch. xxiii. 26. When he received tidings of the tumult, he proceeded without delay to the temple, accompanied by officers and soldiers. As soon as he was seen at a distance, the maltreatment to which the apostle was exposed, ceased. When the Roman reached the spot, he commanded his people to conduct the apostle away, as well as to bind him with chains. [**Two chains**, "See ch. xii. 6. He would thus be in the custody of two soldiers. (Alf.).—Tr.]. Claudius assumed that Paul was a criminal, and expected to ascertain at once both his name, and the nature of the crime committed by him. Τί ἂν εἴη, *oratio ob* *liqua; τί ἐστι πεποι., oratio recta.* [For ἂν before εἴη, see note 4, above, appended to the text.—"That the accused had committed some crime, was *certain*, or was at least assumed to be *certain* by the speaker. Τί ἐστι πεποιηκώς refers to the fact, which is admitted—to the object of πεποι.; but *who* the man *might* be, τίς ἂν εἴη, he could not yet clearly perceive." (Winer, § 41. 4. c.).—Tr.]

Ver. 34–36. **Commanded him to be carried** [led] **into the castle** [barracks].—The παρεμβολή is not the tower [**castle**] of Antonia itself, but only a certain part of it, namely, the permanent quarters ["barracks" (Alf., Alex.).—Tr.] of the Roman garrison stationed at the tower of Antonia. The ἀναβαθμοί, ver. 35, 40 (Jos. *Bell. Jud.* V. 5. 3., ἀναβάσεις), are *stairs* or *steps*, [leading from the temple-area to the tower.—Tr.]. The fortress communicated with the northern and western porticos of the temple-area, and had flights of stairs ["descending into both; by which the garrison could at any time enter the court of the temple and prevent tumults."] Robinson: *Bibl. Res.* II. 71 ff. [Germ. ed.; I. 432. Amer. ed.—**Away with him!**—"The same shouts which, nearly thirty years before, surrounded the prætorium of Pilate. Comp. Luke xxiii. 18; John xix. 15." (Conyb. etc. II. 262.).—Tr.]

Ver. 37, 38. **May I speak** [say something] **unto thee?**—The apostle is desirous of addressing the people before he enters through the gate into the tower, and is withdrawn from their sight, and hence, in courteous terms, asks a question of the commander (εἰ ἔξεστι etc.). The latter, surprised at being addressed in Greek, asks in his turn: Ἑλληνιστὶ γινώσκεις;—he inquires whether his prisoner is not then [ἄρα] the Egyptian insurgent, as he had obviously hitherto supposed; he formed a different opinion on hearing Paul speak Greek. ["It was notorious (it would seem) that the Egyptian was unable to speak that language." (Hackett).—Tr.]. The Roman commander could the more easily confound Paul with that Egyptian, as those *Sicarii* (so called from *sica*, a dagger [or short sword, worn beneath their clothing.—Tr.], and known as professional murderers and insurgents) were accustomed to mingle with the multitude at the festival, as now at Pentecost [Acts xx. 16], and then commit the crimes with which they were familiar (*μάλιστα ἐν ταῖς ἑορταῖς μισγόμενοι τῷ πλήθει*, etc. Jos. *Jewish War.* II. 13. 3). **That Egyptian** was, according to the account given by Josephus (*Jew. War.* II. 13. 5) a sorcerer, who pretended that he was a prophet. He gained many adherents during the reign of Nero, whom he led from the wilderness to the Mount of Olives; he promised his followers that, at his word, the walls of Jerusalem should fall, and that they should enter the city over the ruins (comp. Jos. *Antiq.* XX. 8. 6). The procurator Felix, however, attacked them with great success; he defeated the insurgents, of whom 400 were slain, and 200 made prisoners; but the Egyptian himself escaped (*διαδράσας ἐκ τῆς μάχης ἀφανὴς ἐγένετο, loc. cit.*).—The Roman commander here speaks of 4000 Sicarii, whom that insurgent led into the wilderness. Josephus, on the other hand, relates that about 30,000 men, who put faith in his false pretensions, gathered around him. This latter statement, however, obviously refers to the *whole number* of the adherents of the man; Luke, on the other hand, speaks only of his *armed followers*, and Josephus himself distinguishes (*loc. cit.*) between these and the aggregate of the adherents of the Egyptian. Hence the two accounts [of Luke and Josephus] may be easily reconciled, and, in other points, the several statements of Josephus strikingly agree with the passage before us. [Alford, who adopts the view of Meyer, de Wette, and especially of Tholuck (*Glaubwuerdigkeit*, p. 169), says: "It is obvious that the *numerical* accounts in Josephus are inconsistent with our text, and *with one another* (*Ant.* XX. 8. 6, and *Bell. Jud.* II. 13. 5.). This latter being the case, we may well leave them out of the question. At different times of his (the Egyptian's) rebellion, his number of followers would be variously estimated, etc."—Tr.].

Ver. 39, 40. **I beseech thee, suffer me.**—The apostle describes himself to the tribune as a totally different person from the criminal with whom he had been confounded, and then asks for permission to address the people. In view of the explanation which he gave, and also of the fact that no person came forward who in the least degree confirmed the original suspicion of the Roman, it is by no means strange that the latter, who possessed full authority to decide, should grant the request; (the opposite opinion of Baur, *Paulus*, p. 208 f., is untenable). It is, further, by no means incredible, that when Paul indicated to the multitude by a gesture that he desired to address them, they should become silent, and listen to him. ["The silence was probably occasioned by the presence of Roman officers and soldiers; by the sight, if not the hearing, of what passed between the Tribune and his prisoner; by Paul's unexpected presentation of himself upon the stairs and offer to address them; but above all by the circumstance recorded in the last clause, that he spake in Hebrew, etc." (Alex.).—Tr.]. The *Hebrew dialect* [τῇ Ἑβραΐδι διαλέκτῳ] of course means here the living language, the Aramæan dialect [Syro-Chaldaic] spoken at that time in Judea.

DOCTRINAL AND ETHICAL.

1. The counsel of God is executed in a wonderful manner. In order to correct a mistake which the Judæo-Christians had made, Paul resolves to perform a certain Levitical act in the temple. Now it is precisely his appearance in the sanctuary, that exposes him to a new danger, proceeding from an entirely different quarter—from the unconverted Israelites. And thus it is precisely the devout reverence with which he regards the law and the sanctuary, and his love to his people, whom it is his great object to win for Christ, that seem to add weight to the false charges made against him.

2. It is an evidence that Paul possessed a holy disposition, and was filled with the Spirit of Christ, if, at a time when he had been most unmercifully treated by the Jews, and had barely escaped with his life, he still possessed such composure, such moral strength, and such love to his people, that he could address the latter without

the least bitterness of feeling. His heart is humbled under a sense of his own guilt, for he had once dealt with others as the Jews now dealt with him, and it was solely the grace of Him, who on the cross prayed for the forgiveness of his murderers, that had changed him (Lu. xxiii. 34).

HOMILETICAL AND PRACTICAL.

Ver. 27. **And when the seven days were almost ended,** etc.—God often punishes foolish counsels by an unhappy issue, but it does not necessarily follow that when the issue is unhappy, the beginning had been unrighteous. When good advice produces unfavorable results, we should not on that account look with anger on him who gave it, for "man proposes, but God disposes." (Starke).—No doubt Paul now remembered all that the Spirit of God had so often intimated to him concerning the things which awaited him in Jerusalem. (Rieger).

Ver. 28. **This is the man.**—An upright servant of Christ is made so well known by the blessing which attends his official labors, that the enemies of Jesus can easily distinguish him among a thousand false and unfaithful zealots, and say: "This is he! Seize him!"—**And hath polluted this holy place.**—Here the apostle had the honor of being assailed, in the same tumultuous manner, by the same false accusation, and with being treated with the same animosity and severity, with which Jesus Christ had formerly been treated. When the servant finds that he thus resembles his Lord, and is walking in His footsteps, how easy and welcome the yoke becomes! (Ap. Past.).—And Paul, no doubt, thought of Stephen, too, who was once exposed to a similar storm.

Ver. 29. **For they had seen,** etc.—When God has appointed a season of suffering for us, the slightest circumstance may introduce it.—How closely the servants of Christ are watched, and what reason they have to be circumspect in their walk! The world notices also the company which we keep, and even decides respecting the personal merit of the pastor in accordance with the character of his intimate friends. The Lord grant that we may be without blame in all points! (Ap. Past.).

Ver. 30. **And all the city was moved.**—Men who can scarcely creep forward, when a good cause claims their aid, eagerly hasten forward to defend one that is bad, Jerem. iv. 22. (Starke).—**Drew him out of the temple,** etc.—They wished to murder him, and yet not pollute the temple; they strained at gnats, and swallowed camels, as they had indeed done in the the case of the Lord Himself, John xviii. 28. (Williger).

Ver. 31. **Tidings came unto the chief captain.**—When a servant of Jesus is in great distress, he need not seek for patrons, nor need he implore men to be his advocates; God sends him aid at the proper time, without waiting for his prayers. (Ap. Past.).

Ver. 32. **And when they saw the chief captain,** etc.—It is one of the wonderful ways of God in governing the world, that those who do not belong to His kingdom, are often controlled by opposite interests, views and purposes, and thus either one sword forbids the other to leave its scabbard, or the children of His kingdom obtain aid from one of the parties, which did not design to furnish it. (Rieger).

Ver. 33. **Commanded him to be bound with two chains.**—Let not the servant of Christ depend with too much confidence on the aid which the world affords. Here the tribune rescues the apostle from the hands of murderous Jews, but nevertheless commands him, without hearing his plea, to be bound with two chains. (Ap. Past.).—But the prophecy of Agabus must needs be fulfilled.

Ver. 34. **And when he could not know the certainty.**—The man will always be disappointed, who expects to receive any trustworthy and valuable information from false teachers, and, indeed, in general, from the world. (Ap. Past.).

Ver. 35. **And when he came upon the stairs - - - borne of the soldiers.**—We have here an illustration of the manner in which God employs even enemies as the means for exalting his servants; the world, by its scorn and contempt, promotes us to honor. Many teachers would have remained in obscurity, if the envy and hatred of the world had not brought them forward, and given them celebrity. (Ap. Past.).

Ver. 36. **Away with him!**—Christ had heard the same cry, Lu. xxiii. 18; John xix. 15.

Ver. 38. **Art not thou that Egyptian - - -?**—A striking instance of the false and absurd views which the deluded world entertains respecting the children and servants of God. We are regarded as idiots, madmen, deceivers, enemies of mankind, and, as if we were such, we are exposed to contempt and hatred. So, too, Christ was numbered with the transgressors [Isai. liii. 12]. "Father, forgive them; for they know not what they do." [Lu. xxiii. 34]. (Ap. Past.).—Paul sustains the same relation to that Egyptian, which Luther does to Thomas Münzer [one of the "prophets of Zwickau."—Tr.]. (Besser).

Ver. 40. **And when he had given him license, Paul stood on the stairs,** etc.—How little it was once thought that the steps which led to the Roman quarters would be the pulpit from which God would cause the Gospel of His Son to be proclaimed! (Rieger).—**Beckoned with the hand unto the people. And when there was made a great silence, he spake,** etc.—What a man he was! Able to beckon with calmness to this excited multitude! And, behold, there was a great calm, as when Jesus rebuked the stormy sea (Mt. viii. 26). We are never better prepared to proclaim the word of God, than when we bear in our bodies the marks of the cross and sufferings of the Lord Jesus [Gal. vi. 17], for then only does the Spirit of God supply us both with boldness to speak, and with words suited to the occasion. (Gossner).

On the whole section, ver. 27–40.—*The Lord delivers his servants from death:* I. Paul is unjustly accused (*a*) as an enemy of the law, ver. 27, 28; (*b*) as a man who polluted the temple, ver. 28, 29. II. His own people reject him; (*a*) they cast him out of the temple, ver. 30; (*b*) intend to slay him, ver. 31. III. Heathens are obliged to protect him; (*a*) the tribune quells the tumult, ver. 31, 32; (*b*) saves the apostle's life, ver. 33. IV. The innocence of the persecuted man becomes apparent; (*a*) the charges against him are shown to be unfounded, ver. 34–39; (*b*) he is allowed to defend himself, ver. 40. (Lisco.) —*The advantages of a well organized government, illustrated in the narrative of the arrest of the apostle Paul at Jerusalem.—The arrest of Paul at Jerusalem:* I. A dark picture of human passions; (*a*) of folly and self-delusion; (*b*) of malice and hatred —on the part of the Jews, ver. 28, 30, 31, 36. II. A bright picture of Christian heroism; (*a*) of calmness and self-command; (*b*) of gentleness and patience—on the part of the apostle, ver. 37, 39, 40. III. An impressive illustration of the guidance of God; (*a*) of that omnipotence which protects His servants; (*b*) of the wisdom which employs even enemies as means of executing His counsels, ver. 32–35, 37–40.—*Paul in the temple of Jerusalem*, or, *Man proposes, but God disposes:* I. God often conducts the well-meant counsels of his servants to an issue which differs from that which they had proposed, ver. 27 ff., and comp. ver. 22 ff. II. He also often conducts the malicious counsels of His enemies to an issue which differs from that which they had proposed, ver. 30–40.—*Paul, in the storm which raged at Jerusalem.* It was so ordered that the apostle should subsequently encounter a fierce storm at sea, ch. xxvii, but it was scarcely more dangerous than the one which he here experiences on land, within the strong walls of Jerusalem, in the midst of his own people. But in each case the mighty hand of God protects and rescues him. Let us consider, I. The outbreak of the storm. Like many a storm in nature, this storm suddenly arises in the minds of men. Paul had apprehended such a tempest, when he was at Miletus (xx. 22 ff.); on his way, its approach was announced to him with increasing solemnity (xxi 4–11); it burst forth at a time when it might have been least expected, and in a spot where none would have looked for it—in the sacred enclosure of the temple, while Paul was seeking to satisfy the zealots of the law (ver. 27). II. The raging of the storm. The madness of this storm of human passions increases every moment; the popular fury rages like the stormy ocean, and threatens to ingulf the servant of God (ver. 28–31, 36). III. The calming of the storm. He who on the lake of Gennesaret rebuked the winds and the sea, so that there was a great calm, now says to this raging sea: "Hitherto shalt thou come, but no further" [Job xxxviii. 11]. The Roman tribune is the agent who guides the apostle to a harbour, in which he is saved, and he himself, with great calmness beckons to the people, and they listen in silence (ver. 31–40).—*Paul's memorable sermon at Jerusalem:* I. The preacher—in chains, ver. 33. II. The pulpit—the stairs conducting to the Roman quarters, ver. 40. III. The deacons who attend him—soldiers, ver. 35. IV. The psalms which precede his sermon—malignant cries for his death, ver. 36. V. The congregation which he addresses—an infuriated multitude, ver. 30–34. VI. The unction with which he nevertheless speaks—the Spirit of the Lord, as a Spirit of faith, of love, of wisdom, and of power, ver. 13, 37, 39, 40.—*The weapons of the man of God in perilous times:* I. Justice and the law, which should protect him, as long as they have power themselves, ver. 32, 33. II. The peace of a good conscience, which remains undisturbed amid the storm of passions, ver. 37–39. III. The power of a sanctified character, which never fails to make an impression even on a rude multitude, ver. 40. IV. The presence of God, to whom he belongs, whether he labors or suffers, whether he lives or dies, ver 13

SECTION II.

EVENTS WHICH OCCURRED DURING THE IMPRISONMENT OF THE APOSTLE PAUL IN JERUSALEM. HIS DEFENCE BEFORE THE PEOPLE, AND THE GREAT COUNCIL.

CHAPTER XXII. 1—XXIII. 11.

A.—THE APOSTLE'S DEFENCE BEFORE THE JEWISH PEOPLE.

CHAPTER XXII. 1–21.

1 Men, brethren, and fathers [Ye brethren and fathers], hear ye my defence *which I*
2 *make* [*om.* which I make] now unto [before] you [you——] *([*Om. parenth. marks*]
And [But] when they heard that he spake in the Hebrew tongue [dialect] to them,
they kept the more silence [they became the more silent]: and he saith,)
3 I am verily[1] a man *which am* a Jew [I am a Jewish man], born in Tarsus, *a city*
[Tarsus] in Cilicia, yet [and] brought up in this city at the feet of Gamaliel, *and*
taught [city, taught at the feet of Gamaliel,] according to the perfect manner [the
strictness] of the law of the fathers [of the paternal law], and was zealous toward [was

4 a zealot for] God, as ye all are [yet] this day. *And I persecuted this way unto the
5 [unto, ἄχρι θαν.] death, binding and delivering into prisons both men and women. *As
also the high priest doth bear me witness, and all the estate of the elders [and all the
eldership]: from whom also I received [from whom I received also] letters unto the
brethren, and went to Damascus, to bring them which were there bound unto Jeru-
6 salem, for to [that they might] be punished. *And [But] it came to pass, that, as I
made my journey [was on my journey], and was come [drew] nigh unto Damascus
about noon [mid-day], suddenly there shone [flashed] from heaven a great light round
7 about [around] me. *And I fell[2] unto the ground, and heard a voice saying unto me,
8 Saul, Saul, why persecutest thou me? *And [But] I answered, Who art thou, Lord?
9 And he said unto me, I am Jesus of Nazareth, whom thou persecutest. *And [But]
they that were with me saw indeed the light, and were afraid [affrighted];[3] but they
10 heard not the voice of him that spake to me. *And [But] I said, What shall I do,
Lord? And the Lord said unto me, Arise, and go into [to] Damascus; and there it
shall [will] be told thee of all things which are appointed for thee to do [which it is
11 appointed that thou shalt do]. *And [But] when I could not see for the glory [bright-
ness] of that light, being led [I was led] by the hand of them that were with me, [and
12 thus] I came into [to] Damascus. *And one [But a certain] Ananias, a devout[4] man
according to the law, having a good report of [among] all the Jews which [who] dwelt
13 *there* [in the city], *Came unto me, and [*om.* and] stood [approached], and said unto
me, Brother Saul, receive thy sight [look up!]. And the same hour I looked up upon
14 him. *And [But] he said, The God of our fathers hath [before] chosen thee, that
thou shouldest know his will, and see that [the, τὸν] Just One, and shouldest hear the
15 voice of [his voice from (ἐκ)] his mouth. *For thou shalt be his witness [be a witness
for him] unto all men of what [concerning that which] thou hast seen and heard.
16 *And now [,] why tarriest thou? arise, and be baptized, and wash away thy sins, call-
17 ing on the name of the Lord [on his name[5]]. *And it came to pass, that, when I was
come again to Jerusalem, even while I prayed in the temple, I was in [fell into, γενέσθαι
18 με] a trance; *And saw him saying [as he said] unto me, Make haste, and get thee
quickly out of Jerusalem: for [because, διότι] they will not receive thy testimony con-
19 cerning me. *And I said, Lord, they know [themselves, αὐτοὶ] that I imprisoned and
beat [scourged] in every synagogue [in the synagogues, κατὰ τὰς συν.] them that be-
20 lieved on thee: *And when the blood of thy martyr [witness] Stephen[6] was shed[7], I
also was standing by, and consenting unto [and had pleasure therein] his death [*om.*
21 his death[8]], and kept [guarded] the raiment [garments] of them that slew him. *And
he said unto me, Depart: for I will send thee far hence unto the Gentiles [among the
nations].

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[1] Ver. 3. [μέν, of *text. rec.*, before εἰμι is omitted in A. B. D. E. and Cod. Sin. (which reads: εγω ανηρ ειμι), and is dropped by Lach., Born., and Tisch.; it occurs in G. H., and is, in accordance with the opinion of Meyer, retained by Alf. See WINER: *Gram.* § 61. 5. on the passage.—TR.]

[2] Ver. 7. [ἔπεσόν, of *text. rec.* in D. G.; ἔπεσά in A. B. E. H. and Cod. Sin.; ἐπεσάν in H. The second form is adopted by Lach., Tisch., Alf., and several other editors; the third, by Scholz. See WINER, § 13. 1.—Here E. alone adds: σκληρόν - - - λακτίζειν. See EXEG. note on ch. xxvi. 12–14.—TR.]

[3] Ver. 9. The words καὶ ἔμφοβοι ἐγένοντο, are wanting in three uncial manuscripts [A. B. H., also Cod. Sin., and Vulg. and Syr. Ver.]; three others [D. E. G.] exhibit it. They seem to have been regarded [by copyists] as superfluous, and as interfering with the narrative, and, on that account, to have been dropped; for this very reason they should be regarded as genuine, and the more so, as ἔμφοβ. γεν. is a favorite expression of Luke. [Lach. and Tisch. reject the words, but Alf., who adopts Meyer's view, retains them; de Wette also is disposed to receive them as genuine.—TR.]

[4] Ver. 12. The word εὐλ. or εὐσ. is entirely wanting in Cod. Alex. [A. and in Vulg.]; in E. (Laud's Cod.), [Codex Laudianus] εὐσεβής [of *text. rec.*] occurs. The strongest testimony, namely, that of B. G. H. [and Cod. Sin.] is in favor of εὐλαβής, a predicate which Luke is very apt to employ, ch. ii. 5; viii. 2 [see EXEG. note on viii. 2], and ch. ii. 25 of his Gospel. The latter word is accordingly preferred by Lach. and Tisch. [and Alford. Tischendorf omitted it in the edition of 1849.—TR.]

[5] Ver. 16. αὐτοῦ is better supported [by A. B. E., Cod. Sin. Vulg. (*ipsius*)] than κυρίου, which is sustained by only the two latest uncial manuscripts.

[6] Ver. 20. a. Στεφάνου is wanting in *one* manuscript of the first rank [A.], and in *one* of the second, but is sufficiently attested [by B. E. G. H. Cod. Sin. Vulg.] in order to be received as genuine. [It is retained by recent editors generally.—TR.]

[7] Ver. 20. b. [For ἐξεχεῖτο, of *text. rec.* with G. H. ("a correction to the more usual form." Alf.), Lach., Tisch. and Alf. read ἐξεχύνετο (ἐξεχυννετο), with A. B. E. and Cod. Sin.—TR.]

[8] Ver. 20. c. The words τῇ ἀναιρέσει αὐτοῦ, after συνευδ. [of *text. rec.*], are supported by only two uncial manuscripts [G. H.], and were introduced [by copyists] into the text from ch. viii. 1. [They are omitted in A. B. D. E. Cod. Sin. and Vulg.; and are cancelled by most of the recent editors.—TR.]

EXEGETICAL AND CRITICAL.

VER. 1, 2. **Men, brethren, and fathers.**—The word ἀδελφοί expresses the love which the speaker bears to his own people, and πατέρες his respect for their eminent rulers, of whom some may have been present. [See EXEG. note on vii. 2, 3. *a.*—TR.]. The circumstance, moreover, that he addressed his hearers in their mother-tongue, disposed them to listen with the more favor, as many of the number had not supposed that the man before them, whom they did not personally know, understood the Aramæan language.

VER. 3–5. *a.* **I am verily a man which am a Jew.**—[Even if *μέν* is not cancelled (see note 1, appended to the text), it is here equivalent simply to the word *indeed*, as the translators often render it.—TR.]. The full account which Paul gives of himself, ver. 3–5, is intended to remove the suspicion with which he was regarded (xxi. 28); he states that he is an Israelite by birth, that he had from early youth been connected with the city of Jerusalem, that he had, at a former period, been governed by a strictly pharisaical zeal for the law, and had even been an enemy of Christianity. *Γεγενν. ἐν* T.—*ἀνατεθρ. δὲ*, *i. e.*, born, it was true, in a foreign country, but brought up in Jerusalem; *ἀνατρέφω* is used in reference to the rearing or education of children.—The words *παρὰ τ. πόδας Γαμ.* are far more appropriately connected with *πεπαιδ.* than with *ανατεθρ.*, as they cannot refer to children who are brought up, but to scholars or disciples who receive instruction, while they sit on the floor or on benches before the feet of the teacher [who occupies an elevated seat.—TR.]. Such was the Jewish custom; both Philo and the Talmud testify that the Rabbi occupied a *cathedra* or teacher's chair, and that his pupils found seats partly on the floor, and partly on benches placed before him. [Lechler here adopts the punctuation preferred by Kuinoel, Grotius, Knapp, Lach., Tisch., de Wette, Hackett, etc., and places the comma after *ταύτῃ*, cancelling the one which is placed after *Γαμαλιὴλ* in the usual editions of the *text. rec.*, and which, as in the Engl. version, is recognized by Calvin, Grotius, Bornemann, Meyer, Alford, etc.—For **Gamaliel**, see EXEG. note on v. 34.—TR.].—*Κατὰ ἀκρίβ. τ. πατρ. νόμου*, *i. e.*, the instructions corresponded to very strict views of the law; the term *ἀκρίβεια* is not intended to describe the character of the law *per se*, but refers to the character of the instructions, which are, accordingly, represented as being marked by pharisaic rigor. And, indeed, *ἀκριβής* and its derivatives are specially employed to describe the peculiarities of the pharisaical tendency, *e. g.*, *ἀκριβεστάτη αἵρεσις*, ch. xxvi. 5; certain Jews *ἐπ᾽ ἀκριβώσει μέγα φρονοῦν τοῦ πατρῴου νόμου*, *Jos. Antiq.* XVII. 2. 4; *Φαρισαῖοι οἱ δοκοῦντες μετὰ ἀκριβείας ἐξηγεῖσθαι τὰ νόμιμα*, *Bell. J.* II. 8. 14.

b. **And was zealous.**—In consequence of such an education and such instructions, Paul became a zealot for the honor of God; he expresses this thought in terms which are not open to censure. [*Ὑπάρχων*, on account of its combination with participles in the perfect tense, acquires the meaning of the imperfect tense. (de Wette).—TR.]. The apostle, at the same time, remarks: "*I* was once what *ye* are; ye are still today, indeed, at this very moment, what I too was, at a former period." As an evidence of the truth of his declaration that he had once been a *zealot*, he mentions his persecution of Christianity, to which latter, at this stage, he gives, with great judgment, only a general name. [*Ταύτην τὴν ὁδὸν*, see EXEG. note on ix. 2.—TR.]. The statement that he had once entertained a deadly hatred against the Christians, he establishes by appealing to the testimony of the high priest [ch. ix. 2] and all the elders, which they could easily furnish. The *ἀδελφοί*, in ver. 5, as in ver. 1, are his *brethren*—Jews by birth—Jews who held the views which then prevailed in the Sanhedrin, and with whom he fully concurred in sentiment at that early period.

VER. 6–11. **And it came to pass.**—The apostle proceeds to give a narrative of his conversion; he first describes (ver. 6–11) the appearance of Jesus on the road to Damascus. His statements are identical in essential points with those which are found in ch. ix. 3–8. See the EXEGETICAL notes on that passage. The minor details that are peculiar to the present narrative, are introduced with a reference to the circumstances under which, at that moment, Paul and his hearers meet together. He appends, for instance, *ὁ Ναζωραῖος* to the name of Jesus, ver. 8; that appellation does not occur either in ch. ix. 5, or ch. xxvi. 15, but is very appropriately employed when Paul addresses an assemblage of unconverted Jews, to whom he mentions Jesus for the first time. Other details are chiefly intended to demonstrate the truth and reality of the appearance of Jesus Christ, *e. g.*, *περὶ μεσημβρίαν*, ver. 6 (*ἡμέρας μέσης*, ch. xxvi. 13), which is not found in ch. ix. 3. The fact that the appearance occurred in the bright light of day, affords a pledge that the whole statement did not proceed simply from the self-delusion of a dreamer. The circumstance that Paul's attendants saw the light, ver. 9, which is not expressly mentioned either in ch. ix. 7, or ch. xxvi. 14, also tends to prove the truth and reality of the appearance, which was thus observed by several persons; he adds that they did not understand the words of Jesus, in order, possibly, to explain the inability of those attendants to confirm his statements respecting the great object of the Lord's appearance. He also adduces (ver. 11) the circumstance that he had been blinded by that extraordinary light, no doubt, with the intention of furnishing additional evidence of the reality and overwhelming power of that appearance. The words *ὧν τέτακταί σοι*, ver. 10, imply that from that moment Paul was no longer the master of his own determinations, but was guided by the divine will. [Lechler says above: "he adds that they did not *understand* the words of Jesus." The Engl. version says: "they heard not," while Luke asserts, ch. ix. 7, that they heard a voice. To this apparent contradiction Lechler does not specially refer, as he had already explained it in EXEG. note on ch. ix. 7. Dr. J. A. Alexander adopts the same view. He says, for instance (Acts xxii. 8, 9): "There is "a distinction between hearing a voice speak and hearing what it says, as nothing is more common in our public bodies than the complaint that a speaker is not heard, *i. e.*, his words are not distinguished, though his voice may be audible and even loud. - - It might be said, with equal truth, that Paul's companions heard the voice, *i. e.*, knew that it was speaking, and that they did not hear it, *i. e.*, did not know what it said."—TR.].

VER. 12–16. **And one Ananias.**—Paul shows here that the work of his conversion was perfected through the agency of Ananias in such a manner, that his conversion and his call to be a witness of Christ, evidently proceeded from God, and fully harmonized with the old covenant. He describes Ananias, in ver. 12, by specially referring to the well-known legal features of his character—a point which is not prominent in ch. ix. 10. His restoration to sight through the word of Ananias is very distinctly represented as a miracle, by which the divine mission of Ananias to him was attested. [Ἀνάβλεψον—ἀνέβλεψα, ver. 13. "*Receive thy sight*, and, *looked up*, are imperative and indicative forms of the same Greek word, and ought to have been so translated. - - Ananias says: 'Look up,' which he (Paul) could not do unless his sight had been restored, and therefore when it is added that he did immediately *look up*, it is the strongest way of saying, though by implication, that his eyes were opened." (Alexander).—There is an analogy presented in the case of the man with the withered hand, to whom the Lord said: "Stretch forth thine hand." Mt. xii. 10, 13.—Tr.]. In the address of Ananias, names which are directly taken from the Old Testament, are given to God and to Christ, ver. 14, namely, ὁ θεος τ. πατέρων ἡμῶν, and, ὁ δίκαιος; the latter, *the Just One*, is employed in a peculiar, or the most perfect sense of the term. The appearance of Christ, moreover, resembles an enlarged revelation granted by God to a prophet; the ministry in the wide world (πάντας ἀνθρ.), to which Paul is appointed, is the testimony which he is to bear as one who had alike *seen* with his eyes, and *heard* with his ears—a testimony which he can, under no circumstances, refuse to bear, ver. 14, 15. Finally, the exhortation that he should receive baptism and call on Jesus, demonstrates that he did not act with precipitation, but, on the contrary, needed an urgent call, addressed to him in the name of God, before he took the decisive step. [Βάπτισαι καὶ ἀπόλουσαι, both 1 aor. imper. mid.—"*Be baptized*, is not a passive, as in ii. 38, but the middle voice, strictly meaning, *baptize thyself*, or rather, *cause thyself to be baptized*, or, suffer (some one) to baptize thee." (Alexander). The force of the middle voice would be expressed in Latin by *curare*, and in German by *sich lassen;* see Winer: *Gram. N. T.*, § 38. 3.—Tr.]

Ver. 17–21. **When I was come again to Jerusalem.**—Paul speaks in these verses of a revelation of Jesus, which is not mentioned in ch. ix. 26 ff.; he states the substance of that revelation—that he was to proceed to Gentiles dwelling at a great distance from Jerusalem—in order to explain and justify his labors in heathen lands. For the purpose of removing the suspicion from the minds of his hearers, that he is an enemy of Israel, of the law, and of the temple (ch. xxi. 28), he specially mentions the circumstance that this second appearance of Christ to him occurred in *Jerusalem*, in the *temple*, while he was engaged in prayer. Thus it appeared that his conversion to Christ, had neither caused him to forget Jerusalem (Ps. cxxxvii. 5), nor estranged him from the temple, the place of prayer. So little, indeed, was he prejudiced against his people, that when the Redeemer directed him to depart with haste from Jerusalem, because the Jews would not receive his testimony concerning Jesus, he had objected to such a course, and could not abandon the hope that the word of Christ would yet find an entrance among his people. He now repeats to his hearers, with great judgment, the answer which he returned to Jesus who appeared to him, ver. 19, 20. Its general purport was the following:—That precisely his well known former hostility to the Christians, and the change which had now taken place in him, would make an impression, and open an avenue for his word to the Jews. And nothing but the repeated and peremptory command of Jesus, who had (Paul implies) determined to send him to the Gentiles, could prevail over the tenacity of his own purpose, which proceeded from a warm love to his people. [Mo. ὑποστρέψαντι, in ver. 17, belongs, as in ver. 6, to ἐγένετο; another construction, viz., that of the Gen. absolute, is then introduced in καὶ προςευχομένου μου; (Winer, § 31. 10. obs. 2, and § 44. 3, last note).—"*Martyr* (ver. 20, Engl. version) is itself a Greek word meaning *witness*, and repeatedly occurring in the book before us (*e. g.*, ver. 15 of the present chapter), but in English having the specific sense of one who dies for his religion. - - The transition from the general sense of *witness* to the specific sense of *martyr* is traced by some in this verse and in Rev. ii. 13; xi. 3; xvii. 6. Our translators would, however, have done better to retain the usual term *witness*, which is found in all the older English versions" (Alexander).—Tr.]

DOCTRINAL AND ETHICAL.

1. This defence of the apostle of the Gentiles beams with the light of Christ. While he vindicates his own course, and, apparently, speaks only of himself, he bears witness, in the most unequivocal manner, to the Redeemer—to His grace towards sinners, and His heavenly glory and power—to Christ's fellowship with His lowly and persecuted disciples (ver. 7, 8)—and to His plan of salvation, which embraces all mankind (ver. 15, 21). The whole exhibits a wisdom which the Spirit of Christ alone can impart; the apostle combines a thoughtful, tender, and winning love for his hearers, with the utmost candor and boldness in confessing his faith.

2. Paul, who repeats the words of Ananias, styles Jesus "the Just One." In this name the old and the new covenant, the law and the Gospel, are united. The aim of the law is righteousness. While Saul was a "zealot," he sought righteousness by the law, but could not find it. Israel seeks righteousness by works, but cannot attain to it Legal righteousness was the ideal of Pharisaism. But Christ is preëminently, and, indeed, exclusively, *the Just* [*or Righteous*] *One* [Δίκαιος is rendered *just* between thirty and forty times in the Engl. N. Test., and as often *righteous*. —Tr.]. In Him righteousness is personally, peculiarly, and perfectly, exhibited. He is the Just One, and He justifies all who believe in His name.

3. *Baptism*, a means of grace. It confers purification from sins, the forgiveness of sins. The invocation of the name of Jesus essentially be-

longs to it, as a confession of the Redeemer and a prayer for His atoning and justifying grace. [" Ἀπόλουσαι τὰς ἁμαρτ. σου. *Let thyself be baptized*, and (thereby) *wash off thy sins*. Here, too, Baptism is the medium through which the forgiveness of sins committed during the pre-Christian life is obtained. Comp. ch. ii. 38, and 1 Cor. vi. 11." (Meyer, ad ver. 16).—Tr.]

4 The objection which the apostle made, when he received the command of the Redeemer (ver. 19, 20) may, perhaps, have also [see Exeg. note, ver. 17–21.—Tr.] proceeded from his sincere desire to atone, at least in some degree, for his previous opposition to Christ, by confessing his transgression precisely in Jerusalem, in the very place in which he had once persecuted the disciples of Jesus—by demonstrating in his conduct his entire change of mind—and by serving Christ through the boldness of his words and of the testimony which he would bear for Him. But although his wish might be well meant and sincere, it was not granted. He was required to depart from Jerusalem at once, and was sent to the pagans.—This fact not only shows how much higher the thoughts and ways of God are, than the thoughts and ways—even the purest and most noble—of men, but it also, specially, demonstrates that our sins are forgiven solely through God's free grace, which we are to accept in all humility, without even remotely expecting to make an atonement or satisfaction ourselves—and that all that is expected of the sinner who has received grace, is unconditional obedience. (See the admirable exhibition of this subject in Da Costa, *Apgsch.*, etc., II. 172 ff.).

HOMILETICAL AND PRACTICAL.

Ver. 1. **Men, brethren, and fathers.**—It is the spirit of Christian gentleness that speaks. Although Paul saw none but persecutors and murderers before him, he nevertheless regarded them as brethren and fathers, on account of the covenant and the promises of God, and hence addressed them in these terms. Such a disposition cannot be acquired by man's own power, but is wrought in him solely by the grace of Jesus, who prayed to the Father for his murderers, even in the hour of death. It is one of the characteristic features of the servants of Jesus. (Ap. Past.).—It is a striking proof of the strength and support which the peace of God imparted to Paul, that, amid the storm, he could address the Jews with such composure and kindness. (Rieger.).

Ver. 2. **And when they heard that he spake in the Hebrew tongue to them, they kept the more silence.**—It is often the fault of preachers themselves, when men do not listen with attention to their words. They do not express themselves intelligibly, but adopt a style which betrays affectation, or is above the comprehension of the hearers. A teacher who is sincerely desirous of edifying, will always endeavor to set forth the truth in the plainest and most intelligible language, and to apply it to the *hearts* of his hearers. The Saviour's mode of teaching affords a blessed and most perfect example. (Ap. Past.).—None could take it amiss of the Jews that they should so highly value their language, in which God himself had spoken to the fathers. And yet, they no longer understood their own language; when God addressed them in it, their hardened hearts could no longer comprehend it.—God be praised for having, since the day of Pentecost, sanctified all the languages of men, and for making himself more and more widely known through them, wherever men are willing to hear his voice. (Williger).

Ver. 3. **I am - - - a Jew**, etc.—Paul seems, in the whole address, to speak only of himself; but in reality he shows forth the praises of Him who had called him out of darkness into his marvellous light [1 Pet. ii. 9]. (Rieger).—**Taught according to the perfect manner of the law, - - - and zealous toward God.**—It is not enough to be well instructed in our religion; it is, besides, our duty to be zealous in its service; for Christ will spew the lukewarm out of His mouth [Rev. iii. 16]. (Starke).—We see in the case of Paul, that a man may be learned, acquainted with the Scriptures, and zealous toward God, and, at the same time, be an enemy and persecutor of Christ. Human science enlightens no man; titles and offices, even in the church, of themselves afford no evidence of true fellowship with Jesus. (Ap. Past.).

Ver. 4. **And I persecuted this way unto the death.**—It was, doubtless, not without godly sorrow that Paul spoke of his former enmity against the Gospel. (Rieger).—A faithful witness of Jesus will not be ashamed to confess his former sins, if he can, by that course, contribute to the honor of his Saviour, or gain the confidence and strengthen the religious hopes of humble believers. Such a confession is of special value, when it is made in the presence of men who are committing the same sins, and who may the more easily be induced by such an example to change their course. (Ap. Past.).—So when Luther combated the Romish doctrine of merit acquired by works, he could appeal to his own practices of a former day; for if monkish austerity could have ever saved the soul, he would have by such means obtained salvation.—**Binding - - - men and women.**—The chains which bound the apostle at that moment, no doubt reminded him of the time when he bound the disciples with chains. When we are afflicted, let us penitently ask ourselves, whether we did not perhaps ourselves bind the rods together, with which the Lord chastises us. (Ap. Past.).

Ver. 5, 6. **From whom also I received letters**, etc.—With what accuracy Paul relates, after the lapse of so many years, all the circumstances connected with his extraordinary conversion! It shows not only that, at the time, he was fully conscious of all that occurred, but also that the grace which was then manifested, had made an indelible impression on his soul. Surely he who has passed from death unto life, can never forget what the Lord has done for him. The recollection and narration of these gracious ways of salvation, will afford pleasure to the redeemed in the mansions of heaven. (Ap. Past.).—Important changes of opinion and of convictions, in matters of religion, should be founded on an honest zeal for God. But many of those who in our day change their religion, could not abide such a test; they sport with religion, as boys play with dice, and thus betray themselves—in their hearts they believe nothing! 1 Tim. iii. 7. (Starke).—**About noon.**—A light which could attract attention at such an hour, must indeed be regarded as one out of the common course of nature. (Williger).

Ver. 7. **And I fell unto the ground.**—Let him who desires to hear the voice of God, fall down, and humble himself in the presence of His majesty! (Starke.)—**Saul, Saul,** etc.—God begins the work of conversion by administering a rebuke to the inner man, Rom. ii. 15; 2 Tim. ii. 25. (id.).—The Lord now says to Jerusalem, by the mouth of his servant: "Why persecutest thou me? O my people, what have I done unto thee? and wherein have I wearied thee? testify against me." Micah vi. 3 (Besser).

Ver. 8. **Who art thou, Lord?** etc.—*Before* our conversion, we do not know Jesus, but *in* conversion we begin to know him. 1 John ii. 4. (Starke).

Ver. 9. **And they that were with me, saw indeed the light, and were afraid.**—When the natural man sees a ray of the divine glory, he is alarmed, and has indeed reason to tremble, for God is a consuming fire to all them that do evil. (Starke).—**But they heard not the voice of him that spake to me.**—We learn from ch. ix. 7, that Paul's attendants heard a sound, but here we are informed that they did not understand it. There is a difference between *hearing* and *understanding.* Our hearers may listen to the sound of the words, but those alone who hear [and understand, Matt. xiii. 19, 23], the voice of the Son of God, shall live. (Ap. Past.).

Ver. 10. **And I said, What shall I do, Lord?**—Paul distinctly remembers that although he was miraculously converted, Jesus had directed him to obey the word which one of His servants would proclaim to him. The Lord awakens him in a direct and immediate manner, but nevertheless subjects him to the guidance and pastoral care of one of the least of the brethren, and conducts him simply in the ordinary way of salvation, in which others are commanded to walk. (Ap. Past.).

Ver. 11. **Being led by the hand.**—Here a certain mystery is also indicated, Isai. xl. 11. We are supported, on the road to heaven, by leading-strings, like children. (Starke).

Ver. 12. **Ananias, a devout man according to the law.**—As Ananias was not only a devout man, but also, specially, held in great esteem by the Jews, he was, accordingly, well adapted to be employed as an agent by the Lord, in winning Paul, who had labored so zealously for Judaism, and in conferring a blessing on him. The Lord knows all his servants, and judges wisely respecting the work in which he can, with most advantage, employ any one among them. (Ap. Past.).—When these words were uttered, the silence of the hearers became the more profound. (Besser).

Ver. 13. **Brother Saul,** etc.—Paul cannot forget the gentleness, candor, and brotherly kindness with which Ananias came to his aid, at a time when his soul was greatly alarmed and distressed. This case animates us to pray for grace, that we may know how to speak a word in season to feeble and dispirited souls, and, with fraternal pity, to lead the sorrowing and distressed to Jesus for comfort; such is the great object and the most glorious work of the evangelical ministry. (Ap. Past.).

Ver. 14. **The God of our fathers hath chosen thee.**—Those who are to render special services to the Church, must receive their commission from heaven. (Starke).

Ver. 14, 15. **Know his will - - see that Just One - - be his witness unto all men.**—Hence it appears that before we are properly qualified to be teachers and witnesses of the truth, a twofold preparation is necessary—first, to acquire a thorough knowledge of the will of God, derived from His word and from personal experience; secondly, to have seen Jesus Himself by faith, and to have felt the power of His word in our own souls. (Ap. Past.).

Ver. 16. **Arise, and be baptized, and wash away thy sins.**—We have here a noble testimony to the value which was assigned to holy Baptism by the pure apostolical church. It was not a mere external ceremony, but a means of grace for washing away sins, and was the first actual entrance into the church of Jesus. (Ap. Past.).

Ver. 17. **I prayed in the temple.**—The illumination and the grace imparted in a direct and immediate manner to the apostle, had not the effect of estranging him from the temple. Precisely those prayers which he offered in the temple, were crowned by the Lord with a special revelation. And thus the example of the apostle rebukes all separatists, even when appearances seem to be in their favor. (Ap. Past.).

Ver. 18. **Make haste, and get thee quickly out of Jerusalem.**—A mournful state of things exists, and a heavy judgment is indicated, when the divine voice says: "Hasten! Depart quickly!" Hosea ix. 12. (Starke).

Ver. 19. **And I said, Lord, they know,** etc.—It often occurs that faithful servants of God imagine that a special blessing would attend their labors in a particular place, rather than elsewhere. But God says: "Nay, thou errest!", and sends them away from the spot where they wished to remain. (Ap. Past.).

Ver. 20. **And when the blood of thy martyr Stephen was shed.**—As the apostle had sinned most grievously among the Jews, he now ardently desired to engage in labors that would be useful to them, and remove the offence which he had given, by serving as the instrument of the conversion of large numbers. Truly converted persons will always manifest such a zeal. (Ap. Past.).

Ver. 21. **And he said unto me, Depart.**—The counsel of God will always prevail, although men may honestly, but ignorantly, object to it. (Starke).

On the whole section, ver. 1–21; comp. also ch. ix. 1 ff.—*The sketch which Paul gives of his own life,* or, *The view which a servant of God takes of the course of his life:* he looks back, I. With a grateful remembrance of human benefactors, ver. 3; II. With a penitent confession of his own errors, ver. 4 ff.; III. With humble praise of the guidance of divine grace, ver. 6 ff.; IV. With a distinct consciousness of the work to which his life is to be consecrated, ver. 18 ff.—*Paul's confession: "By the grace of God I am what I am,"* (1 Cor. xv. 10), *illustrated in the history of his life:* I. The advantages of birth and education which divine grace granted to him at the beginning, ver. 3. II. The ways of folly and sin, from which he was subsequently rescued by divine grace, ver. 4 ff. III. The ministry of peace and salvation, for which he was, ultimately, chosen and qualified by divine grace, ver. 14 ff.—*The self-examination of a servant of God, a tribute of praise to divine grace;* for, I. He possesses no merit of his own, ver. 1–5; II. He owes all to the grace of the Lord, ver. 6–21.—*The heavenly light near Damascus, illustrating our own path through life:* it sheds light, I. On the dark path of sin in which we have walked; II. On the blessed path in which the grace of the Lord met us; III. On the Christian path of duty, in which the hand of the Lord guides us.—*Paul's ordination by Ananias, a mirror for preachers*, ver. 12–16; it exhibits, I. The necessary qualifications of the preacher on assuming his office—knowledge of the divine will, and personal experience of divine grace, ver. 14. II. The official duties of the preacher—to be a witness unto all men—by words and acts—of that which he has seen and heard, ver. 15. III. The divine aid on which the preacher can confidently depend—that grace which chose him, and which sustains him as an evangelical witness, ver. 14–16.—*Paul, the apostle of the Gentiles, an impressive illustration of that divine wisdom which says: "My thoughts are not your thoughts"* [Isai. lv. 8]: I. The thoughts of men would be adverse to his appointment; (*a*) his position in life—a Jew by birth, a Pharisee by education, ver. 4; (*b*) his views and feelings—before his conversion, a zealot for the law, ver. 3, 4; after it, devoted to his people, ver. 17 ff.; (*c*) the will of men—the rage of the Jews, ver. 22; the anxiety of the brethren, ch. xxi. 20. II. These hinderances were triumphantly overcome by the wisdom of God; (*a*) it chose Paul from all eternity as the apostle of the Gentiles, ver. 10, 14; (*b*) it fitted him for his office by internal and external experiences, ver. 6 ff., ver. 17 ff.; (*c*) it attested his call by the noble results of his labors, ch. ix–ch. xxi.—*The Lord's mode of replying to the objections of His servants*, ver. 17–21: I. Even upright servants at times object to the commands of their Lord—from fear, (Jonah), or from modesty (Moses, Jeremiah), or from conscientiousness (Peter, ch. x. 14), or from sympathy (Abraham—Sodom; Paul—Israel). II. Notwithstanding all these objections, the Lord repeats his command: "Depart", and at length men praise Him, and confess: "The Lord hath done all things well!"—[*Paul's address at Jerusalem*, ver. 1–21, (illustrating the prominent features of the Christian's mode of replying to undeserved reproaches): I. Calmness, ver. 1; II. Kindness of feeling, ver. 1, 3; III. Consciousnesss of his own human infirmities, ver. 4: IV. Candid statement of his opinions and motives; V. Appeal to facts, ver. 3 ff.; VI. Arguments derived from the word of God, ver. 6 ff.; VII. Firmness in obeying the call of duty; VIII. Faith.—Tr]

B —THE APOSTLE IS INTERRUPTED BY THE PASSIONATE CRIES OF THE PEOPLE, AND IS IN DANGER OF BEING SCOURGED BY ORDER OF THE MILITARY AUTHORITY, BUT IS PROTECTED BY HIS ROMAN CITIZENSHIP.

Chapter XXII. 22–29.

22 And [But] they gave him audience [listened to him] unto this word, and *then* lifted
up their voices [voice, τ. φωνὴν αὐτῶν], and said, Away with such a *fellow* [such a one,
23 τὸν τοιοῦτον] from the earth: for it is [was[1]] not fit that he should live. *And [But]
as they cried out, and cast off [tossed up] *their* clothes [garments], and threw dust into
24 the air, *The chief captain [tribune] commanded him to be brought into[2] the castle
[barracks], and bade [said, εἰπὼν] that he should be examined [tortured] by scourging;
that he might know wherefore [ascertain for what reason] they cried so [thus, οὕτως]
25 against him. *And as they bound him with thongs [But when they[3] stretched him
out before the thongs], Paul said unto the centurion that stood by, Is it lawful for you
26 to scourge a man that is a Roman [a Roman citizen], and uncondemned? *When the
centurion heard *that*, he went and told the chief captain [tribune], saying, Take heed
what thou doest; [saying, What art thou about to do?][4] for this man is a Roman [a
27 Roman citizen]. *Then the chief captain came [the tribune went to him], and said
28 unto him, Tell me, art thou[5] a Roman [citizen]? He said, Yea. *And the chief captain [tribune] answered, With a great [For a considerable] sum obtained I this freedom [this right of citizenship]. And [But] Paul said, But I was *free* born [But I
29 was such already by birth]. *Then [Therefore, οὖν] straightway they departed [withdrew] from him which should have examined [who were about (οἱ μέλλοντες) to tor

ture[6]] him: and the chief captain [tribune] also [*om.* also] was afraid, after he knew [had ascertained] that he was a Roman [citizen], and [*om.* and] because he had bound him.

[1] Ver. 22. All the uncial manuscripts without exception [A. B. C. D. E. G. H., also Cod Sin.] exhibit the imperfect viz.: καθῆκεν. The participle, καθῆκον [of *text. rec.*] is found only in minuscules, and is a later correction, as the meaning of the imperfect was not apprehended.

[2] Ver. 24. [For ἄγεσθαι, of *text. rec.*, with G. H., many recent editors read εἰςάγεσθαι, with A B C. D. E. Cod Sin. Vulg (*induci.*).—Tr.]

[3] Ver. 25. The plural προέτειναν, or προέτεινον [for which forms see Winer, § 13. 1], is doubtless genuine; [found in A. B. C. D. E. G. Cod. Sin. Vulg.]. The singular, προέτεινεν [of *text. rec.*], occurs only in some minuscules. [H. exhibits προσέτεινεν. The singular was substituted, as better suited to ὁ χιλίαρχος of ver. 24. (Meyer). The plural is adopted by recent editors generally.—Tr.]

[4] Ver. 26. Ὅρα, [of *text. rec.*] before τί, is not so well attested, that it could be regarded as any thing else than a gloss [It is found in D. G. H., but not in A. B. C. E. Cod. Sin. Vulg. (*Quid acturus es?*); it is dropped by recent editors.—Tr.]

[5] Ver. 27. εἰ before σύ [of *text. rec.*] is supported by only one uncial manuscript [G.], whereas in all the others [A. B. C D. E. H. Cod. Sin.], the question begins with σύ. [Vulg. *si tu.* etc.—Tr.]

[6] Ver. 29. [In ver. 24, μάστιξιν ἀνετάζεσθαι is rendered by the English translators: *that he should be examined by scourging;* in the present verse, the 29th, ἀνετάζειν (act.), without μάστ., is rendered: *which should have examined.* Here they propose in the margin the word *tortured* for *examined.* See the Exeg. note on the verse, below.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 22, 23. **And they gave him audience unto this word.**—Paul's **word** that Christ had sent him to the Gentiles, aroused anew the fanatical zeal of his hearers. ["*This word*, not the word *Gentiles* - - for it is not the last word in the Greek sentence - - but the last part of Paul's discourse, in which he undertook to justify his mission to the Gentiles on the ground of an express divine command, etc." (Alexander).—Tr.]. They interrupted him at this point by loud cries, which were intended to drown the sound of his voice (ἐπῆραν τ. φων.). Τὸν τοιοῦτον, *i. e., a man of such a character.* Meyer understands the imperfect καθῆκεν [see note 1, appended to the text, above.—Tr.] as referring to the circumstances mentioned in ch. xxi. 31, when Paul was in danger of being killed; the sense would then be: "He should not have been rescued,—his life should not have then been saved." ["He should have long since been killed; *non debebat*, or, *debuerat vivere.*" (Winer, *Gram.* § 41. a. 2.).—"Claudius Lysias should not have rescued him." (*Conyb. and H.* II. 266, and n. 5.).—"The sense will then be, 'We were right at first, it was not fit that he should live, as we declared before.'" (Alex.).—Tr.]. But the meaning rather seems to be: "He forfeited his life long ago." Κραυγάζειν indicates inarticulate cries which the multitude uttered. [Ῥιπτ. τ. ἱματ., "not *throwing off their garments*, as a preparation for stoning Paul (Grot., Mey.), for he was now in the custody of the Roman captain; but *throwing them up*, tossing them about, as a manifestation and an effect of their incontrollable rage." (Hackett).—Tr.]. They tossed up their clothes, and threw dust into the air; by these wild gestures, which indicated their fury, they implied that they would themselves gladly accomplish all that they meant, when they cried: "Away with him from the earth!"

Ver. 24, 25. *a.* **The chief captain commanded.**—The Roman commander was now satisfied that he could accomplish nothing under present circumstances, and, accordingly, gave directions that the prisoner should be conducted from the stairs (xxi. 39) on which he had stood while he was speaking, into the barracks, that is, into the interior of the tower of Antonia. [The tribune, who was unacquainted with the language of the country, did not understand the apostle, and could not comprehend the cause of the exasperation of the people. (de Wette).—Tr.]. He concluded that the fury of Paul's hearers must have been aroused by some crime which he had committed, but not yet confessed; hence he commanded that the apostle should be beaten with a scourge, as an instrument of torture, in order to compel him to confess his crime (ἀνετάζειν, *to put to the question*). [Judicial torture, for the purpose of eliciting a confession, has acquired a euphemistic name, the application of the rack, etc., being known in history as putting men to the *question.* (Alexander).—Flagra in habendis quæstionibus apud Romanos usitata erant, *e. g.*, Tac. *Hist.* IV. 27. Ἀνετάζειν, ut ἐτάζειν, proprie significat *inquirere, percontari*, quocunque modo hoc fiat - - deinde notat *per tormenta habere quæstionem de aliquo*, ut hoc loc.; hinc *torquere*, ut Sap. (Σοφ. Σαλ. Apocr.) ii. 19, βασάνῳ ἐτάσωμεν αὐτὸν. (Kuinoel).—Tr.]. In consequence of this command, the apostle was at once tied to a post, in order to be exposed to the blows of the scourge. Προέτ. τοῖς ἱμᾶσι cannot mean: "they bound him *with* thongs" (Luther, and others [Calvin, Vulg., Engl. version, etc.—Tr.], as there would have, in that case, been no reason for prefixing the definite article to ἱμᾶσι; these ἱμάντες must necessarily be assumed to be identical with the μάστιγες mentioned in ver. 24, the scourge being, in fact, made of thongs. According to this interpretation, the definite article is very appropriately employed. They stretched him before the thongs (already mentioned), as the object towards which these were to be directed. [The προ in the verb, alludes to the *position* of the prisoner—bent forward, and tied with a sort of gear made of leather to an inclined post. (Alford).—"*They stretched him out for the whips*, *i. e.*, in a suitable position for receiving them." (Alex.).—Tr.]. The plural, προέτειναν, refers to the soldiers who were ordered to inflict the punishment.

b. **Is it lawful for you**, etc.—Before the order was executed, the apostle offered a protest in the form of a question, addressed to the centurion who superintended the proceedings. The question implies, as Chrysostom has already remarked, that the law would be violated in two respects, if the scourging which had been ordered, should actually take place. They would, in the first place, punish the prisoner before he had been tried and sentenced (ἀκατάκριτον—μαστίζειν), for the scourging was actually a punishment, and not simply a feature belonging to the trial; hence the beginning of the trial would have been the infliction of the punishment. In the second place, Paul asserts his privilege as a *civis Romanus;* the Roman citizen was exempted, according to the *lex Porcia* and the *leges Semproniæ*, from the punishment of scourging, even if he was convicted of a crime; scourging was the punishment of a slave. [On Paul's Roman citizenship, see Exeg. note on xvi. 35–40 a.—Tr.].

Ver. 26–29. **When the centurion heard that.**—The commander, after receiving the report of the centurion, came forward himself in order to inquire personally respecting the fact that his prisoner was a Roman citizen. ["Lysias was both astonished and alarmed. He knew full well that no man would dare to assume the right of citizenship if it did not really belong to him.—Such pretensions were liable to capital punishment. Suet. *Claud.* 25." (*Conyb. and H.* II. 267, 268).—"The chiliarch was probably surprised that one of Paul's appearance should possess the right at all," etc. (Alexander).—Tr.]. *Σὺ Ῥωμ. εἶ;* full of wonder, he asks in an emphatic manner: "*Thou* art a Roman citizen?" *Κεφάλαιον* literally means a *capital.* ["We learn from Dio Cassius, that the *civitas* of Rome was, in the early part of the reign of Claudius, sold at a high rate, and afterwards for a mere trifle." (Conyb. *loc. cit.*).—Tr.]. The alarm of the tribune arose from the circumstance that the act of fettering a Roman citizen was punishable by law, when it was done with violence, and before the proof was furnished that a penal act had been committed.

DOCTRINAL AND ETHICAL.

1. It was not so much Paul's open and fearless confession of Jesus, viewed in itself, as his call to be the apostle of the Gentiles, that led to the interruption of his discourse, and to this outbreak of deadly fury on the part of the people. It is precisely the prominent and peculiar feature of his mission, that subjects him to suffering.

2. *A Roman privilege* protects the apostle of Christ; it had autonomically grown up in the way in which God suffered the Romans to walk (ch. xiv. 16). Such a privilege, enjoyed by a particular class, was altogether pagan and aristocratic in its character; still, it is now employed as the means for rendering a service to a messenger of God.

HOMILETICAL AND PRACTICAL.

Ver. 22. **And they gave him audience unto this word.**—The envy of the Jews now vents itself; they were unwilling themselves to enter the kingdom of God, and violently opposed the entrance of others—of the Gentiles [Mt. xxiii. 13]. (Rieger).—Paul had delivered a very instructive and powerful discourse; nevertheless, he accomplished nothing. Its results were madness and fury, revenge and malice, on the part of his hearers. This case teaches us to form our opinion of a sermon with great caution, and not to measure its value by its visible fruits. (Ap. Past.).—**Away with such a fellow from the earth.**—These were words of madness, which Jesus Himself heard from His people. We plainly see that the apostle did not exaggerate, when he said of himself and his brethren that they were regarded as the filth of the world, and as the offscouring of all things [1 Cor. iv. 13]. (Ap. Past.).

Ver. 23. **Cast off their clothes, and threw dust into the air.**—These were alarming preparations for the process of stoning [but see the Exeg. note on this passage.—Tr.]. They still present, even in our day, an image of man, when the madness of passion controls him. He rends his clothes, casts off the last remnant of shame and modesty, and exhibits himself, without disguise, in his brutal nakedness; he throws up dust, in order to sully all that is bright and beautiful, to pollute all that is noble, and to delude himself—"It is dangerous to awaken the lion; the tiger's tooth is destructive; but the most terrible of all terrors, is—man in his delusion." (Schiller).

Ver. 24. **Bade that he should be examined by scourging; that he might know,** etc.—During a tumult, the infliction of the punishment is usually the beginning of the trial. At such times, even wise men may commit serious errors. To scourge, and only afterwards investigate the case—such is the practice of the world. It condemns that which it does not understand, and passes sentence on him whom it has not convicted. But be of good cheer, O Christian, when this is thine own experience. Another day of judgment awaits thee, when God Himself will judge, and when He will review and annul all those unrighteous sentences and decrees, which had here been passed. A very different decision will then be proclaimed. (Wisd. of Sol. vi. 4, 5).—But thou, O earthly judge, consider the case well, and adopt every precaution, if thou wouldst not have the burden of innocent blood on thy conscience. (Starke).

Ver. 25. **Is it lawful,** etc.?—A Christian is at liberty to appeal to the law and to his rights, in order to escape unjust and violent treatment. When Christians are obliged to reside in the Roman empire—or in Turkey—they may, with a good conscience, appeal for protection to the laws of such countries, as far as these are sanctioned by God, and by nature, 1 Thess. v. 21. (Starke).—If such a privilege as citizenship, in any earthly kingdom, possesses this great value, how precious the privilege of the children of God must be, who have, in consequence of their new birth, become the citizens of heaven! [*Πολίτευμα*, Phil. iii. 20.—Tr.]

Ver. 28. **And Paul said, But I was free born.**—Nor should the Christian despise the privileges and advantages of birth, but conscientiously avail himself of them, in promoting the honor of God, and the welfare of his neighbors, 1 Cor. x. 33. (Starke).

Ver. 29. **And the chief captain also was afraid,** etc.—The whole multitude had cried: "Away with such a fellow, etc." (ver. 22), and yet the apostle now inspires the chief captain himself with fear. Thus the Lord exalts his servants, even when they seem to have been crushed. While they bear the image of the cross in humility and ignominy, the image of the Saviour, which decorates them, invests them with such honor and authority, that even ungodly men are alarmed, and withdraw from them. (Ap Past.).

ON THE WHOLE SECTION, VER. 22–29. — *The apostle's danger, and his deliverance:* I. The danger (*a*) originated in his testimony to the truth, ver. 22, and comp. ver. 18 and 21; (*b*) was caused by the intolerant pride of the Jews; and (*c*) threatened a fatal issue, ver. 22, 23. II. The deliverance, was effected because (*a*) the Roman commander was governed by a sense of justice, (*b*) the apostle possessed the privileges of a citizen, and (*c*) a new opportunity for vindicating himself was afforded, ver. 30. (Lisco.)—*Righteousness exalteth a nation: but sin is a reproach to any people* [Prov. xiv. 34]. (id.).—*Paul, a model as a noble sufferer:* I. By the manner in which he endures unavoidable sufferings; (*a*) he observes silence, ver. 22 ff.; (*b*) he forgives, ver. 23; (*c*) he calmly suffers, ver. 24. II. By the manner in which he averts an unnecessary humiliation; (*a*) he does not seek martyrdom; (*b*) he cautions the magistrate not to abuse his power; (*c*) he retains, in its integrity, the consciousness of his dignity as a man. (id.).—*The infuriated people of Jerusalem, an impressive illustration of fanaticism:* showing that fanaticism, I. Dishonors God, in whose service it claims to be zealous; II. Maltreats the innocent, whom it has selected as its victims; III. Degrades itself, by converting men into wild beasts, ver. 22, 23.—*Is it lawful for you to scourge a man that is a Roman, and uncondemned?* —a word proceeding from the mouth of God, as a warning addressed to tyrants; it reminds them, I. Of the inalienable rights of man; II. Of the sacred honor of the citizen; III. Of the inviolable dignity of the Christian.—*The sacred character of a servant of God:* I. When he is violently assailed, he may protest, with gentleness and humility, ver. 25; comp. John xviii. 23. II. When he is exposed to external ill treatment, the inner man remains inviolate, ch. vi. 15. III. When he is trodden in the dust, he shall be crowned with eternal honor, Matth. v. 11, 12.—*The inalienable nobility of the children of God:* it is, I. Acquired through regeneration, ver. 28; II. Attested by the Spirit of God, who bears witness with our spirit, that we are the children of God [Rom. viii. 16]; III. Proved in trials and temptations, ver. 23 ff.; IV. Renewed in heaven, where they shall appear with Christ in glory, Col. iii. 4.—*The exalted privileges of a citizen in the kingdom of God:* I. He has no reason to fear the powers of the world; (Paul entertains no fear in the presence of the Roman officer; the latter, on the contrary, fears him, ver. 29). II. The blows which the world attempts to inflict, cannot reach him; (a citizen of Rome could not be legally scourged; a citizen of Christ is not exempt, it is true, from the strokes of affliction and the scourge of persecution, but these neither pain nor dishonor him). III. He is not bound by the judgment of the world; (Paul appeals from the commander, when governed by false impressions, to the same man, when he possesses a knowledge of the facts, and, ultimately, appeals to the emperor himself. The Christian appeals from the judgment of the world to the tribunal of his heavenly King.)—*The Christian values, but does not overvalue his civil rights:* I. He does not scorn to avail himself of the advantages connected with his birth, ver. 28, but he knows that they are of no value without nobility of soul. II. He does not sacrifice the rights which the law recognizes, ver. 25, but he claims them in a gentle and an humble spirit. III. He demands the protection of the government, ver. 25, but his confidence is primarily fixed on the Lord of lords, and King of kings, ver. 21.

C.—PAUL IS BROUGHT BEFORE THE GREAT COUNCIL; HE MAKES HIS DEFENCE; THE COMFORTING PROMISE WHICH THE LORD GIVES HIM.

CHAPTER XXII. 30.—CHAPTER XXIII. 11.

[CH. xxii. 30]. On the morrow, because he would have known [But on the following day, wishing to know] the certainty wherefore [of that of which] he was accused of [by] the Jews, he loosed him from *his* bands [he released him[1]], and commanded the chief priests and all their [the] council to appear [assemble], and brought Paul down, and set him before them.

[Ch. xxiii. 1.] And Paul, earnestly beholding the council, said, Men *and* brethren,
I have lived in all good conscience before God until [I have walked before God with
2 all good conscience unto] this day. *And [But] the high priest Ananias commanded
3 them that stood by him to smite him on the mouth. *Then said Paul unto him,
God shall [will, μέλλει] smite thee, *thou* whited wall: for sittest thou [wall: thou
sittest] to judge me after the law, and commandest me to be smitten contrary to the
4 law [me, in violation of the law, to be smitten]? *And [But] they that stood by
5 said, Revilest thou God's high priest? *Then said Paul [And (τε) Paul said], I
wist [knew] not, brethren, that he was [is, ἐστὶν] the high priest: for it is written,
6 Thou shalt not speak evil of the ruler of thy people. *But when Paul perceived

[But as Paul knew] that the one part were Sadducees, and the other Pharisees, he
cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee
[a son of Pharisees[2]]: of the hope and resurrection of the dead I am called in ques-
7 tion [for the sake of the hope and resurrection of the dead I am judged!]. *And
[But] when he had so said [said this, τοῦτο], there arose a dissension between the
8 Pharisees and Sadducees: and the multitude was divided. *For the Sadducees say
that there is no resurrection, [and] neither[3] angel, nor spirit: but the Pharisees con-
9 fess both. *And [But] there arose a great cry: and the scribes[4] *that were* of the
Pharisees' part [cry: and scribes[4] of the party of the Pharisees] arose, and strove
[contended], saying, We find no evil in this man: but if a spirit or an angel hath
spoken to him, let us not fight against God [man: but if a spirit hath spoken to him,
10 or an angel?[5]]. *And when [But as] there arose a great dissension, the chief captain
[the tribune], fearing lest Paul should have been [might be] pulled in pieces of [by]
them, commanded the soldiers to go [that the soldiers should come] down, and to take
him by force [and snatch him] from among them, and to [*om.* to] bring *him* into the
11 castle [barracks]. *And [But in] the night following the Lord stood by [came to]
him, and said, Be of good cheer, Paul [*om.* Paul]: [6] for as thou hast testified of me in
Jerusalem, so must thou bear witness also at Rome.

EXEGETICAL AND CRITICAL.

Ch. XXII. 30. **On the morrow.**—Τὸ ἀσφαλές, *i. e.*, that which is certain or sure; Lysias wished to obtain information on which he could rely; the words: τὸ τί - - - Ἰουδαίων, are in apposition with the former ["referring epexegetically to τὸ ἀσφαλές." (Meyer).—Tr.]. Lysias did not investigate the facts themselves, but wished to ascertain the precise charge which the Jews brought against Paul. He had hitherto learned nothing that was definite; he had only perceived that the Jews were excessively excited, and spoke of Paul with the utmost exasperation. The hierarchical authority of the Jews could, as he hoped, enable him to accomplish his design. His command that a meeting of the Sanhedrin should be held, demonstrates that the independence of the Jews, even in matters referring to the internal concerns of their religion, had been seriously impaired. The word συνελθεῖν implies that the members assembled in the ordinary council-room, whereas the reading ἐλθεῖν, which is not well attested [note 1, appended to the text. Tr.], assumes that they were required to meet at the abode of the Roman. Besides, καταγαγών (with which compare καταβάν, xxiii. 10), indicates a locality in the city itself, and not one in the interior of the tower of Antonia, which commanded the city. From the word ἔλυσεν it appears that, although Lysias had at first felt some alarm, because he had illegally fettered a Roman citizen, he had, nevertheless, not freed Paul from his bonds, until he presented him to the Sanhedrin. ["Although he had been alarmed, he determined, in a spirit of defiance, to exhibit no signs of weakness to the Jews, by the *immediate* release of the prisoner.—Καταγαγών, *i. e.*, brought him down from the tower to the council-room of the Sanhedrin." (Meyer).—Tr.].

Ch. XXIII. 1. **And Paul, earnestly beholding the council.**—The apostle was now placed before the Sanhedrin, like the Redeemer himself, in the night which preceded his crucifixion, and like the first apostles, ch. iv. 7 ff.; v 27 ff. Ἀτενίσας, *i. e*, he steadfastly surveyed the assembly before him, with a calm and undaunted spirit. The address, ἄνδρ. ἀδελφοί, without πατέρες (as in xxii. 1), demonstrates that he felt himself

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[1] Ver. 30. (ch. xxii.).—[D. is deficient from οἱ μέλλοντες, ch. xxii. 29, to the end of the book.—Tr.] Ἀπὸ τῶν δεσμῶν, after ἔλυσεν αὐτὸν [of *text. rec.*, with G. H.] is obviously a later addition; for the four oldest uncial manuscripts [A. B. C. E., also Cod. Sin., Vulg.] do not exhibit it.—Further, the same four manuscripts [A. B. C. E., with Cod. Sin., Vulg. (*convenire*)] exhibit the reading συνελθεῖν, whereas the others [G. H.] have the reading ἐλθεῖν [of *text. rec.*]. The latter is also a later correction, as it was supposed that the Jewish authorities had been directed to proceed to the quarters of the Roman commander. [See the Exeg. note.—In the same verse, ὅλον before τὸ συνέδ., of *text. rec.*, with G. H., is changed into πᾶν by recent editors, on the authority of A. B. C. E., Cod. Sin., Vulg. (*omne*).—Αὐτῶν, after συνέδ., of *text. rec.* with G. H., is dropped by the same, on the same authority.—Tr.]

[2] Ch. xxiii., ver. 6. The reading, υἱὸς Φαρισαίων, is found in the uncial manuscripts A. B. C. [also, Cod. Sin.], in seven minuscules, the Syr. and Vulg.; also in Tert.; the reading [of *text. rec.*, found in E. G. H.], Φαρισαίου, is, without doubt, a correction, as it was assumed that Paul referred solely to his *father*. Griesbach preferred the plural form; it has been very properly adopted by Lach. and Tisch. [also Born. and Alf., while Scholz retains the singular.—Tr.]

[3] Ver. 8. [The *text. rec.* reads: μηδὲ ἄγγελον, μήτε πνεῦμα, with G. H., some minuscules and fathers; Lach., Tisch., and Alf., change μηδὲ, before ἄγγ. into μήτε, on the authority of A. B. C. E (also Cod. Sin.)., some minuscules, etc. See the Exeg. note on the passage.—Tr.]

[4] Ver. 9. a. The reading of the two latest uncial manuscripts, G. H., and of five minuscules, namely, γραμματεῖς, without the article, seems to be genuine. Two uncial manuscripts [B. C (also Cod. Sin.).] read: τινες τῶν γραμματέων; in two others [A. E., and Vulg. (*quidam Pharisæorum*)] the reading is: τινες τῶν Φαρισαίων. All such alterations were probably intended to explain or improve the original words [which, according to Lechler's translation, he assumes to have been those found in *text. rec.*, excepting οἱ, which occurs in none of the uncials. This is the reading preferred by Tisch.; Lach. reads simply: τινὲς τῶν Φαρ. Alf. makes no change in the *text rec.* Meyer concludes with Born. that the genuine reading is probably the following: τινὲς τ. γραμματέων του μέρ. τῶν Φαρ.—Tr.]

[5] Ver. 9. b. The concluding words: μὴ θεομαχῶμεν, after ἄγγελος, [of *text. rec.*, with C (second correction). G. H.] are wanting in the four most important manuscripts, of the first class [A. B. C (original). E., also Cod. Sin.], in three minuscules, and five of the oldest versions; they should, in accordance with the opinion of Erasmus, Griesb., and most of the recent critics, be cancelled, as being simply a gloss derived from ch. v. 39.

[6] Ver. 11. Παῦλε after θάρσει, is, according to external evidence, undoubtedly spurious. [It is found in C (second correction). G. H., but not in A. B. C (original). E., Cod. Sin., Vulg., etc.—Tr.]

to be the equal of the persons before him. He commences the proceedings himself, for he had not been cited by the assembly, but had been placed before them by the Roman commandant. Hence they waited until the latter made his own statement; the apostle, on his part, speaks with great composure. He testifies that he had a good conscience, inasmuch as he had always fulfilled his duty to God in every respect; *πάσῃ συνειδήσει ἀγαθῇ*, in every respect, in every case, with a good conscience. *Πολιτεύομαι* (which is equivalent to *rempublicam gero, fungor magistratu in repub.*) here implies: "I have performed my office with a good conscience *τῷ θεῷ*;" the latter is *dativus commodi*, namely, "for God." ["*I have lived unto God, i. e.*, for his service and glory; see Rom. xiv. 8; Gal. ii. 19." (Hackett).—Tr.]. The *usus loquendi* furnishes no authority whatever for taking *πολιτεύομαι* in an entirely abstract sense, as if it were equivalent to *vitam instituere*, or, *se gerere.*

Ver. 2, 3. *a.* **The high priest Ananias.**—He is also mentioned by Josephus (*Antiq.* xx. 5. 2; 6. 2 f.). He was the son of Nebedæus, and was appointed high priest by Herod, the king of Chalcis, in the year A. D. 48: he probably retained his high office till towards the year 60, when Ismael, the son of Phabi, was made the high priest, shortly before the departure of the procurator Felix (Jos. *Ant.* xx. 8. 8).—Ananias was sent to Rome, in the year A. D. 52, by Quadratus, the governor of Syria, in order to defend himself before the emperor Claudius, in reference to certain acts of violence of which the Samaritans accused the Jews (Jos. *Ant.* xx. 6. 2). This circumstance led interpreters, at an earlier period, to believe that Ananias had, on that occasion, been deposed, and that, when Paul appeared before him, he was only temporarily administering the office, or, possibly, merely retained the honorary title of an ex-high priest (Eichhorn; Kuinoel). But Ananias pleaded his cause with entire success when he was in Rome, and then returned to Jerusalem, where he was, no doubt, allowed to retain his office without interruption. This is the opinion, among other recent writers, of Winer (*Realwört.*), Wieseler (*Chronol. d. apost. Zeitalters*, 1848, p. 76 f. note), Meyer (*Com.*), and Ewald (*Ap. Zeitalter*, p. 500). Thus, other historical records establish the fact that Ananias was at that time unquestionably the ruling high priest—a fact indicated by the designation *ὁ ἀρχιερεὺς*, ver. 2, 4.

b. **Commanded them that stood by him**, etc.—[*Τοῖς παρεστ. αὐτῷ*, those who stood at his (the high priest's) side—servants, or officers of the court; comp. Lu. xix. 24. (Meyer).—Tr.]. Scarcely had Paul uttered the first words, when the high priest, to whom they seemed to betray audacity or hypocrisy, commanded those who stood by (probably officers of justice), to smite him on the mouth. But Paul replied to him with righteous indignation, and announced a divine retribution for that blow. ["Observe the position, (at the beginning of the reply) of the word *τύπτειν*, which, in a higher sense, returns to the high priest the blow *that had just been received.* It is an arbitrary assumption (Baumg.), that the command of the high priest was not executed." (Meyer).—Tr.]. The words *τύπτειν σὲ μέλλει*, do not constitute an imprecation, as Kuinoel supposes. ["*Shall smite*, literally, *is* (or *is about*) *to smite*, the first verb denoting simple futurity - - - the idea of a (human) curse or imprecation is at variance with the very form of the original." (Alex.).—Tr.]. The expression *τοῖχε κεκονιαμένε* exposes the hypocrisy of Ananias; it contrasts the external splendor of the paint or lime on the surface of the wall with the interior parts, which consist of filthy clay. ["A *whited wall* is a familiar figure for a fair outside, behind which, or within which, all is foul and filthy. Our Saviour uses the still stronger image of a *whited sepulchre*, Matth. xxiii. 27." (Alex.).—Tr.]. Great prominence is given to the inconsistency of the high priest, who professes to judge according to the rule of the Mosaic law, and yet personally violates it, by illegally subjecting Paul to ill treatment. *Καὶ σύ*, *i. e.*, *Thou too*, as well as the rest, whereas, thou, as a judge, art specially bound to observe the law with strictness and conscientiousness. ["Κάθῃ, for *κάθησαι*" (Winer § 14. 4).—Tr.].—That prophetical announcement was fulfilled ten years afterwards, when Ananias, as one of the leaders of the loyal imperial party, was murdered, at the beginning of the Jewish war, by the insurgents [the *sicarii*]; Jos. *Jewish War*, II. 17. 9.

Ver. 4, 5. **Revilest thou**, etc.?—To the charge that when Paul addressed such abusive language to the high priest of God, he offered an insult to the holy God himself, he replied, (for the purpose of justifying his course,) that he knew not that the person so addressed was the high priest. This answer has received various artificial interpretations, and its meaning has often been distorted. In some of these cases, the words "that he is the high priest" (*ὅτι ἐστὶν ἀρχ.*), in others "I knew not" (*οὐκ ᾔδειν*), have served as the basis of the explanation. The former have, by a forced interpretation, been represented as meaning that the apostle denied that Ananias was really the high priest, either because he had procured the office by money (Grotius), or because he really was not at that time the true high priest (Lightfoot). The meaning of the other words, in which Paul speaks of his *want of knowledge* of the fact, has also been perverted by commentators, as if Paul intended to say: 'I did not reflect that he is the high priest' (Wetstein, Olshausen, Ewald). According to this view, Paul really retracts his words, as having been too hastily uttered, or, he means by *οὐκ ᾔδειν*: 'I do not admit that it is so' (Augustine), or "I could not know—could not think that he is the high priest, since he has acted in a manner so unpriestly, and so entirely unworthy of a high priest" (Calvin, Meyer, Baumgarten). [Calvin says: Ego Augustino subscribens non dubito quin hæc ironica sit excusatio, etc.—Tr.]. The cause which has led to these far-fetched explanations, was the apparent impossibility of believing that the words, if taken in their plain and direct sense, conveyed the truth, namely, that the apostle actually did not know that he who had given that unbecoming command, was in truth the high priest in office. There have, however, been interpreters, who adhere to the literal sense of the words—for instance, Chrysostom; Beza. They appeal to the fact that the apostle had long been absent from Jerusalem, and hence could not personally know the high priest. If Ananias had been invested with the office at the time when Paul proceeded with the letters of the "high priest" (ix. 1, 2) to Damascus, in order to persecute the Christians, it would be inconceivable that Paul should not now know the same man. But it has already been fully demonstrated that Ananias did not obtain the office until the year 48, whereas the latest date that can possibly be fixed as that of Paul's conversion, is the year 40 or 41. [See Exeg. note on ch. ix. 2.—Tr.]. Besides, the high priest could not be recognized by his apparel, when he was not engaged in performing his official duties in the temple. It is also quite possible that Ananias was not, at that moment, the presiding officer of the meeting, for the whole occurred, not at a regular session of the Sanhedrin, but at one which had been unexpectedly appointed by the Roman tribune. Or, if Ananias even did act as the presiding officer, Paul could not know from that circumstance that he was also the high priest, for the latter was not always or necessarily the *nasi* (president of the Sanhedrin). ["It should be remembered that the intricacy and confusion on these points—the many High Priests who had been successively put up and down by Roman intervention, etc.—is not necessarily the fault of the historian, but arises from the actual irregularities existing at this crisis of the Jewish history, etc." (Alex.).—Tr.].—Paul refers, in this connection, to a commandment of God (Exod. xxii. 28 [quoted *verbatim* from the LXX. Exod. xxii. 27.—Tr.]), as one which he well knew and also revered—but without retracting his words. ["The quotation—is simply tantamount to saying, 'I know the law that you refer to, but I am not guilty of its violation.'" (Alex.).—Tr.]

Ver. 6. **I am a Pharisee.**—At this point the apostle quickly changes the course which he had hitherto pursued; a calm defence, such as he had begun in ver. 1, found no favorable hearing. ["He had seen enough to be convinced that there was no prospect before this tribunal of a fair inquiry and a just decision." (*Conyb. and H.* II. 270) —Tr.]. The method which he now adopted in defending himself, and by which at least one party in the assembly before him might be won for his cause—the cause of Christian truth—was that of openly declaring that he was himself a Pharisee, and that his faith was allied to the Pharisaic doctrine. ["Paul's declaration that he was still a Pharisee, is as little untrue, as it was when he made it in Phil. iii. 5. He describes himself as *a Jew*, who, *as such*, belonged to no other religious society than that of the Pharisees, and who, especially with regard to the doctrine of the resurrection, adhered to the creed of the Pharisees (in opposition to the whole system of Sadduceeism), after its truth had been so fully established in the Person of Christ Himself. His opposition to the doctrine of righteousness by the law, to the hypocrisy, etc., of the Pharisees, and his anti-Pharisaic labors, did not refer to the sect *per se*, but to its moral and other errors. As a Jew, he continued to be a Pharisee, and, as such, was an *orthodox* Jew, in opposition to the Naturalism of the Sadducees.' (Meyer).—Tr.].—When he calls himself "a son of Pharisees," he refers to his father *and* ancestors, and implies that he was not the first of his family who adopted Pharisaic views and sentiments, but had already received them by inheritance. [*A son of Pharisees*, see note 2, appended to the text.—Tr.]. He adds, that he was in reality placed before the tribunal for the sake of the **hope and resurrection.** The words *περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν*, are commonly explained as an hendiadys, equivalent to "hope of the resurrection;" this is the opinion of Bengel, Meyer, Baumgarten. But a better and more complete sense may be obtained by taking each of the terms separately, thus: 'for the sake of the hope,' that is, the hope of redemption—of the Messianic promise given to Israel, 'and for the sake of a resurrection of the dead.' The latter words may then be directly referred to the resurrection of Jesus, whereas, if they are inseparably connected with *ἐλπὶς*, the future resurrection only can have been meant; and yet the resurection of Jesus was, no doubt, the subject which primarily presented itself to the mind of the apostle.

Ver. 7–9. **And when he had so said.**—The **multitude** ["the whole mass or body of the Sanhedrin itself, as distinguished from the parties into which it was divided" (Alex.).—Tr.] had previously united in assailing Paul; but it was now divided (*ἐσχίσθη*), so that the Pharisees and the Sadducees contended with each other. The contention grew louder and more violent (*κραυγὴ μεγάλη*, ver. 9; *πολλὴ στάσις*, ver. 10), insomuch that the Roman tribune, who was alarmed by the danger which threatened his prisoner, ordered the soldiers to conduct the latter away. Here Luke explains the difference between the doctrinal views of the Pharisees and those of the Sadducees, for the purpose of enabling his readers to comprehend the cause of the difficulty which had arisen between men, who had previously acted in concert. The latter denied, on the one hand, the resurrection, and, on the other, the existence of an angel or spirit. (The reading *μηδὲ—μήτε* should be retained, for critical reasons. [But see note 3, appended to the text, above.—Tr.]. The former, *μηδὲ*, introduces a second class of conceptions, generically different from the preceding (*ἀνάστασιν*); the latter, *μήτε*, connects with it objects that are similar, in so far as *πνεῦμα*, an incorporeal spirit, and *ἄγγελος* are, essentially, homogeneous). The Pharisees, on the contrary, **confess both.** (*'Αμφότερα*, *i. e.*, in so far as the resurrection of the body, on the one hand, and the existence of a pure spirit, *e. g.*, angels or departed souls, on the other, constitute *two* distinct categories). [On *μηδὲ—μήτε* in this passage, see Winer: *Gram. N. T.* § 55. 6.—Alford, who differs from Lechler, says: "The former *μήτε* has been altered to *μηδὲ* to suit *τὰ ἀμφότερα*, because with *ἀναστ. μήτε ἄγγ. μήτε πν. three* things are mentioned;—whereas, if *μηδέ* is read, the two last are coupled, and form *only one*. But *τὰ ἀμφ.* is used of *both things*, the one being the *resurrection*, the other, the doctrine of *spiritual existences;* the two specified classes of the latter being combined generically."—On the doctrines of the two sects, see Jos. *Ant.* XVIII. 1. 4. *Bel. Jud.* II. 8.

14.—Tr.]. Indeed, several scribes [see note 4, appended to the text, above.—Tr.] of the Pharisaic party, espoused the cause of Paul. This party consisted both of learned, and of unlearned men; the former were the speakers. They spoke of Paul, personally, in favorable terms, as a man who could not be charged with any offence, and, moreover, expressed the opinion that it was quite possible that he had received a revelation. The sentence: *εἰ - - ἄγγελος*, terminates abruptly, [*μὴ θεομαχῶμεν* being cancelled by recent editors; see note 5 appended to the text, above.—Tr.]; it either states, affirmatively, the condition, without adding the apodosis, or it is a question, the reply to which the opponents are expected to furnish. ["The question is an aposiopesis (comp. John vi. 62; Rom. ix. 22,) implying, but not expressly saying, that if such are the facts, they are very serious." (Meyer).—"Undoubtedly, a designed aposiopesis. A significant gesture or look towards the Sadducees expressed what was left unsaid." (Hackett). Winer (*Gram.* § 64 II.) does not decide whether the words were pronounced affirmatively or interrogatively, and adds that it is doubtful whether an aposiopesis is here to be assumed, or whether the sentence was simply left unfinished on account of a sudden interruption, comp. ver. 10.—"The sentence was left incomplete or unheard in the uproar." (*Conyb. and H.* II. 271). In all these cases the words *μὴ θεομ.* are assumed to be a later addition.—Tr.]. There can be no doubt that the words: **but if a spirit or an angel hath spoken to him,** refer to Paul's statement in ch. xxii. 6 ff. respecting the appearance of Jesus, except that the Pharisees conceived of the appearance of an angel, or the manifestation of a spirit, in their own way.

Ver. 10. **And when there arose a great dissension.**—The excitement continued to increase, until at length the tribune became apprehensive that Paul would be **pulled in pieces** by the parties (*διασπασθῇ* implies that while some took hold of him in order to protect him, others seized him in wrath, and thus he was dragged to and fro.). Hence he ordered that the military force which he commanded (*στράτευμα*) should descend from the tower, secure the person of the prisoner, employing even violent measures, if the assembly resisted, and re-conduct him to the barracks. The commander, who did not desire to wound the feelings of the hierarchs, had, doubtless, directed the soldiery to remain in the tower, and had come to the meeting attended only by an orderly officer.

Ver. 11. **And the night following.**—The revelation of Jesus Christ was probably made through the medium of a vision in a dream. Paul saw the Lord standing by him, and heard his cheering words of promise.—*Εἰς Ἱερουσαλήμ—εἰς Ῥώμην*, *i. e.*, he was directed to go to both cities, and address his testimony to (*εἰς*) both—the one being the religious, the other, the political capital of the world, at that time.

DOCTRINAL AND ETHICAL.

1. When the apostle declares that he has a good conscience, he does not so much refer personally to himself as an individual, as rather *to his calling* as an apostle of the Gentiles. He was bound more solemnly than ever, when he stood in the presence of the highest court of the hierarchy of Israel, not to be ashamed of his office; and he did, openly and gladly, acknowledge it. He appealed to God (*τῷ θεῷ*)—to that divine grace and that divine approbation, which were decisive, even though men should sternly condemn his conduct. He had, no doubt, chiefly those years of his life in view, which followed his conversion; still, his testimony does not refer exclusively to that period; he says in substance that, as a Christian, he served God as sincerely and zealously, as at any previous period.

2. The distinction between the *office* and the *person* who is invested with it, was placed by Paul in a very clear light, both when he so quickly addressed Ananias, on being subjected to such ill treatment, ver. 3, and when he justified the words which he had uttered, ver. 5. The *office* required the president and every member of the court to observe the law with the strictest conscientiousness; but here the *person*, the office-bearer, most grossly violated the law, ver. 3. His personal act unquestionably justified any one who refused to recognize him as the holder of such a sacred office. This is the decision of the Holy Ghost, who applies the standard of right and truth to the person, however exalted his position may be, and recognizes no man as infallible, whether found *in cathedra*, or in the midst of a general church council.

3. The declaration of the apostle, ver. 6, that he was a Pharisee, is frequently represented as having been dictated by worldly wisdom, as it enabled him to divide the assembly, and to derive personal advantage from party interests. *Divide et impera.* But it was assuredly not his object to secure himself and his personal interests; he was influenced solely by a regard for the sacred cause of the truth, and for the honor of Christ. He availed himself of the party distinctions existing between the Pharisees and Sadducees, simply as the means of obtaining a hearing for the truth, to which the minds of all had hitherto been entirely closed. And he gained this object by declaring that he was himself a Pharisee, and was brought before the tribunal on account of a doctrine which constituted the centre of gravity in the Pharisaic system. He pursues here the same course which he adopted when he combated paganism [see the author's Exeg. notes, and Doct. views, ch. xvii. 16–34.—Tr.]; he selects those principles which are allied to Christianity—Israel's hope of a Messiah, and faith in the resurrection of the dead. The result, indeed, shows that the Pharisees approached more nearly to the truth, than their opponents.

4. How far was Paul justified in saying *that he had not merely been*, but *that he still was, a Pharisee?* It has been supposed by some that his language involved an untruth. But when we reflect on the relation in which he stood to the whole system of the Sadducees (and it is precisely in view of their adverse positions that he speaks), it is evident that he could, with entire truth, assert that he had not changed, that he still was a Pharisee, that he held strict views of that holiness and righteousness which availed before God, and that, as to the hope of Israel and the resur

rection, he was a firm believer; indeed, the richest blessing which existence could afford him, was the fulfilment of that earnest hope which the devout Pharisee entertained. And with respect to the points in which he differed from the Pharisees, he says to them, as he had once said to the pagan Athenians: "That which ye seek, but do not understand, I have; I know it; I declare it unto you." In this sense the remark may be appropriately repeated, which Bengel makes in another connection, on ver. 1: [In pristino statu, quanquam in errore versabatur, conscientiæ fuerat obsecutus, neque quicquam commiserat, cur in foro externo reus fieret.] Nunc, quum bona vetera non abjecit, sed meliora accepit, ex præsenti statu lux in pristinum sese refundebat.

5. The revelation of Christ, ver. 11, alike comforted and strengthened Paul. Even while he is involved in very great danger, a most brilliant prospect is opened before him. It had long ago appeared to him to be the highest object of life, to be permitted to preach the Gospel in Rome, ch. xix. 21; and that permission was now granted.—All the purposes of the Redeemer in reference to him, as revealed at the period of his conversion, through Ananias, were rapidly approaching their fulfilment, although under the sign of the cross, seeing that he would be required to suffer much for the sake of the name of Jesus (ch. ix. 15, 16).

HOMILETICAL AND PRACTICAL.

VER. 1. **And Paul, earnestly beholding the council.**—Such a glance Solomon had already cast on places of judgment, where ungodly men and wickedness prevail, Eccl. iii. 16; and such expressive glances are mentioned in the history of the life of our blessed Saviour, Luke xx. 17; Mark iii. 5; xi. 11. Paul's heart was, no doubt, deeply affected as he surveyed the scene before him; he thought of the fall of his brethren according to the flesh, whose Great Council was governed by such principles; he thought, too, on his own election and calling, by which he had been delivered from the bonds of darkness, and in consequence of which he would never again be obliged to apply for letters and a commission (ix. 3) to such a council. (Rieger).—**I have lived** [walked] **in all good conscience before God until this day.**—Those who are rebuked by their own conscience, do not usually lift up their eyes, as Paul here does, but cast them down. (Starke).—*A good conscience before God*, proceeds, I. From true faith in Christ, by which the remission of sins is obtained; II. From the assurance of divine grace and eternal life; III. From the renewal of the Holy Ghost, unto a new life and walk; IV. From the faithful performance of the duties of our calling. (id.).—It is true that many appeal to their good conscience, because no man can actually look into it; many, too, mistake a sleeping for a good conscience. (id.).

VER. 2. **To smite him on the mouth.**—In this mode of suffering, too, Paul was an image of the suffering Jesus, who, in the days of his sorrow, was smitten on the cheek because he witnessed a good confession (1 Tim. vi. 13) before the high priest (John xviii. 22). (Ap. Past.).—How many shameful blows on the face devout believers still receive, partly, by being reviled, partly, by not being allowed to speak the truth, and to rebuke the wicked ways of the world! Job xvi. 10; 1 Kings xxii. 24; Acts v. 28. (Starke).

VER. 3. **God shall smite thee, thou whited wall.**—Here was one of those whited sepulchres mentioned by the Lord Himself, Mt. xxiii. 27.—We have here a striking instance of an unconverted teacher. Ananias held the sacred office of high priest, and, perhaps, when viewed externally, his gray hair and white priestly garments, gave him even a venerable appearance; but internally, his heart was full of rage and deadly hatred, of injustice and tyranny. Our sacred offices, ecclesiastical titles, and priestly dignities, are nothing else than a white lime which conceals the internal uncleanness of the carnal heart. But no attempt at concealment is of avail before God, and even in the presence of men the loose lime sometimes fails to adhere. (Ap. Past.).—No doubt when Paul's conduct is compared with the calmness, gentleness, and self-denial of Jesus (John xviii. 23), his warmth of temper becomes evident. Still, we ought not to be too rigid in forming a judgment respecting the apostle. It is true that in our excessively refined age, the servants of Christ cannot commit a greater sin than when they exhibit impetuosity; the remark is at once made that they should have been more circumspect. This may be true; but then, let it be considered that they have exposed themselves to every danger, and, weak as they are, chose their position at the front of the army. It is surely better to be unskilful advocates of the Lord, than, through excessive caution, to resign the whole work to others. It may be also remarked, that if Luther, for instance, had been in Paul's place, he would have spoken with far more severity. (Williger).

VER. 5. **I wist not that he was the high priest.**—It ought to be observed that it was quite possible that, amid the tumult, Paul should not have known or recognized the person of the high priest; for, at that time, the office had been exposed to such vicissitudes, that it could not always be known who was really invested with it. Hence Paul might have regarded Ananias as a Jewish elder and judge, without actually knowing that he was at that time the presiding high priest. However, even if it should be assumed that Paul did know him, his words could not have been intended to imply more than that, while he revered the *office*, he rebuked the *person* who so unworthily administered it. (Ap. Past.).—It would, however, be an abuse to quote the conduct of Paul for the purpose of justifying violent human passions, or the maxims of a false political wisdom, Titus i. 7. (Starke).—If St. Paul in this manner assails the priest, who was appointed by the law of Moses, why should I hesitate to assail these painted bishops and masks that come from the pope, without any authority derived from God or from men? (Luther).

VER. 6. **I am a Pharisee**, etc.—Here Paul stands as a sheep in the midst of wolves; he is, therefore, wise as a serpent, Matt. x. 16. (Starke).—And yet, he did not renounce the harmlessness of the dove. He still belonged to the Pharisees, not only on account of his education and earlier life, but also on account of his present position as a believer, in so far as, in contradistinction from the frivolity of the Sadducees, he maintained, with the Pharisees, the authority of the divine law, and believed in the resurrection. This was the common ground occupied by them and by him, and he desired to guide them still further, until he had conducted them to the Gospel.—*The hope of the fathers,* fulfilled by the appearance of Christ; and, *the resurrection* of the dead, sealed by the resurrection of Christ—the two fundamental themes of the preaching of Paul. (Ap. Past.).

Ver. 7. **And the multitude was divided.**—Here again we see the wisdom of God, in patiently permitting so many forms of religion to exist. If the whole world were of one mind, the truth would soon be crushed. But now, while one sect contends with another, divine truth finds an opportunity to speak. (Ap. Past.).

Ver. 9. **We find no evil in this man.**—Human passions were violently inflamed; nevertheless the wisdom of God accomplished its great design. He rules in the midst of his enemies [Ps. cx. 2.]. Some—says Paul (Phil. i. 16, 18),—preach Christ, who are influenced by hostile feelings; still, if Christ is preached, whatever the motive may be, I will rejoice. (Ap. Past.).

Ver. 10. **And when there arose a great dissension, the chief captain, fearing,** etc.—When the people of God are in great distress, He can always send them guardian angels, even though these should be heathen soldiers. (Starke).—It may easily be conceived how great a stumbling-block this division was to the heathen officer. (Rieger).—And still, in our day, when Christians, in their religious disputes, pull one another in pieces, their conduct must give offence to heathens.

Ver. 11. **And the night following, the Lord stood by him.**—The danger was great, but the comfort, too, was great. (Starke).—The consolatory words of the Lord, must, on this occasion, have been of special value to the apostle. He may, himself, have felt but little satisfied with the witness which he had borne in Jerusalem, partly, on account of the result, and partly, on account of the manner of his defence. Such thoughts and doubts, to which, more than to any other cause, the sleepless nights of a servant of God are due, were dispelled by the words of the Lord: 'Be of good cheer; I am satisfied with thy testimony; thou hast done what thou couldst do; the result did not depend on thee; thou hast not interfered with my ways and purposes; thy witness in Jerusalem is at an end; now go to Rome.' (Williger).—The rest of the book, after ch. xxiii., is occupied with the apostolical testimony which Paul bore in Rome. Now if the defenders of the primacy of Peter could have found all these statements, or even only the half of them, made in reference to Peter, what a great stress they would lay on the circumstance! (Bengel).

On the whole section, ver. 1–11.—*The enemies of the Gospel, condemning themselves:* I. By the injustice of which they are guilty, ver. 2 ff.; II. By their internal disputes, ver. 6 ff. (Lisco).—*The hope of the resurrection, the crown of Christianity:* I. The force of Paul's defence depends on the truth of the doctrine of the resurrection; II. That doctrine is sustained by the sure foundation of *divine truth.* (id.).—*The excited feeling which Paul displayed before the council:* I. The cause, ver. 1, 2; II. The manner in which he controlled it, ver. 3–5. (id.).—*The true mode of combining the simplicity of the children of God with the wisdom of the children of this world:* I. The simplicity of the children of God, by a candid confession of our infirmities, ver. 3–5; II. The wisdom of the children of this world, by availing ourselves of those circumstances by which our object may be gained, ver. 6–10. (id.).—*The comfort of a good conscience,* ver. 1; I. The source from which it proceeds; (*a*) justification by faith; (*b*) earnestness in following holiness [Heb. xii. 14]; II. The support which it affords: (*a*) it enables us to labor with diligence; (*b*) it enables us to suffer with hope and joy.—*Paul's defence before the council,* or, *The true spirit of a witness:* a spirit, I. Of manly courage, ver. 1–3; II. Of childlike humility, ver. 4, 5; III. Of calmness and prudence, ver. 6; and, at the same time, IV. Of candor and simplicity, ver. 6, (for Paul speaks nothing but the truth).—*Even when a servant of God exhibits nothing but carnal zeal, he shows what manner of spirit he is of* [Luke ix. 55]: I. By the cause which provokes his zeal (it is iniquity that arouses him, and justice and truth for which he is zealous). II. By the manner in which that zeal manifests itself (even in anger, he forgets neither his own dignity, nor his reverence for God). III. By the victory which he gains over it (he confesses it, when his composure is restored, and firmly controls it.—Parallel cases in Luther's life and writings).—*Jesus and Paul before the Great Council,* or, *The Master and the disciple before unjust judges:* I. The points of resemblance between them; (*a*) both are undeservedly exposed to shame, (ver. 2, and comp. John xviii. 22); (*b*) both maintain the dignity which heaven had bestowed (ver. 3, and John xviii. 23). II. The points in which the Master is above the disciple; (*a*) the holy self-consciousness of Jesus (John xviii. 20, 21), is more than Paul's good conscience (ver. 1); (*b*) the gentle reply of Jesus (John xviii. 23), is more heavenly than Paul's human vehemence (ver. 3).—*The best advocates of a servant of God before the tribunal of an unjust world:* I. The comfort of a good conscience in his own breast, ver. 1; II. The curse of a bad cause in the ranks of his enemies, ver. 3, 6–9; III. The sympathy of unprejudiced and honest men of the world, ver. 10; IV. The gracious testimony of a righteous Judge, in heaven, ver. 11.—*The call from heaven: 'Be of good cheer, Paul!', a source of comfort for all the faithful servants of Christ:* I. It consoles them when the world unjustly condemns. II. It indemnifies them, when their office exposes them to reproach; III. It soothes them when their own conscience is troubled; IV. It endows them with strength for future contests ('Thou must bear witness also at Rome.').—[Ver. 8. *Faith in the invisible world:* I. The invisible world; (*a*) the future judgment; (*b*) the eternal happiness of the redeemed; (*c*) the eternal misery of the impenitent. II. The grounds of our faith in it; (*a*) reason sustains it; (*b*) the word of God establishes it; (*c*) the resurrection of Christ confirms and illustrates it III. The influence of that faith; (*a*) on the mind and heart; (b) on the conscience; (*c*) on the outward walk.—Tr.].

SECTION III.

PAUL IS CONVEYED FROM JERUSALEM TO CESAREA, AND THERE SPEAKS IN DEFENCE OF HIMSELF BEFORE THE ROMAN PROCURATOR FELIX, AND, SUBSEQUENTLY, BEFORE HIS SUCCESSOR FESTUS, AS WELL AS BEFORE KING AGRIPPA II

Chapter XXIII. 12—XXVI. 32.

A.—A CONSPIRACY AGAINST THE LIFE OF PAUL HAVING BEEN DISCOVERED, HE IS SENT, FOR THE SAFETY OF HIS PERSON, TO CESAREA, WHERE HE IS PLACED IN THE CHARGE OF FELIX, THE ROMAN PROCURATOR.

Chapter XXIII. 12–35.

12 And [But] when it was day, certain of the Jews [day, the Jews[1]] banded together [combined], and bound themselves under a curse [themselves by an oath[2]],
saying that they would neither eat nor drink till they had [should have] killed Paul.
13 *And they [But there] were more than forty which had [forty men who] made this
14 conspiracy. *And they [These] came to the chief priests and elders, and said, We
have bound ourselves under a great [solemn] curse, that we will eat [taste] nothing
15 until we have slain Paul. *Now therefore ye with the council signify [give notice]
to the chief captain [the tribune] that he [should] bring him down unto you to morrow [*om.* to morrow[3]], as though ye would inquire something more perfectly [as if ye
were about to inquire more thoroughly] concerning him [into his case]: and we, or
ever he come near, are ready to kill him [but we are ready to kill him, before he
comes near.]

16 *And when [However (δὲ),] Paul's sister's son heard of their lying in wait, he
17 [of the plot, and] went and entered into the castle [barracks], and told Paul. *Then
[But] Paul called one of the centurions unto *him*, and said, Bring this young man
unto the chief captain [tribune]: for he hath a certain thing [something] to tell him.
18 *So he took him, and brought *him* to the chief captain [tribune], and said, Paul the
prisoner called me unto *him*, and prayed [asked] me to bring this young man unto
19 thee, who hath something to say unto thee. *Then [But] the chief captain [tribune]
took him by the hand, and went *with him* aside privately [withdrew to a private place],
20 and asked *him*, What is [it] that thou hast to tell me? *And [But] he said, The
[That the] Jews have agreed [together] to desire thee that thou wouldest bring down
Paul to morrow into [before] the council [chief council, τὸ συνέδριον], as though they
would inquire somewhat of him more perfectly [as if the council would[4] institute a
21 more thorough investigation concerning him]. *But do not thou yield unto [thou be
persuaded thereto by] them: for there lie in wait for him of them more than forty men,
which [who] have bound themselves with an oath [*as in ver.* 12], that they will neither
eat nor drink till they have killed him: and now are they ready, looking for a promise
22 from thee [waiting for thy promise]. *So the chief captain *then* let the young man
depart [Then (ὁ μὲν οὖν χ.) the tribune dismissed the young man], and charged *him*,
See thou tell no man that thou hast shewed these things to me [charged him to tell no
one, that he had disclosed this to him, πρός με].

23 And he called unto *him* two [of the, δύο τινὰς τῶν ἐκ.] centurions, saying, Make
ready two hundred soldiers to go to Cesarea, and horsemen three score and ten [seventy
horsemen], and spearmen [and of light-armed men] two hundred, at the third hour of
24 the night; *And provide *them* [And they were also to provide] beasts, that they may
25 [might] set Paul on, and [to] bring *him* safe [in safety] unto Felix the governor. *And
26 he wrote a letter after this manner: *Claudius Lysias unto the most excellent [the
27 noble] governor Felix *sendeth* greeting. *This man was taken of [seized by] the Jews,
and should have been killed of [and was on the point of being killed by] them: then
came I with an army [with the soldiery (τῷ στρατεύματι, *as in ver.* 10)], and rescued
28 him, having understood [learned] that he was a Roman [citizen]. *And when I
would have known the cause wherefore [And as I wished to ascertain the grounds on
which] they accused him, I brought him forth [down, κατήγαγον] into their council

29 *Whom I perceived to be accused [only on account] of questions of their law, but to
30 have nothing laid to his charge worthy of death or of bonds [imprisonment]. *And
[But] when it was told me how [*om.* how] that the Jews laid [that they[5] would lay]
wait for the man, I sent [him] straightway to thee, and gave commandment to his
[gave notice to the] accusers also to say before thee what *they had* against him. Farewell
[that they should speak before thee (*om.* what they - - - - - Farewell)[6]].
31 *Then the soldiers, as it was commanded them, took Paul, and brought *him* by
32 [during the, *διὰ τῆς ν.*] night to Antipatris. *[But] On the morrow [next day] they
33 left the horsemen to go with him, and returned to the castle [barracks]: * Who [But
these], when they came to Cesarea, and delivered the epistle to the governor, presented
34 Paul also before him. *And when the governor [But when he[7]] had read *the letter*,
he asked of what province he was. And when he understood [learned] that *he was*
35 of Cilicia; *I will hear thee, said he, when thine accusers are also come [also here].
And he commanded[8] him to be kept in Herod's judgment hall [in Herod's palace].

EXEGETICAL AND CRITICAL.

Ver. 12, 13. **And when it was day.**—*Οἱ Ἰουδαῖοι*, *i. e.*, the Jewish party; the details are given in ver. 13. *Συστροφή* is, here, an unauthorized and lawless combination, a conspiracy. *Ἀναθεματίζειν ἑαυτ.*, they pronounced a curse, an imprecation on themselves (חֵרֶם), if they should taste any thing before they had slain Paul. [See *ἀνάθεμα*, etc., in Schleusner: *Thes. sive Lex. in LXX.* I. 221.—"*Bound themselves under a curse*, in Greek, *anathematized themselves* - - - *Anathema*—among the Jews seems to have been used to represent a Hebrew word denoting an irrevocable vow, or something consecrated either to God's special service or to irremissible destruction - - - . These Jews invoked the curse upon themselves if they should prove false to the pledge which they had given." (Alex).—Tr.]. It may, at the same time, be remarked that the Talmud provided a loop-hole, that is, furnished the means for releasing an individual from the vow and the curse, if the performance of the former became impossible; the wise Jewish teachers could free him from his vow. Lightfoot has quoted the passage from *Abodah Zarah* [in *Horæ Hebr. et. Talm. ad loc.*, where he gives the following version: Homini qui vovit se abstenturum a cibo, væ si edat, væ si non edat. Si edat, peccat in votum suum: si non edat, peccat in vitam suam. Quid ei hic faciendum? Adeat sapientes, et illi solvent ei votum suum. Sicut scribitur: Lingua sapientum est sanitas, Prov. xii. 18.—Tr.]. *Ἕως οὗ* with the subjunctive [Winer, § 41. 3] indicates their belief that the result which they desired, would inevitably follow.

Ver. 14, 15. **And they came to the chief priests.**—The conspirators, in order to gain their object, applied to the authorities—doubtless, primarily, to the chief priests and members of the Great Council who entertained *Sadducean* views. It was their wish that the whole Sanhedrin (*ὑμεῖς σὺν τῷ συνεδρίῳ*) would request the Roman commander to bring the prisoner before them, so that they themselves might waylay him, and thus find an opportunity to assassinate him before he could reach the assembly (*πρὸ τοῦ ἐγγίσαι*). [*Ἕτοιμοί—τοῦ ἀνελεῖν*—for the genitive of the design and the result (*τοῦ* with the infin.) see Winer, § 44. 4.—Tr.]

Ver. 16. **And when Paul's sister's son heard.**—We have no other information respecting this young man; Bengel explains his discovery of the murderous design, by assuming tha strict secrecy had not been observed, as none suspected that tidings of it could possibly reach Paul or the Roman tribune. [Alford supposes that the young man was, like Paul himself at an earlier period, receiving instruction in the

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[1] Ver. 12. a. In the majority of the uncial manuscripts [A. B. C. E., also Cod. Sin., Syr.], we find the reading *οἱ Ἰουδαῖοι*; only the two latest, G. and H., read *τινες τῶν Ἰουδ.* [as in *text. rec.*], which is a correction, as it was assumed [by the copyists, in view of ver. 13] that only *some* were engaged in the plot. [Vulg. *quidam ex Judæis;* recent editors generally read *ποιήσ. συστ. οἱ Ἰουδαῖοι.*—Tr.]

[2] Ver. 12. b. [In place of: *under a curse* (or: *with an oath*, as the same Greek words are rendered in ver. 21), the translators of the Engl. Bible here propose in the margin: *with an oath of execration;* literally, *anathematized themselves;* see the Exeg. note.—Tr.]

[3] Ver. 15. *αὔριον* [of *text. rec.*] after *ὅπως* is attested only by the two latest manuscripts [G. H.]; it must be regarded as a gloss from ver. 20, as it is wanting alike in the greater number, and in the best, of the manuscripts [A. B. C. E. Cod. Sin., Vulg.—Tr.]

[4] Ver. 20. *ὡς μέλλων* is undoubtedly the original reading, and is also sustained by external testimony [A. B. E.], whereas *μέλλοντες* [of *text. rec.*, with some minuscules, but derived from ver. 15 (Meyer)], *μέλλοντα* [in G. H.], and *μελλόντων*, [in some minuscules], are merely attempts to correct the original. [*Μέλλων* is adopted by Lach., Tisch., Born., and Alf.—Cod. Sin., (original) exhibits *μέλλον* which was afterwards corrected by C to *μέλλοντων.*—Tr.]

[5] Ver. 30. a. The words *ὑπὸ τῶν Ἰουδαίων*, after *ἔσεσθαι*, are wanting in the Vatican manuscript [B.], and in several minuscules; they are, without doubt, a later addition. [They are found in G. H., Syr. but not in Vulg., nor Cod. Sin.—For *ἐξαυτῆς* A. and E. substitute *ἐξ αὐτῶν*, which reading is adopted by Lach., and has since been found in Cod. Sin.—Tisch. and Alf. cancel *ὑπο τ. Ἰ.*—*Ἐξαυτῆς*, of *text. rec.*, found in B. G. H., is omitted in A. E. Cod. Sin. Vulg., and is dropped by Lach., but retained by Tisch. and Alf.—Tr.]

[6] Ver. 30. b. *τὰ πρὸς αὐτὸν*, and *ἔρρωσο* [of *text. rec.*], are also to be suspected, on critical grounds, and must be regarded as glosses. [The words *τὰ πρὸς αὐτὸν* are found, with some variations (B. omitting *τὰ*; E G. adding *αὐτοὺς*) in B. E. G.H.; they are retained by Alf.—Lach. and Tisch., with A., read simply *αὐτοὺς* after *λεγειν*, which is also the reading of Cod. Sin.—*Ἔρρωσο* is found in E. G. and Cod. Sin.; *ἐρρώσθε* in H.; the word is omitted in A. B., and is dropped by Lach., Tisch., and Alf. The Vulg. has *Vale* in the common printed editions, but Cod. Amiatinus omits the word.—Tr.]

[7] Ver. 34. *ὁ ἡγεμὼν* after *ἀναγνοὺς δὲ* is a spurious addition. [It is found in G. H., but omitted in A. B. E. Cod. Sin. Vulg., and is dropped by recent editors generally.—Tr.]

[8] Ver. 35. *κελεύσας* [without *τε*, found in A. B. E. Syr., and adopted by Lach., Tisch., Born., and Alf.] is better attested than *ἐκέλευσέ τε* [of *text. rec.*, with G. H.—Cod. Sin. originally read *κελεύσαντος*, which was afterwards corrected by C to *κελεύσας.*—Vulg. *jussitque.*—Tr.]

schools in Jerusalem, and may there have heard the scheme mentioned.—Tr.]. The circumstance shows that the apostle was not so rigorously confined, as to prevent the approach of a third person. Still, he was a *δέσμιος*, ver. 18, and was probably held, as at Rome, ch. xxviii. 16, in *custodia militaris*, chained to a soldier who guarded him.

Ver. 17–22. **Paul called one of the centurions.**—In order to keep the matter as secret as possible, Paul simply requests the centurion, without explaining his purpose, to conduct the young man to the tribune, to whom the information was to be given. The latter courteously received the young man, took him by the hand in a manner which inspired confidence, and led him to a spot where they could converse without witnesses (*κατ' ἰδίαν*, confidentially). [“The English version changes the construction for the sake of uniformity, the Greek abruptly passing from the third to the first and second persons, (literally translated): *charging him to tell no one, that thou hast disclosed these things unto me.* The same end might have been secured by inserting *saith he*, as in ch. i. 4.” (Alex.).—On this and other instances of a transition from the *oratio obliqua* to the *recta*, see Winer: *Gram.* § 63. II. 2.—Tr.]

Ver. 23, 24. **Make ready two hundred soldiers.**—A military force, consisting of 470 men, was directed to escort the prisoner, in order to protect him not only against the plots of assassins, but also against any open attempt on his life. The force consisted of heavy-armed foot-soldiers (which signification the context assigns to *στρατιῶται*), a small squadron of cavalry, and a body of light-armed foot-soldiers. *Δεξιολάβοι* is a word not found in any classic Greek writer [“perhaps frequently occurring at that period in the popular language, but not adopted by writers.” (Meyer).—Tr.], and occurs only in two passages of later writers [mentioned in Rob. *Lex. ad verb.*—Tr.], in one of which [quoted by Grotius, Meyer and Alford], the word is introduced in connection with bowmen and men armed with a light shield. The explanation that the *δεξιολάβοι* were halberdiers, or life-guardsmen (protecting the right side of the commander), cannot be accepted; they were, on the contrary, soldiers who *seized* the weapon with *the right hand*, whether it was a javelin or sling, and who were, accordingly, either javelinmen or slingers. Ewald's conjecture that the slingers were Arabian auxiliary troops, is, very probably, in accordance with the fact, as those regions had, from early times, been celebrated for their slingers. The reading in Cod. Alexand. [A.], which Lachmann preferred, viz., *δεξιοβόλους*, accords with this view, although that reading itself is doubtless a later correction. [Meyer also regards the latter (*δεξιός* and *βάλλω*), as a *correct interpretation* of the original word, *δεξιολάβ.* (*δεξιός* and *λαμβάνω*). The reading of the *text. rec.* is sustained by B (e sil). E. G. H., also Cod. Sin.—Tr.]. *'Απὸ τρίτ ὥρ.*, **at the third hour of the night**, *i. e.*, the men were to be ready to march at nine o'clock in the evening, or as soon afterwards as the order that they should proceed, arrived; it was intended that their movements should be concealed by the darkness of the night. It was also ordered that several **beasts** of burden, *i. e.*, horses or mules, should be in readiness, so that they might relieve one another. [They were not intended, as Kuinoel says, *in usum Pauli et militis ipsius custodis*, but solely *in usum Pauli*, as the words *ἵνα ἐπιβ. τ Παῦλ.* plainly show (Meyer).—Tr.]. *Διασώζει* is equivalent to: *to conduct to a place of safety.* Bengel makes an exceedingly ingenious and happy remark on the transition from the direct [*oratio recta*] to the indirect [*or. obliqua*—comp Exeg. note on ver. 17–22, ult.—Tr.] form of speech, ver. 24: *παραστῆσαι, ἵνα - - - διασώσωσι*: namely, this change of construction corresponds to the facts themselves, for the tribune did not at first announce that the object of the march was to furnish Paul with a military escort. Hence the design of the whole expedition, which was at first kept secret, is stated in *ἵνα - - - διασώσωσι*, and, in order to express this plainly, the transition already begins with *παραστῆσαι*.

Ver. 25–30. *a.* **Felix.**—[“Since the death of Herod Agrippa, recorded in ch. xii. 23, Judea had again become a part of the great Roman province of Syria, and was governed by deputies (or procurators) of the Syrian proconsul.” (Alex.).—Tr.]. He was at that time the procurator of Judea, and is mentioned by Josephus, Tacitus, and Suetonius. His full name was Antonius Felix. He was a freedman of the emperor Claudius (Tac. *Hist.* V. 9), and a brother of Pallas, one of the favorites of Nero, and was appointed procurator by Claudius in the year A. D. 53, after the deposition of Cumanus. But, as Tacitus says (*loc. cit.*), he exercised the power of a king in the spirit of a slave [*jus regium servili ingenio exercuit*], and was, hence, subsequently recalled, about A. D. 60 or 61; the imperial favor, however, which his brother Pallas enjoyed, protected him against the accusations of the Jews.—Grammatically, *γράψας*, in ver. 25, belongs to *εἶπεν* in ver. 23; but, as a matter of fact, the letter, which was intended to state the case to the procurator, may possibly have been written at a somewhat later period. *Τύπος, exemplum*, indicates that the contents of the letter are given in their original form and extent. [“Luke with his inquisitive habits (see his Gospel i. 1) would find an opportunity to copy the letter during his abode of two years at Cesarea.” (Hackett).—Tr.]

b. **Having understood that he was a Roman.**—*'Αυτόν* after *ἐξειλόμην*, is pleonastic. *Μαθών* implies, in the connection in which it stands, that Claudius Lysias had ascertained, *before* Paul's life was in danger, that he was a Roman citizen, and that it was precisely this circumstance which had induced him to interfere, in order to rescue him. But this statement is entirely inconsistent with the facts themselves, ch. xxi. 31 ff., and comp. xxii. 25 ff. The attempt has, therefore, been made to reconcile the two by assuming that *μαθών* is used without any reference to a particular time (Grotius), or else, that the writer of the letter alludes to the second rescue, ch. xxiii. 10 (Du Bois). But all such explanations are instances of art perversely applied. The tribune undoubtedly intended, for the sake of exhibiting his zeal in the public service in a favorable light, to say that he had rescued the man from death, *because* he knew that he was a Roman citizen. Personal considerations induced him to give a distorted view of the facts that had occurred. And this comparatively trivial circumstance affords evidence, as Meyer correctly observes, of the genuineness of the letter. The words *μηνυϑείσης - - - μέλλειν ἔσεσϑαι* exhibit negligence in the arrangement of the terms of the sentence, as two different constructions are combined. [“He writes hastily, and mixes two constructions together: 1. *μηνυϑείσης δέ μοι ἐπιβουλῆς τῆς μελλούσης ἔσεσϑαι,* and, 2. *μηνυϑέντος δέ μοι ἐπιβουλὴν μέλλειν ἔσεσϑαι.*—See Winer, § 63. I. 1.” (Meyer).—Tr.]

Ver. 31–33. **Took Paul, and brought him.**—’*Αναλαβόντες* is descriptive of the act of placing Paul on a beast of burden. After a rapid night march, he and the escort reached Antipatris, a city which Herod the Great had built, and named after his father Antipater. It was situated in a plain, at a distance of 42 Roman, that is, 7 or 8 [German] geographical miles from Jerusalem. Hence the escort, which had commenced the march at 9 o’clock on the previous evening, must have reached this station in the course of the forenoon. The foot-soldiers proceeded no further than Antipatris, but returned to Jerusalem [where their aid might possibly be needed, if any tumult should occur, while the safety of Paul no longer required so strong a force (Meyer).—Tr.]. The horsemen continued to escort the prisoner until they reached Cesarea, which was 26 Roman miles distant from Antipatris. [See the full account of the road, etc., in *Conyb. and Howson’s Life*, etc., *of St. Paul*, ch. 21, where Mr. Howson says, in the text, and a note: “It is to the quick journey and energetic researches of an American traveller, that we owe the power of following the exact course of this night march from Jerusalem to Cesarea.—See ‘A visit to Antipatris,’ by the Rev. Eli Smith, missionary in Palestine, in the Bibliotheca Sacra, Vol. I. p. 478–496.” (*Conyb.*, etc., II. 275).—Tr.]

Ver. 34, 35. **And when the governor** [when he] **had read the letter.**—Felix addressed only one question to Paul, which referred to the latter personally, as the epistle stated that he was a Roman citizen, without mentioning his residence. *Διακούειν* means *ad finem usque audire, to give a full hearing.* *Τὸ πραιτώριον Ἡρώδου* was the name which the palace, built by Herod the Great, received only after it was occupied by the Roman governors. The apostle was, as it here appears, not confined in a public prison [probably in consequence of the favorable statement made in the letter,—Tr.], but was placed in an apartment of the same palace in which the procurator resided.

DOCTRINAL AND ETHICAL.

1. The promise of divine protection which was conveyed by the word *ϑάρσει*, ver. 11, was very speedily fulfilled. The enemies of the apostle pursued him with a deadly hatred; the number of the conspirators was large, their plot was carefully arranged; and yet the almighty protection of the Redeemer secured His servant from harm. That which was concerted in secret, He made manifest; the designs of wicked men were frustrated by a superior military force. Thus the exalted Redeemer rules in the midst of His enemies [Ps. cx. 2.].

2. A body-guard, consisting of nearly 500 men, accompanies the apostle; he had never before been attended by such a force, or appeared with such a large retinue. For the consideration which was thus paid to him, he was, no doubt, primarily indebted to his Roman citizenship. Still, it is equally true that his personal safety required such a strong force. Christ not only protects, but also honors His people. And the unsought honor which a child of God in this manner often obtains, reflects its rays of glory on Him, by whose grace a converted sinner is what he is [1 Cor. xv. 10].

3. The personal innocence of Paul is attested by the Roman tribune; the latter, however, at the same time employs language which shows that he regarded the whole case, and the faith, with very little respect, ver. 29. He was a man of the world, and looked on religion and its concerns as matters of secondary importance. And yet he is influenced to employ a considerable part of the military force which he commanded, in the service of Paul. Thus the world, even when entertaining designs of an opposite nature, is so controlled as to serve the kingdom of God, and exalt the honor of Christ.

HOMILETICAL AND PRACTICAL.

Ver. 12. **Bound themselves - - - that they would neither eat nor drink.**—What burdens men are willing to assume, for the purpose of opposing the kingdom of God! What happy results would have already followed, if its friends were equally willing to make sacrifices in promoting its interests, and were as firmly united together!

Ver. 13. **And they were more than forty.**—What a bundle [Mtt. xiii. 30] these tares will hereafter make, when they shall be bound together! (Rieger).

Ver. 14. **And they came to the chief priests.**—The high priest, who, when he performed the duties of his office, exhibited on his mitre the words: ‘Holiness to the Lord,’ and on his breastplate ‘Lights and Perfections’ [Exod. xxviii. 30–36], allows himself to be made the leader of a band of sworn assassins. Such is the result of a false religious zeal, and such the fruit of an unrenewed heart. O that it had been the only example of this kind! (Ap. Past.).

Ver. 15. **As though ye would inquire - - and we are ready.**—These are Cain’s saints, who conceal the murderer’s club behind the veil of the law. (Starke).

Ver. 16. **And when Paul’s sister’s son heard.**—We know not whether this youth was already a Christian, or still a Jew, nor do we know the means by which he discovered the plot; it is enough for us that God was pleased to employ him as the guardian angel of the apostle.—The Lord, who rules over the angels, and can command the earthquake, employs a lad on this occasion, in executing His purpose, so that the words in Ps. vii. 14–16 might be fulfilled. (Besser).

Ver. 17. **Then Paul called one of the centurions.**—He had received Christ’s own promise of protection, ver. 11, but he did not on that account neglect to avail himself of ordinary means of protecting himself; these means were, on the contrary, in his eyes the stretched-out saving hand of the Lord.—Observe that, while Paul trusts in God, he does not neglect the use of ordinary means.—Here, too, Luther resembles him. He submitted to the circumstances after his interview with Cajetan, escaped from the city of Augsburg by night, and rode eight [German, nearly forty English] miles, until he reached a place of safety. (Besser).

Ver. 19. **Then the chief captain took him by the hand**, etc.—Thus heaven gave additional signs; for these men had the time and the inclination to listen to the young man kindly, which was not their usual manner. (Williger).—Even pagans exhibit a certain natural uprightness and fidelity; but, alas! how rare have such qualities become among Christians! Hos. iv. 1. (Starke).

Ver. 23. **Make ready two hundred soldiers**, etc.—Here Paul travels in state, like a great lord; he is now great in the eyes of God, for he that feareth the Lord, is greater than he that taketh a city [Prov. xvi. 32]. At other times he travelled wearily on foot, but now he rides. He doubtless reflected on the truth that all things, even the beasts of the field, are the Lord's, and are bound to serve Him. (Bogatzky).—This escort of pagan soldiers is a striking emblem of the soldiers of the Lord, who "encamp round about them that fear him" [Ps. xxxiv. 7]. God is the God of hosts in the kingdom of spirits and of men, and he employs them, according to His own good pleasure, in protecting His people. By his providential care, five hundred men protect His apostle against forty bandits. (Ap. Past.).

Ver. 24. **And bring him safe unto Felix.**—Who that reads of Paul, attended by his military guard, does not at once think of Luther, his brother in spirit, his successor in office, the partner of his fortunes—how he was taken by armed men, and safely conducted to the castle of Wartburg?

Ver. 25. **Claudius Lysias unto the most excellent**, etc.—Lysias does not, in the faintest manner, conceive of the value of the present which he bestows on Felix, when he sends Paul to him. It is true that Felix did not appreciate the gift, ch. xxiv. Still, Paul's countenance presented another letter of commendation, for it was there written: 'Governor Felix! God saluteth thee with salvation and peace!' O that he had understood this letter! (Williger).

Ver. 27. **This man was taken of the Jews**, etc.—When we examine this letter, we perceive that the pagan writes with more honesty and equity than the orthodox Jews speak. And even in our day, Paul fares better with Lysias and Felix, than he does with those who profess to adhere to the letter, but who deny the spirit. (Gossner).

Ver. 29. **Accused of questions of the law.**—This is the language of a heathen, who thinks that the religious disputes of the Jews are entitled to no consideration. But this opinion was the means, in the providence of God, of rescuing Paul from the hands of murderers. (Starke).

Ver. 35. **And he commanded him to be kept in Herod's judgment hall.**—We have here another instance of God's tender care for his servant, in granting him repose, and a favorable season for prayer, so that he might be strengthened in the Lord, and prepare himself for the witness which he was to bear in Jerusalem. He was protected not only by the guard of the governor, but also by the good hand of his faithful Lord and Saviour. He was thus enabled, after escaping the perils of the road, to perceive the evidence of the divine protection which he enjoyed, and he saw that he was conducted more and more nearly to Rome, his point of destination, and, indeed, to his own happy end. He was strong in faith, and glorified God. He became more and more firm in his resolution to deliver his apostolical testimony, and he was well prepared for any future event. The pauses which the Lord sometimes allows us in our labors and sufferings, are intended to render us similar services. (Ap. Past.).

On the whole section, ver. 12–35.—*The Lord protects his people:* I. They need His protection against the insidious designs of enemies; (*a*) these enemies form combinations against righteous men, ver. 12, 13; (*b*) and, at the same time, often assume the mask of religion, ver. 14, 15. II. The protection of the Lord is extended to them; (*a*) He exposes the malice of their enemies, ver. 16; (*b*) and influences the hearts of men with a view to the welfare of His people, ver. 17–22. (Lisco).—*The murderous plot of Paul's enemies, and the gracious covenant of his Lord:* I. Those enemies were powerful, in consequence of (*a*) their number—forty against one; (*b*) their ultimate design—they were bound by an oath to kill him; (*c*) the means which they employed—cunning and deceit. But, II. The Lord, who made a covenant with His servant, was far more powerful ("Be of good cheer, etc.," ver. 11); (*a*) He exposed the plot formed by those enemies; (*b*) He raised up for the apostle protectors, who were more powerful than his enemies — against the high priest, the Roman commander; against the 40 conspirators, more than 400 soldiers; (*c*) He led him forth, unharmed, out of the toils of his enemies.—*Rejoice, ye righteous, for the Lord is with His people!* I. He gives them inward strength by the assurance of His grace, ver. 14; II. He exposes the devices of his enemies, ver. 16, III. He raises up for them active friends (Paul's sister's son), and powerful protectors (Lysias); IV. He conducts them safely through the midst of their enemies (Paul's military escort on leaving the city); V. He furnishes them with honorable credentials (the letter of Lysias to Felix).—'*The angel of the Lord encampeth round about them that fear him, and delivereth them,*' Ps. xxxiv. 7. The protecting angel approaches the apostle in a threefold form: I. As a comforting vision, in the prison, ver. 11; II. As a tender friend, in the person of his sister's son, ver. 16 ff.; III. As a powerful body-guard, in the form of Roman soldiers, ver. 23 ff. (Comp. 2 Kings vi. 17: "Behold, the mountain was full of horses and chariots of fire round about Elisha.").—*Many are the afflictions of the righteous; but the Lord delivereth him out of them all.*' Ps. xxxiv. 19: I. The afflictions of the righteous; II. The divine deliverance.—'*Fear not: for they that be with us are more than they that be with them.*' 2 Kings vi. 16: I. With them are (*a*) wicked designs to commit murder, ver. 12: (*b*) numerous confederates, ver. 13; (*c*) powerful assistants, ver. 14, 15. But, II. With us are (*a*) divine promises of peace, ver. 11; (*b*) the hearts of praying friends, ver. 16; (*c*) the protecting hosts of the Lord, ver. 22 ff.—*The hearts of men are in the hand of the Lord, as the rivers of water, and are turned unto the welfare of His people* [Prov. xxi. 1]: I. He smites artful foes with blindness, so that their murderous plot is divulged, ver. 16: II. He arms the timid youth—Paul's sister's son—with resolution and firmness, so that he reaches the presence of the commanding officer; III. He touches the conscience of the Roman commander, so that he provides for the safety of the apostle, as if a crowned head were in danger.—*Paul's final departure from Jerusalem:* viewed, I. As the mournful departure of a witness of the truth, whose message of salvation was rejected by his deluded people; II. As the brilliant triumphal march of an anointed servant of God, whom the Lord conducts as a victor through the midst of his enemies; III. As the solemn homeward journey of a soldier of Christ, who is drawing near to his last battle, his last victory, and his last reward.

B.—JUDICIAL PROCEEDINGS BEFORE FELIX; PAUL DEFENDS HIMSELF AGAINST THE CHARGES THAT ARE BROUGHT FORWARD; THE DECISION IS, HOWEVER, POSTPONED.

CHAPTER XXIV. 1–23.

1 And [But] after five days Ananias the high priest descended with the elders[1], and
with a certain orator *named* Tertullus, who [Tertullus, and] informed the governor
2 against Paul. *And when he was called forth [summoned], Tertullus began to accuse
him, saying, Seeing that by thee we enjoy great quietness [peace], and that very worthy
deeds are done unto [that excellent arrangements are made for] this nation by thy
3 providence [foresight], *We accept *it* always, and in all places, most noble Felix, with
4 all thankfulness. *Notwithstanding, that I be not further tedious unto [But in order
that I may not longer detain] thee, I pray thee that thou wouldest hear us of thy clemency
5 a few words [wouldest in thy clemency for a brief season listen to us]. *For
we have [We have, namely,] found this man *a* pestilent *fellow* [man to be a pest], and
a mover of sedition[2] among all the Jews throughout the world, and a ringleader of
6 the sect of the Nazarenes: *Who also hath gone about [attempted] to profane the
temple: whom we took [we also (καὶ) seized; - - *Om. here the remainder of ver.* 6, *the
whole of ver.* 7, *and the first clause of ver.* 8, *ending with* "unto thee"[3]], and would
7 have judged according to our law. *But the chief captain Lysias came *upon us*, and
8 with great violence took *him* away out of our hands, *Commanding his accusers to
come unto thee [*here the version continues, after* "seized," *ver.* 6]: by examining of
whom, thyself mayest take knowledge of [and thou canst thyself, if thou examinest
9 him, learn from him] all these things, whereof we accuse him. *And [But] the Jews
also assented [Jews immediately joined in[4]], saying that these things were so.
10 *Then Paul, after that the governor had beckoned unto him to speak, answered,
Forasmuch as [As] I know that thou hast been of [for] many years a judge unto [over]
11 this nation, I do [can] the more [*om.* the more[5]] cheerfully answer for myself: *Because
that thou mayest understand [For thou canst ascertain], that there are yet but
[that it is not more than] twelve days since I went [came] up to Jerusalem for [in
12 order] to worship. *And they neither found me in the temple [And neither in the
temple did they find me] disputing with any man, neither [or] raising up [a tumult of]
13 the people, neither [nor] in the synagogues, nor in the city: *Neither [Nor] can they
14 prove the things whereof [of which] they now accuse me. *But this I confess unto
thee, that after the way which they call heresy [a sect (*as in ver.* 5)], so worship I the
God of my fathers, believing all things which are written in the law and in the
15 prophets: *And have hope toward God, [for] which they themselves also allow
[wait, namely], that there shall be a resurrection of the dead [*om.* of the dead[6]], both
16 of the just and [of the] unjust. *And herein [at the same time] do I exercise myself,[7]
17 to have always a conscience void of offence toward God, and *toward* men. *Now
[But] after many [several] years I came [in order] to bring alms to my nation, and
18 offerings. *Whereupon certain Jews from Asia [Wherein[8] they] found me [after I

had] purified [myself] in the temple, neither with multitude [noise, ὄχλου], nor with
19 tumult. *Who [But they were certain Jews from Asia, who] ought[9] to have been
here [have appeared] before thee, and object [accused me], if they had aught against
20 me. *Or else let these same *here* say, if they have found any evil doing [wrong act]
21 in me, while [when] I stood before the [chief] council, *Except it be for this one
voice [word, φωνῆς], that I cried standing among them, Touching the resurrection of
22 the dead I am called in question [I am tried] by you this day. *And when Felix
heard these things [But Felix deferred their case[10]], having [because he had a] more
perfect knowledge of *that* [the τῆς] way, he deferred them [*om.* he deferred them],
and said, When Lysias the chief captain [tribune] shall come down, I will know the
23 uttermost of your matter [I shall inquire fully into your case]. *And he [He also,
τε] commanded a [the, τῷ] centurion to keep Paul [guard him[11]], and to let him have
liberty [relief], and that he should forbid none of his acquaintance [friends, τῶν ἰδίων]
to minister or come[12] [*om.* or come] unto him.

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[1] Ver. 1. The reading τῶν πρεσβυτέρων [of *text. rec.*] is attested only by G. H., and most of the minuscules, but is sustained by internal evidence, rather than the reading πρεσβ. τινῶν, as the latter very distinctly appears to be an attempt to correct the original text. [The latter reading is adopted by Lach., Tisch. and Born., on the authority of A. B. E. several minuscules, and Vulg.; it is also found in Cod. Sin.—Alf. adheres to the *text. rec.*—Tr.]

[2] Ver. 5. στάσιν [*text. rec.*, with G. H.], should be preferred to the plural στάσεις [of A. B. E. Vulg.], as the latter seemed [to copyists] to be the better suited to, and, indeed, required by, οἰκουμένην. [Alf. retains the sing., but Lach., Tisch. and Born. adopt the plural. Cod. Sin. exhibits στασις—a defective form of the plural.—Tr.]

[3] Ver. 6–8. The *textus receptus* here exhibits an interpolation of considerable length, which is found only in one of the uncial manuscripts [E.]; all the others [A. B. G. H.] together with that classic witness, the Cod. Sin., omit the passage. [The Vulg. introduces it in the printed editions, but some of the MSS. omit it.—Tr.]. Besides, the uncommonly numerous variations in the readings [in the minuscules], betray that the whole is spurious. The words are: καὶ κατὰ τὸν ἡμέτερον νόμον ἐθελήσαμεν κρίνειν· παρελθὼν δὲ Λυσίας ὁ χιλίαρχος μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν ἀπήγαγε καὶ πρός σε ἀπέστειλε, κελεύσας τοὺς κατηγόρους αὐτοῦ ἔρχεσθαι ἐπί σε. If these words had been genuine, the omission of them would be inexplicable, while the insertion may be readily explained from ch. xxi. 32; ch. xxiii. 27, 30. Mill, Bengel and Griesbach had, already at an earlier period, regarded the whole as an interpolation, and, more recently, Lach. and Tisch. erased it from the text. [Alford introduces the passage into the text, but incloses it in brackets.—Cod. Sin. exhibits no traces of the insertion of any part of the words by a later hand.—Tr.]

[4] Ver. 9. [Instead of συνέθεντο, of *text. rec.* with some minuscules, recent editors read συνεπέθεντο with A. B. E. G. H. Cod. Sin.—Tr.]

[5] Ver. 10. The weight of authority is in favor of εὐθύμως [found in A. B. E., and Cod. Sin. Vulg. (*bono animo*)]. The comparative, εὐθυμότερον [*text. rec.*], which is found only in two uncial manuscripts [G. H.], seems to be a well-meant attempt to improve the text, in so far, namely, as it was supposed that, while the circumstances stated in the verse, might in truth enable the apostle to speak *more* cheerfully, he was, independently of them, already cheered in spirit. [Lach., Tisch. and Born. adopt the positive; Alf. retains the comparative, and Meyer also regards it as probably the original reading.—Tr.]

[6] Ver. 15. νεκρῶν [of *text. rec.* with E. G. H.], is wanting in several of the oldest manuscripts [in A. B. C. Cod. Sin, Vulg.]; as the external authorities in favor of the word, and those against it, seem to be evenly balanced, we had decided against the insertion of the word, on internal evidence, as it would assuredly not have been dropped, if it had been originally employed. Recently, however, the testimony of Cod. Sin., which also omits the word, has been received, so that the weight of external testimony is against νεκρῶν. [Omitted by Lach., Tisch.. Born. and Alf.—Tr.]

[7] Ver. 16. The authorities are decidedly in favor of καὶ αὐτός, rather than δὲ αὐτός [of *text. rec.* with H.; recent editors adopt the former in accordance with A. B. C. E. G., Cod. Sin., Vulg. (*et ipse*).—Tr.]

[8] Ver. 18. The reading ἐν οἷς [of *text. rec.* with G. H.], is preferable to ἐν αἷς, which is unquestionably a correction [to suit the gender of προσφοράς; Lach. and Tisch. read ἐν αἷς with A. B. C. E. Cod. Sin. but Alf. retains οἷς, and, with Meyer, regards the other, αἷς, as a correction.—Tr.]

[9] Ver. 19. ἔδει [found in A. C. E. Cod. Sin., Vulg. (*oportebat*), and generally adopted by critics, except Alf.] should be regarded as the genuine reading rather than δεῖ [of *text. rec.* with B. G. H.], although the testimony in favor of the respective readings is evenly balanced.

[10] Ver. 22. Five uncial manuscripts [A. B. C. E. H., also Cod. Sin. and Vulg.] exhibit the following reading: Ἀνεβάλετο δὲ αὐτοὺς ὁ Φ.: whereas the more extended reading which has been introduced into the *textus receptus*, namely: Ἀκούσας δὲ ταῦτα ὁ Φ. ἀνεβ. αὐτ., is supported by only one uncial manuscript [G.], and is unquestionably an interpolation; it is, besides, not found in Cod. Sin. [Recent editors generally adopt the former reading.—Tr.]

[11] Ver. 23. a. αὐτον [found in A. B. C. E. Cod. Sin., Vulg. (*eum*)] is undoubtedly the original reading, and τὸν Παῦλον [of *text. rec.* with G. H.], is spurious. [This is the view of recent editors generally.—Tr.]

[12] Ver. 23. b. ἢ προσέρχεσθαι [of *text. rec.* with G. H.], is a later addition, and is wanting in four uncial manuscripts [A. B. C. E., and also Cod. Sin., Vulg.—"perhaps derived from ch. x. 28." (Meyer).—Tr.].

EXEGETICAL AND CRITICAL.

Ver. 1–4. *a.* **And after five days.**—The other party very speedily obeyed the instructions of the tribune, ch. xxiii. 30. It was not more than five days after the arrival of Paul at Cesarea [or, rather, after his departure from Jerusalem (Meyer, de Wette).—Tr.], when the high priest, with a deputation of the elders (οἱ πρεσβ. who were the representatives of the whole body of elders), also proceeded to that city. They took with them the rhetorician Tertullus, who was appointed to act as their counsel, and, in their name, to lodge a complaint against Paul. His name is a diminutive of Tertius [like Lucullus from Lucius], and, in its turn, furnishes the derivative Tertullianus; the name, which was often adopted by the Romans, indicates his Italian origin. Ῥήτωρ was at that time frequently applied as a title to professional advocates, who pleaded for clients before a court of justice. Ἐμφανίζω is here, as well as in ch. xxiii. 15, to be taken transitively, in accordance with the established *usus loquendi*, in the sense of: *to make known, to inform*, ["in the forensic or judicial sense" (Alex.).—Tr.], and not in that of: *to appear before* (Vulg., Luther, Bengel), as, in the latter case, the middle voice would have necessarily been employed.

b. **That by thee we enjoy great quietness** [peace].—The rhetorician commences his address with gross flatteries, designed to secure the favor of the judge for the party which he represents. 1. He extols the profound peace, for which they are indebted to Felix. It was, in truth, the primary duty of a procurator to secure peace for his country, and his chief distinction, when he succeeded. *Congruit bono et gravi præsidi, ut pacata sit provincia.* (ULPIANUS, *De officio præsidis*). Now Felix had, to a certain extent, put an end to the disturbances which had been caused in part by political discontent, and in part by a depraved thirst for plunder. But he did not hesitate, on the other hand, to employ *sicarii* in assassinating the high priest Jonathan; and his general conduct was characterized by such violent passions and such selfishness, that he rather aroused than calmed the spirit of rebellion. Hence the first sentence of Tertullus contained a falsehood. 2. The orator next mentions the excellent arrangements, the happy results (*κατορθώματα*), which the provident administration of Felix had secured for the people of Israel. [“The Vulgate version (*multa corrigantur*) which makes it mean reformatory measures, rests upon another reading (*διορθωμάτων* for *κατορθωμάτων*) found in several of the oldest manuscripts, but not regarded by the critics as the true text.” (Alex.).—Alf. retains *κατορ* of *text. rec.* with G. H., but Lach., Tisch., and Born., read *διορ.* with A. B. E. and also Cod. Sin.—TR.]. This statement, too, was, in view of the arbitrary rule of the man, and his base character (*servile ingenium, libido*, TAC. *Hist.* V. 9.) an impudent falsehood. 3. The falsity of the assertion that the Jewish nation was, at all times and in all places, grateful to Felix for his services, was subsequently demonstrated, when the Jews themselves accused him at Rome, after he had been recalled (Jos. *Antiq.* XX. 8. 9.). *'Εγκόπτω*, ver. 4, means to *hinder, interrupt, detain.* [“The promise (of Tertullus) to be brief (*συντόμως*) might almost seem to have been caused by some appearance of impatience in the Procurator, at the prospect of a formal and elaborate harangue.” (Alex.).—TR.]. And the *ἐπιείκεια* to which the speaker appeals, as a well-known feature of the character of the procurator (*τῇ σῇ ἐπιεικείᾳ*) was by no means one for which he was distinguished.

VER. 5–9. **For we have found this man.**—*Εὑρόντες* is not employed, as Bengel and others have supposed, for *εὕρομεν*, but is anacoluthic.—[The regular construction would be: *ἐκρατήσαμεν αὐτόν*, in ver. 6; see WINER: *Gram.* on the passage, § 45. 6. b., and § 63. I. 1.—TR.]. The heavy charge here brought against the apostle, contains three specifications: 1. That he created disturbances in the Roman empire, among the Jews; comp. xvii. 6; 2. That he was a leader of the sect of the Christians; 3. That he had attempted to profane the temple. This is the first occasion on which the name **Nazarenes** is introduced, as that of a sect, *i. e.*, of the adherents of Jesus of Nazareth; it originated in Jewish views. [“His supposed birth in Nazareth was regarded as evidence that he was a false Messiah, John vii. 42.” (Meyer).—TR.].—*Πρωτοστάτης* was originally a military term, applied to a soldier at the front of the army, a file-leader. [For **sect**, *αἱρέσεως*, ver. 5, see below, EXEG. note on ver. 14–16.—TR.]. The expression *ἐπείρασε*, ver. 6—*he attempted*—is, in a juridical point of view, very skilfully chosen; it charges the prisoner only with the *attempt*, and not with the [overt] act itself, as was done in ch. xxi. 28; if the prisoner should deny even the attempt, the expression would at least indicate his *animus*. *Παρ' οὗ δυνήσῃ - - ἐπιγνῶναι*, *i. e.*, Paul himself would not be able to deny the facts as stated by Tertullus. [But “if the disputed words (see note 3 above, appended to the text) be inserted, *παρ' οὗ* refers naturally enough to Lysias.” (Alf.).—TR.]. *Συνεπιτίθεσθαι* means: *to join in the attack;* the Jews united, at the close of the speech of their advocate, in making the same complaints. [“The drift of this representation (of Tertullus) was evidently to persuade Felix to give up St. Paul to the Jewish courts, in which case his assassination would have been easily accomplished.—Compare the two attempts, xxiii. 15, and xxv. 3.” (*Conyb. and H.* II. 291.)—TR.]

VER. 10. **Forasmuch as I know,** etc.—Paul does not, like his opponent, commence with flatteries, but, by way of introduction, mentions a single well-known fact, namely, that Felix had already for a considerable time possessed the highest judicial authority in the country: he had thus acquired a personal knowledge of its public affairs, and this circumstance enables Paul, as he now remarks, to defend his cause with confidence before Felix. As the latter had obtained the office at the close of A. D. 52, or the beginning of A. D. 53 [Jos. *Ant.* XX. 7. 1; *War*, II. 12. 8, during the twelfth year of the reign of Claudius (de Wette).—TR.], and as the occurrence here related took place in A. D. 58, the *πολλὰ ἔτη* are, to speak more definitely, about six years—a comparatively long period, when it is considered that frequent changes of governors constituted at that time the rule. Felix had undoubtedly found many favorable opportunities for becoming acquainted with the character of the leaders of the Jews, and of the people generally; and Luke himself remarks, ver. 22, that he had also a certain amount of knowledge respecting Christianity.

VER. 11. **Because that thou mayest understand** [For thou canst ascertain] **that,** etc.—Paul refers to an additional circumstance which aids him in making his defence, namely, that he had very recently reached Jerusalem, and that it would therefore be very easy to investigate his whole course of procedure during the short period which had succeeded his arrival at Jerusalem. The **twelve days** which the apostle mentions as having since elapsed, are to be reckoned in the following manner:—

I. The day *after* the arrival; visit to James, ch. xxi. 18.

II. Levitical purification, and first visit to the temple, xxi. 26.

III. IV. V. VI. VII. The days of the Nazarite offerings; assault on Paul, and seizure of his person, xxi. 27 ff.

VIII. The apostle before the Great Council xxii. 30; xxiii. 1 ff.

IX. The conspiracy, and the discovery of it; in the evening Paul is removed from Jerusalem xxiii. 12 ff., 23, 31.

X. Arrival at Antipatris, xxiii. 31.

XI. Arrival at Cesarea. xxiii. 32 ff.

XII.

XIII. Proceedings before Felix, xxiv. 1 ff.

Hence, the last was the fifth day (*μετὰ πέντε ἡμέρας*, xxiv. 1) since Paul had been removed from Jerusalem, if the day of his departure be included; but the fifth had not yet elapsed, and, therefore, is not one of the whole number of **twelve** days; the day of his arrival at Jerusalem is also excluded. Anger: *De temp. rat.* p. 109 f. [The computations of various writers are noticed by Meyer, de Wette, etc.; on all of these Alexander remarks: "A vast amount of calculation and discussion has been lavished on the question, how these twelve days are to be reckoned, all agreeing in the only point of any moment, namely, that Paul's statement may be justified in several ways, the variation having reference chiefly to the *seven days* spoken of in xxi. 27, and to the admission or exclusion of the days which had elapsed since his return to Cesarea."—Tr.]

Ver. 12, 13.—**And they neither found me in the temple**, etc.—[In ver. 13, the reading of *text. rec.* is *οὔτε παραστῆσαι*, with A. E. G. H., while Lach. and Born. read *οὐδέ* with B. which is also the reading of Cod. Sin. Winer remarks, (*Gram. N. T.* § 55. 6) on the passage: "*Οὐδέ* is not here used like *οὔτε*, but begins a new proposition thus: '*neither* in the temple did they find me - - *nor* in the synagogues - - and they can *also not* prove, etc.' But most of the manuscripts read *οὔτε* in ver. 13. If that be the correct reading, *οὔτε—εὗρόν με*, in ver. 12, and *οὔτε παραστῆσαι—δύνανται*, in ver. 13, regularly correspond, and the words *οὔτε ἐν ταῖς συναγωγαῖς οὔτε κατὰ τὴν πόλιν* constitute subordinate members of the former proposition."—Tr.]. With respect to the occurrence itself, and to the accusation founded upon it, to which latter Paul now replies, he emphatically declares that he had come to Jerusalem in order **to worship** (*προςκυνήσων*); he had, therefore, not opposed the worship of God in the sanctuary, as appointed by the law, but had, on the contrary, engaged in it himself; his journey had been, according to its design, a pilgrimage to the place of worship. He also denies in direct terms that he had in any manner polluted the temple, or had been the author of any disturbance, *Παραστῆσαι* ["after which supply *ταῦτα*" (de Wette)—Tr.], is occasionally employed by classic writers in the sense of *ostendere*, *persuadere*, *probare*.

Ver. 14–16. **But this I confess unto thee.**—These verses contain Paul's reply to the invidious charge of Tertullus, that he was a ringleader of the sect of the Nazarenes. He boldly and joyfully confesses (*ὁμολογῶ*) that he is a Christian, but at the same time declines, in mild terms, to acknowledge the term *αἵρεσις*, which had been used by Tertullus in an unfavorable sense, as descriptive of a sect of separatists, (*λέγουσι*; opponents—Paul means—give that name to Christianity, but it is not, in reality, a sect). ["It is a *vox media*, indicating a *school*, *party*, but had been used by Tertullus, ver. 5, in a bad sense, *i. e.*, a *schismatic* sect." (Meyer).—Tr.]. While he confesses his faith, and describes his Christianity, he intentionally and unequivocally avows the unity of the new covenant with the old. *Λατρεύω τῷ πατρ. θεῷ*, *i. e.*, his religion is not an apostasy from the God of his fathers, but is, on the contrary, fidelity to Him. *Πιστεύων πᾶσι*, *i. e.*, his religion does not teach him to regard the sacred writings of Israel with doubt and unbelief, but requires him to receive the Scriptures with entire faith. When he proceeds to state the subject-matter of his faith, he describes it as a devout hope of the resurrection, and here again he lays stress on his agreement with Israel—*καὶ αὐτοὶ οὗτοι*, *i. e.*, my opponents also entertain this expectation. Here, however, *προςδέχεσθαι* and *ἐλπίδα ἔχειν* differ subjectively; the former denotes rather an external attitude with respect to the truth in question, without indicating warmth of feeling, but the latter, *ἐλπ. ἐχ.*, describes that hope as a personal and very precious treasure. The confession, finally, ver. 16, refers to the practical, the moral, features of his Christianity. The words *ἐν τούτῳ* are not to be restricted in their application, to the hope already mentioned (Bengel), but refer to the whole foundation of the apostle's faith, as far as he had hitherto indicated it. *Καὶ αὐτός*, *i. e.*, I, too, like all my brethren in the faith.

Ver. 17–21. **Now after many** [several] **years.** ["*Πλειόνων*, not so strong as 'many'," (*Conyb.* etc. II. 292. note).—"Paul refers to the four years which had elapsed since his last visit to Jerusalem, ch. xviii. 22." (Meyer).—Tr.]. The apostle here recurs to the complaint of his enemies that he had defiled the temple, and, with his answer to it, combines a refutation of the charge that he had created a tumult. He states that he had recently returned to Jerusalem, partly for the purpose of bringing relief to his people, (that is, the collections which had been appointed in Gentile congregations for the Judæo-Christians [1 Cor. xvi. 1 ff.; 2 Cor. viii. 1–8; Rom. xv. 25 (Meyer).—Tr.]), and of thus demonstrating his love to his people, and, partly, for the purpose of offering sacrifices at the temple [the sacrifices usual at festivals, (Meyer).—Tr.]; comp. *προςκυνήσων* in ver. 11. The latter, the act of worship, corresponds, at the same time, to *ἀπρόςκοπον συνείδ. ἐχ. πρὸς τὸν θεὸν*, in ver. 16, while the former, the alms, correspond to *πρὸς—τοὺς ἀνθρώπους*. 'While I was thus engaged (*ἐν οἷς*, ver. 18)'—he says—'and after the requisite purificatory rites (*ἡγνισμένον*), but not in a profane manner, I entered the temple, which, moreover, I did not pollute with tumult and noise.' This statement also refutes the charge that he had disturbed the public peace. *Τινὲς δὲ*, ver. 19, belongs to *εὗρον*, ver. 18. [A comma should be placed after *θορύβου*, as Lachmann, Tischendorf and Bornemann (and Alford) have done, and not a full stop or period, which is the punctuation adopted by Griesbach, Scholz, and de Wette (and also the *text. rec.*), (Meyer.).—Tr.]. The sense is: "Certain Jews found me, not those who are here present (as they seem to say, ver. 5), but others who came from Asia, and these are precisely the persons who have not presented themselves here."—Paul refers, in conclusion, to his opponents who are present, for the proof that the assembled Sanhedrin could not convict him of any offence, *ἢ περὶ*, *i. e.*, unless it was the exclamation which he had uttered in the midst of the assembly, xxiii. 6.

Ver. 22, 23. **Felix - - having more perfect knowledge - - deferred them.**—*Ἀναβάλλεσθαι* was the current technical term for "to adjourn;" this verb is usually followed, it is true, by *sentence, decision*, as its object, but occasionally also, as in this instance, by *αὐτούς*, referring to an assembly which is adjourned. The words *ἀκριβέστερον ἐιδώς*, etc., can be only intended (as the construction of the sentence shows), to assign the reason of the act implied by *ἀνεβάλετο*, that is, Felix adjourned the meeting, because he had a fuller knowledge of Christianity [than that with which the present proceedings could furnish him. (Meyer).—Tr.]. This is the interpretation of Chrysostom, Luther, Wetstein, Meyer, and others. It is an error to suppose, with Beza, Grotius and Ewald, that these words themselves belonged to the concluding sentence of Felix, as if he should have said: "After I shall have more perfectly acquainted myself with this way, and after the arrival of Lysias," etc. For if that were the sense, *εἰπών* could not possibly have been introduced at such a distance from the beginning of the sentence. The procurator must have acquired a more than mere general knowledge of Christianity during his administration, which had already lasted at least six years. ["The Christian religion had been known for many years in Cesarea (Acts viii. 40), where Felix resided, and had penetrated even among the troops (Acts, ch. x.)." (*Conyb. etc.* II. 293). —Tr.]. Hence he did not condemn Paul. Still, he did not acquit him, on account of considerations connected with the Jews. He accordingly postponed the matter, on the pretext that he was desirous of hearing the tribune Lysias, before he decided. Thus Paul remained in military custody (*ἑκατοντάρχῃ τηρεῖσθαι*), but with a certain alleviation (*ἄνεσις*) of his confinement, since he was permitted to receive the visits of his own people (*οἱ ἴδιοι*), *i. e.*, no doubt, of intimate Christian friends, and of relatives, like the nephew mentioned in xxiii. 16; their personal services in unimportant matters were also allowed (*ὑπηρετεῖν*). Perhaps, too, there was a certain relaxation manifested in the manner in which he was guarded and shackled. See **Wieseler**: *Apost. Chron.*, p. 380 ff.

DOCTRINAL AND ETHICAL.

1. The speech of Tertullus—the only man who receives in the Scriptures the professional title of an *orator* (rhetorician),—is an example of that eloquence which should *not* be regarded as genuine; it is insincere and untrue in its matter, and artful and tinselled in its form. The address of the apostle resembles the discourses of Jesus, and all the discourses and writings of the other apostles; its matter is characterized by truth and sincerity, and its form by plainness and simplicity.

2. The apostle demonstrates that godly sentiments control him, by not being satisfied with merely refuting the false charges brought against him, and defending himself personally, but by also availing himself of the earliest opportunity for confessing and defending the Christian faith. It is not so much *his own* honor, as the honor of God and of His appointed way of salvation, for which he is concerned.

3. The confession of faith made by the apostle furnishes a sketch of the reply which Christianity makes to Judaism, and, specially, it shows that the former is not an apostasy from the old covenant, but rather the fulfilment of it. The fundamental principle of the apostle is, in reality, precisely that which is expressed in the words of Jesus: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil," Mt. v. 17. In perfect accordance with these words of the Master, his disciple confesses that he believes all that is written in the law and in the prophets, that he holds fast to the hope, which Israel also entertains, as to a precious treasure, and that he serves none other than Jehovah, the God of his fathers. This is precisely the position which the Reformers assumed in the Augsburg Confession, in opposition to the Catholic church; it was the main object of that Confession of faith, on the one hand, to refute the charge of sectarianism and of apostasy on the part of the evangelical Christians, and, on the other hand, to demonstrate the unity of the latter with the ancient, true, apostolical, and catholic Church.

4. There is a deep meaning in the apostle's declaration that, with regard to his faith and his hope, he endeavored to maintain a good *conscience* in his relations both to God and to men. Such a statement was not only of great importance with respect to his defence of himself against the several charges of profaning the temple, and of creating tumults; it was also of the highest value as honorable testimony in favor of Christianity. Indeed, Christianity is "the conscience of the conscience." When the Gospel of Christ reaches man, it does not fully control him, until it penetrates his conscience. And man does not fully take hold of Christianity, and appropriate it to himself, until he avails himself of it as a power of God in his moral exercises—in preserving a conscience void of offence. In every other case, Christianity is only a color, a form, mere chaff, and not the substance, the power, the essence, and the life.

HOMILETICAL AND PRACTICAL.

Ver. 1. **The high priest - - with a certain orator named Tertullus.**—This is the only passage in the Scriptures in which an *orator* and the name of an *orator* are introduced. (Bengel). —The preachers of God are not speakers who utter words which they have merely learned, but who are witnesses of things revealed. (Besser). —No cause is so bad that it cannot find an advocate. (Starke).—Eloquence is a gift of God (Exod. iv. 11), but the eloquence of a bad man is poison in a golden cup. (Augustine).—Malice continually adorns itself with new colors, and adopts new weapons. When cunning, assassination, and conspiracy are of no avail, it employs the tinsel of oratory, and attempts to gain its object by means of the weapons of flattery. But faith and truth retain their simplicity and integrity. The high priest appears with his orator Tertullus, but Paul meets them with his good conscience and his believing heart. (Ap. Past.).

Ver. 2, 3. **Tertullus began to accuse him.** —How artful and cunning are the children of darkness! "As a cage is full of (decoy) birds, so are their houses full of deceit." Jer. v. 27 They hope to oppress the innocent and the poor. But are not the palaces of princes and great lords, and the offices of judges and counsellors full of such decoy-birds? (Starke).—**Seeing that by thee we enjoy great quietness** [peace].—Tertullus overwhelms Felix with compliments, in order to gain his favor. (Starke). Wicked men never utter the word *peace* more loudly, than when they intend to disturb the peace, and to create confusion, Ps. lv. 21. (id.).—Tertullus prepares the way for his accusation by base flattery. Felix was enslaved by vice, and was hated by the people; they subsequently complained of him to the emperor. And yet this flatterer deifies him, in order to gain his favor, and declares that he is the author of blessings for which the Jews were indebted to God alone. This desire to flatter men still governs false and unfaithful teachers. (Ap. Past.).—How great an influence flattery exercises in the world! It is a wonderful instrument in the hands of men. Great men employ it, when they wish to gain their ends, and avail themselves of the infirmities of inferior men; and, on the other hand, inferior men discover a weak side in a great man, and thus acquire power over him. (Rieger).

Ver. 4. **That I be not further tedious unto thee.**—This course was very welcome to Felix—an introduction, full of flattering expressions, and then a statement of the case as brief as possible; he disliked business (ch. xxiii. 35), and now received the promise that he should not be long detained. (Williger).

Ver. 5. **For we have found this man a pestilent fellow** [to be a pest].—The beautiful image of a witness of Jesus seems to the world to exhibit distorted features. His gracious message is called "a pest"; his zeal in addressing those who are spiritually dead, results in giving him the character of "a mover of sedition." To preach Jesus is "sectarianism"; to build up the kingdom of God is "to profane the temple."—If such was the experience of Christ and his apostles, why should it not be our own? But we are consoled when the Spirit of truth gives us the testimony: "as deceivers, and yet true." [2 Cor. vi. 8]. (Ap. Past.).

Ver. 6. **Whom we took.**—Tertullus does not even remotely refer to the intended assassination; over all these iniquities he artfully spreads a veil. (Ap. Past.).

Ver. 9. **And the Jews also assented.**—They said "Amen!" to the edifying sermon of Tertullus! (Williger).—Falsehood finds supporters sooner than the truth. But if even thousands assent to a lie, it still remains a lie. (Starke).

Ver. 10. **Then Paul - - - answered, Forasmuch as I know - - - a judge unto this nation.**—Be sparing in giving titles, as Paul here was. When an enemy of God, an unrighteous judge, an arrogant Haman, or an Ahab, a slave of sin, is before thee, shouldst thou tell him that he is an excellent, highly esteemed, and incomparable man? Shouldst thou talk of his great merits? 'He shall never be moved, in whose eyes a vile person is contemned.' Ps. xv. , 5. (Starke).—Paul undoubtedly shows respect to Felix, in so far as he holds a public office, the dignity of which is not derived from the personal merits of the person who is invested with it, but from the ordinance of God; nevertheless, when he addresses Felix as a "judge," he reminds him of law and justice. Thus he practises himsel all that he teaches us in Rom. ch. xiii. (Leonh. and Sp.).

Ver. 11. **I went up to Jerusalem for to worship.**—Paul does not here employ a common mode of expression; he really intended, if it were possible, to be at Jerusalem on the day of Pentecost; ch. xx. 16.

Ver. 12, 13. **And they neither found me in the temple**, etc.—Observe the course which Paul adopts. He modestly expresses his respect for the office of the judge; he honestly and briefly states the case; he calmly denies the truth of the charge, and as calmly asserts that the opposite is the truth; he boldly demands an investigation and the proof; he distinctly exposes the true reason of the complaint. Take the same course before a court of justice. (Starke).

Ver 14. **But this I confess unto thee**, etc.—When Paul was allowed by Felix to speak, he replied to the accusations of his enemies, but, above all, availed himself of the opportunity to "witness a good confession" [1 Tim. vi. 13]. (Rieger).—**That after the way which they call heresy** [a sect], **so worship I the God of my fathers.**—Paul is not ashamed of being a "Nazarene," but he denies that Christianity is a false doctrine recently introduced, and that the church of God is a sect that has apostatized from the faith of the fathers, inasmuch as the Gospel of Christ is the heart and soul—the great object and end—of the entire old covenant. (Leonh. and Sp.).—The true church of God has always produced the same evidence, whenever it was called a sect. Thus the Evangelical Church could always with confidence reply to the Catholic, when the latter termed it a new party, that it was precisely the old, apostolical church. (Williger).—Thus Christians of our day, who possess spiritual life, may demonstrate, when they are termed "sectarists," "pietists," etc., that, according to the Scriptures, their *sectarism*, or their *pietism*, is simply the imitation of Christ, an earnest walk in that way of salvation which Jesus has marked out in His word, in His own walk, and in His blood.

Ver. 15. **And have hope toward God, which they themselves also allow.**—The hope of the resurrection is established on a doctrine, the glory of which did not arise for the first time in the New Testament; this golden thread of eternal life passes, on the contrary, through the whole of the Old Testament. The Creator, who animated the dust of the ground with His breath—the covenantal God, who made "an everlasting covenant" [Gen. xvii. 7] with Abraham, Isaac, and Jacob, is not a God of the dead, but of the living. That hope was a source of comfort to Job (ch. xix. 25–27); Isaiah (ch. xxvi. 19) foretold it; Daniel (ch. xii. 2) bore witness to it. It is, however, true, that, in the case of Paul, this hope first of all acquired a firm foundation, and was endowed with life and productive power through the resurrection of Jesus Christ from the dead [2 Tim. i. 10]. (Leonh. and Sp.).—The resurrection is the foundation on which our Christianity rests; if the former yields, the latter would pass away with it [1 Cor. xv. 14]. (Starke).—**I have hope toward God**, etc.—Hast thou this hope? If the Spirit has not yet imparted it to thee, pause not until thou art assured of thy blessed resurrection; pause not, for there can be nothing more awful than to die without the hope of the resurrection. (Kapff.).

Ver. 16. **And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.**—The apostle shows us the use which he makes of his religion. Here is the true object or aim of all religion. As long as our confession of faith is merely a matter of the judgment, or an inherited custom, or an apple of discord and source of contention, it is chaff without grain, a shadow without life. It then only deserves the name of a true faith, when it urges and assists us in so exercising ourselves that we may become righteous, devout, and holy before God. (Ap. Past.).—Why should that man not love God with all his heart, who believes in God and has an assurance of His gracious purposes, since He has given us His Son, and with him the hope of eternal life? Why should he not fear and honor Him? Why should he not make every effort, in order to show his gratitude for such great gifts and mercies? Why should he not exhibit patience and obedience in seasons of affliction? Thus faith is always accompanied by many very brilliant and exalted virtues, and is never alone. (Luther).—Although Paul deals very strictly with his conscience, insomuch that he desires it to be void of offence *at all times both toward God and toward men*, he nevertheless speaks with great humility. He does not say that he has or possesses such a conscience, but, with great consideration, says that *he exercises himself to have it*. It is very profitable to deal strictly with the conscience and never allow it to relax its watchfulness. (Ap. Past.).

Ver. 17, 18. **I came to bring alms to my nation - - - found me purified in the temple.**—If he, who thus confers benefits on his neighbor, is called "a pest" [ver. 5] of the community, what must that man be, who does injury to his neighbor? And if he who thus keeps his vow in the temple, is described as a man who "profanes the temple," what name shall be given to the man, who, in the temple, violates his baptismal vow? (Starke).

Ver. 20. **Or else let these same here say, if they have found any evil doing in me.**—The apostle, in his defence, demands of all those who had seen and known him, or had associated with him, and been witnesses of his conduct, whether they can lay any thing to his charge. He was impelled to adopt this course by a good conscience, which was void of offence toward God and men. Many a teacher would be put to shame if his acquaintances, or those confidential friends who are aware of his secret acts, should arise and bear witness against him. But it is precisely from sources like these that the dread or fear proceeds, in consequence of which the duties of the sacred office are fulfilled in such a lukewarm manner. (Ap. Past.).—The whole discourse of the apostle shows the calmness of a heart which the Lord had strengthened. Here notice, I. The composure with which he listens to the accusation of Tertullus; he does not open his mouth, until Felix beckons to him to speak; II. The uprightness, which leads him to avoid all flattering terms in addressing Felix, while he shows respect to his office; III. The fearlessness with which he repels every unjust charge; IV. The simplicity of the manner in which he states the facts, without resorting to any artifice; V. His courage as a witness; the defence which he makes, affords him an opportunity also to make a confession, with a joyful spirit, of his faith, of his hope, and of his love to God and man, and, indeed, of his whole true and life-giving religion. (From Ap. Past.).

Ver. 22. **Felix - - deferred them.**—Various forms of the natural heart, which a teacher, to whom the care of souls is intrusted, should thoroughly understand, are developed in Felix. He presents an image of a man of the world, and illustrates by his conduct the manner in which such men deal with the Gospel. They have a "knowledge of that way," but their knowledge exercises no influence on their hearts. Even when they occupy themselves with the things which belong to the kingdom of God, they are actuated solely by curiosity. They wish to be regarded as impartial, but their only object is to derive advantage from the one party or the other. Such is the character of the men of the world; and here a teacher needs great wisdom and godly sincerity, when he is in their presence, so that he may be neither too credulous, nor too timid. (From Ap. Past.).—Felix here exhibits himself, to a certain extent, as a second Pilate. (Besser).

Ver. 23. **And to let him have liberty** [relief]; (*repose*, in Luther's version). A servant of Jesus at length grows weary, when he has been long occupied in the world, and has struggled amid the tumult and confusion of its carnal passions. Happy is he when his Saviour grants him repose, so that, in communion with other members of Jesus, his soul may be refreshed and strengthened in faith and grace. (Ap. Past).

On the whole section, ver. 1–23.—'*The sect that is every where spoken against.*' [ch. xxviii. 22], ver. 5: I. It believes all that is written in the word of God, ver. 14; II. It confesses all that for which the grace of God permits it to hope, ver. 15; III. It exercises itself in all those duties which the commandments of God have established, ver. 16. (Florey).—*By what means does the Christian refute the groundless accusations of his enemies?* I. By unfeigned faith, ver. 14; II. By a joyful hope, ver. 15; III. By a godly life, ver. 16 (Leonh. and Sp.).—*The power of the hope of a resurrection of the dead:* it endows us, I. With courage and wisdom in our labors; II. With patience and strength in our afflictions; III. With steadfastness and joy in the hour of death. (id.).—*How does the Christian defend himself against the charges which the world so often makes against him?* I. He avoids all well-deserved reproach, so that the Gospel may not be blasphemed on his account; II. He puts the causeless enmity of the world to shame by a joyful confession of his faith; III. He directs attention to his life, which furnishes the evidence of the truth of his faith. (Lisco).—*The Christian's answer to the accusations of the world.* I. When should he answer them? (*a*) When the Lord, and not he himself, is reviled; (*b*) when he can hope to pacify his accusers, and not increase their animosity. II. How should he answer them? (*a*) Without the fear of man; (*b*) convincing them by witnessing a good confession. (Langbein).—*The orator Tertullus, and the preacher Paul,* or, *False, and true, eloquence:* I. False eloquence resorts to flattery, and addresses the self-love of the hearer, ver. 3; true eloquence does not flatter, but addresses the heart and the conscience, ver. 10; II. False eloquence is hypocritical; it dwells only on the lips; it carries honey in the mouth, but gall in the heart, ver. 5, 6; true eloquence never flatters; it proceeds from the heart, and its words are those of truth and uprightness, ver. 10, 14–16; III. False eloquence is deceitful; it misrepresents the facts, and distorts the truth, ver. 5, 6; true eloquence never resorts to falsehood; it only repels false accusations, (ver. 13), while it confesses the truth (ver. 14, 15), and presents facts rather than mere words, ver. 16–20.—*Are upright Christians the sectarians which the world represents them to be?* No! For, I. The Leader whom they follow, is not the founder of a sect, but Jesus Christ, the Head of the Church; II. The communion from which they withdraw, is not the church of the Lord, but only the ungodly world, within and without the church; III. The way in which they walk, is not a worship devised by men, but the original way of salvation appointed by the word of God; IV. The glory which they seek, is not empty worldly honor, but that of having a conscience void of offence toward God, and toward men, ver. 16.—*The Christian's true glory consists in the possession of a conscience void of offence,* ver. 16. I. When has he such a conscience? (*a*) When it is void of offence not only toward men, who look on the outward appearance, but also toward God, who looketh on the heart [1 Sam. xvi. 7]; (*b*) when it is also void of offence, not only toward God, whose judgment will be hereafter revealed in the eternal world, but also toward men, who judge him at present according to his fruits, ver. 13, 17–20. II. How may such a conscience be acquired? (*a*) By first gaining a knowledge of the way of salvation from the word of God, and by receiving that knowledge with faith, ver. 14, 15; (*b*) by diligently walking in that way, and by exercise in godliness, ver. 16.—*The Christian's best defence against the poisoned darts of calumny:* I. A joyful confession made with the mouth, ver. 14; II. A conscience void of offence, and a peaceful heart, ver. 16; III. A blameless life, in the past, ver 17–20; IV. A righteous judgment of God in the future, ver. 15.

C.—A SECOND HEARING BEFORE THE PROCURATOR IS ALSO WITHOUT RESULT; AND FELIX LEAVES PAUL AS A PRISONER TO HIS SUCCESSOR.

Chapter XXIV. 24–27.

24 And [But] after certain [some] days, when Felix came with his[1] wife Drusilla,
which [who] was a Jewess, he sent for Paul, and heard him concerning the faith in
25 Christ[2]. *And as [But when] he reasoned of [discoursed concerning] righteousness [justice], temperance [continence], and judgment to come [the future judgment][3], Felix
trembled [became afraid], and answered, Go thy way for this time; when I have a
26 convenient season [when I find a convenient time], I will call for thee. *He hoped
also [He also hoped, at the same time, ἅμα δὲ καὶ,[4]] that money should have been given
him of [money would be given to him by] Paul, that he might loose him [*om.* that he
might loose him[5]]: wherefore he [also, καὶ] sent for him the oftener, and communed
27 [conversed] with him. *But after two years [had elapsed, πληρωθείσης] Porcius Festus came into Felix' room [Felix received a successor in Porcius Festus]: and Felix,
willing to show the Jews a pleasure [wishing to place the Jews under obligations[6]],
left Paul bound [Paul in confinement].

[1] Ver. 24. a. [αὐτοῦ after γυναικὶ, of *text. rec.*, with A. E., is omitted in B. C. G. H., and is dropped by recent editors generally. Lach. inserts ἰδίᾳ before γυν., from A. B., but this word is not found in C. E. G. H., and is not adopted by others. Vulg. *uxore sua.*—Cod. Sin. read originally τῇ γυν. αυτοῦ; a later hand, A, prefixed ιδια to γυν., but Tisch. remarks here that this word was subsequently erased, apparently by C.—Tr.]

[2] Ver. 24. b. Ἰησοῦν after Χριστόν is found in three uncial manuscripts, it is true, [in B. E. G. and also Vulg.], but as it is wanting in three others [in A. C. H.], it ought to be regarded as spurious. [It is inserted by Lach., Scholz., Tisch., and Born., but not by Alf., who, with Meyer, regards it as a later addition. Ιησ. is found in Cod. Sin. (original), but Tisch. says of it: "bis (ab A et C?) punctis notatum."—Tr.]

[3] Ver. 25. ἔσεσθαι after μέλλοντος, has been adopted, it is true, by Tischendorf [in the edition of 1849], as genuine; nevertheless it is found only in the two latest manuscripts [G. H.], while it is wanting in the four oldest [A. B. C. E. and also Cod. Sin.]: the word should therefore be rejected as a later addition. [Omitted by Lach., Scholz, Born., and Alf.: the latter say that it is "apparently a correction after ver. 15."—Vulg. simply *futuro.*—De Wette says: "ἔσεσθαι is, according to ch. xi. 28, and ch. xxiii. 30, probably genuine."—Tr.]

[4] Ver. 26. a. [δὲ after ἅμα, of *text. rec.*, with some minuscules, is omitted in A. B. C. E. G. H. and Cod. Sin.; Vulg. *simul et.* It is dropped by recent editors generally.—Tr.]

[5] Ver. 26. b. The words ὅπως λύσῃ αὐτόν are undoubtedly an explanatory interpolation; they are wanting in the majority of the uncial manuscripts. [They occur in G. H., but not in A. B. C. E., nor in Cod. Sin., nor in the Vulg.; they are either dropped by recent editors, or are inserted in brackets. Alf., adopting Meyer's views, says: "a gloss from the margin."—Tr.]

[6] Ver. 27. The plural χάριτας [*text. rec.*] is found only in *one* uncial manuscript it is true [in H., and "in some fathers, but in no versions" (Meyer).—Tr.], but it occurs in by far the largest number of the minuscules. Of the other uncial manuscripts, three [A. B. C] exhibit χάρῖτα, and two [E. G.] χάριν. The singular is, however, obviously a correction, as the plural did not seem [to copyists] to be appropriate ["one favor only here being spoken of; see ch. xxv. 9." (Alf.).—Tr.]. The more difficult reading here claims the preference. [De Wette regards the plural as referring to other attempts to gain favor, and Alf. retains it, while Lach., Tisch., and Born. read χάριτα.—Cod. Sin. originally read τε χάριτα, which was altered by a later hand, C, to δὲ χάριν.—Vulg. *gratiam præstare.* "The reading χάριτα, which is the best attested, should be the more readily received, as this form of the accusative was regarded with suspicion, since it does not usually occur in the New Test., although it is found in Jude, ver. 4." (Meyer). In this passage of Jude, the *text. rec.* exhibits χάριν with C. G. J., for which Lach. and Tisch. substitute χάριτα from A. B.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 24 *a.* **Felix came with his wife,** *i. e.*, to the apartment in which he intended to hear Paul ["probably the ἀκροατήριον mentioned below ch. xxv. 23." (*Conyb. and H.* II. 294. n. 5.—Tr.]; or the sense may be: he **came** back to Cesarea, after having been engaged elsewhere, in the province, during the interval.

b. **Drusilla.**—She was a daughter of Herod Agrippa I., who had commanded that James should be executed, and who afterwards died in Cesarea, ch. xii. 1 ff.; ver. 21 ff. She was distinguished for her beauty, and had been married to Azizus, the king of Emesa. Felix became acquainted with her, and, with the assistance of a Jewish sorcerer, named Simon of Cyprus, induced her to forsake her husband and marry him (Jos. *Antiq.* XX. 7. 1, 2.). The summons which Paul received, was no doubt suggested by her; as a Jewess and a member of the Herodian family, she had unquestionably heard the Christian religion mentioned on many occasions, and may have been desirous of seeing and hearing for herself one of the principal representatives of the Church. It is obvious that the questions addressed to Paul, did not specially refer to the accusations which had been brought against him.

Ver. 25, 26. *a.* **And as he reasoned of,** etc.—When Paul received liberty to speak, he did not confine himself to those points on which Felix or his wife wished to hear him; he also introduced certain subjects of which Felix did *not* wish to hear, but on which the apostle's conscience, precisely for that reason, constrained him to discourse. He spoke of *justice* to a judge, of *continence* to a prefect, whose recklessness and licentiousness had made him notorious [per omnem sævitiam et *libidinem*, Tac. *Hist.* V. 9.—Tr.], and of *the future judgment* to a man who needed that he should be reminded of his future account. The word διαλεγομένου is here employed, as the proceedings were not, strictly speaking, official and public, but rather assumed the character of a private interview between Paul and the procurator, together with the wife of the latter.

b. **Felix trembled** [became afraid].—["*Trembled* is merely Tyndale's loose translation of a phrase denoting inward feeling, not its outward indications." (Alex.)—Tr.]. He was alarmed, as he had not for a long time heard such language from any one, and least of all from the mouth of a prisoner of whom he was the acknowledged judge. But he abruptly terminated the interview, and sent Paul back to his prison. Τὸ νῦν ἔχον, *i. e.*, for the present; this expression occurs very frequently in the later Greek writers, as Lucian, Diodorus, Chrysostom, etc. The participle ἐλπίζων is connected with ἀπεκρίθη, although other words intervene. There can be no doubt that Felix was aware of the deep interest which the Christians took in the fate of Paul, and knew that they would make the most costly sacrifice in order to aid him. [But his hopes of receiving money from Paul, furnished by the Christians, were unfulfilled; for while the apostle was ever ready to claim the protection of the law, he never resorted to dishonorable means. (*Conyb. and H.* II. 295).—Tr.]. Felix would, indeed, have gladly received a bribe from Paul, although it was expressly forbidden by the *Lex Julia, De repetundis*, that any person should receive pay in any form for the arrest, the condemnation, or the acquittal of any individual. ["It is remarkable that Tacitus uses of Felix (*Ann.* XII. 54) the expression: 'cuncta malefacta sibi impune ratus.' (Alf.).—Tr.]

Ver. 27. **But after two years** [had elapsed].—These **two years** are naturally to be reckoned from the beginning of Paul's imprisonment, and not from the time of the appointment of Felix to office, the latter being here of no importance whatever. ["The events of these two years of the life of the apostle are so entirely unknown, that the assertion cannot be made with confidence (Ewald), that none of his epistles, written during this period, can be extant." (Meyer).—"Many messages, and even letters—may have been sent from Cesarea to brethren at a distance. And a plausible conjecture fixes this period and place for the writing of St Luke's Gospel, under the superintendence of the Apostle of the Gentiles." (*Conyb. and H.* II. 295).—Tr.]. Felix was recalled by Nero, without any agency of his own, probably in the summer of the year 60. He left Paul behind him, a prisoner, and in chains; he adopted this course in order to confer a favor on the Jews, and thus induce them, in view of the obligation, to treat him with forbearance, and withhold complaints. Χάριτα [χάριν] κατατίθεσθαι is a classical expression, equivalent to *beneficium conferre*, literally, *to deposit thanks* (lay up favor) with any one. But this object was not attained, for Felix had scarcely departed, before the Jews sent a deputation commissioned to accuse him before the emperor. [See Exeg. note on xxiii. 25–30. *a.*—Tr.]. Porcius Festus, who was now invested with the procuratorship, fulfilled his duties with integrity, but retained the office at most only two years, when he died. Albinus succeeded him in the autumn of the year 62.

DOCTRINAL AND ETHICAL.

1. It contributes to the honor of Christ, that the apostle cannot speak of Him, without alarming the conscience of Felix. Persons may sometimes be found, who are very willing to hear the Gospel of Jesus Christ, although we might not previously have supposed that they entertained such a wish; thus Herod Antipas desired to see Jesus [Lu. ix. 9; xxiii. 8]. But they are governed by a carnal feeling, and expect to find in Christianity a religion suited to their own particular views. The word of Christ, however, is essentially of such a nature, that it takes hold of the *conscience.*

2. Felix is alarmed. He accordingly felt one edge of the word of God, but not the other edge, which, in its turn, heals through the power of God, through reconciliation, forgiveness, and renewing grace; for he withdrew himself from the powerful and penetrating influences of the word, and sought to evade the whole subject, rather than to acquire a knowledge of his sins, and to repent. A single sin, of which an individual is the willing servant, places him under a secret ban, which renders his conversion and deliverance impossible.

HOMILETICAL AND PRACTICAL.

VER. 24. **After certain days Felix - - - sent for Paul.**—As men are fond of change, they are occasionally willing to hear the Gospel in its turn; sometimes they simply wish to gratify their curiosity, even as Herod had for a long time desired to see Jesus; but sometimes, too, they hope that the Gospel will furnish them with a cooling application for an uneasy conscience. Thus many in our day listen to one witness of the truth after the other, while they fully obey none; their only object is to obtain from every one of these witnesses some principle or point of doctrine, which, when all are combined, will render religion endurable to the flesh. (Rieger).—Paul again appears before Felix, not, however, at a public trial, but at a confidential and private interview. Hence the apostle does not on this occasion speak in his own defence, but seeks to win the heart of his judge for Christ through repentance and faith. He stands before Felix at this moment, not as a man accused of offences, but as a herald of the Gospel. (Leonh. and Sp.).

VER. 25. **And as he reasoned of righteousness** [justice], **temperance** [continence], **and** [the] **judgment to come.**—Paul gave such a turn to his discourse on faith in Christ, that it ultimately referred to those truths respecting justice, chastity and the future judgment, which are so deeply seated in the conscience. A conversation on these topics would, no doubt, exercise a direct influence on such a judge, and such a couple as Paul saw before him. ["His audience consisted of a Roman libertine and a profligate Jewish princess." (*Conyb. and H.* II. 295).—TR.]. Such was a natural and necessary result; for when divine truth is properly set forth, it discerns and judges the inmost thoughts and intents of the heart. [Hebr. iv. 12]. (Rieger).—Paul here preaches before his judge, a man of high rank, on whose favor much depended. Nevertheless, he proclaims to him the whole counsel of God, and holds nothing back. He does not represent to him the way to heaven as broader than it really is; he neither attempts to charm his ears, nor connives at his lusts. He preaches the Gospel, but does not observe silence respecting the law. He even attacks the favorite sins of Felix, and does not fear that he will give offence by his preaching. What a noble example of a faithful witness of the truth! (Ap. Past.).—The text and the theme are admirably suited to these hearers. He preaches on justice to a venal officer, on chastity to an adulterous pair, and on the future judgment to an unrighteous judge, who was afterwards cited in a menacing manner before the imperial tribunal at Rome.—However, Paul did not speak with a special reference to the sins of the governor, but discoursed in general terms on those solemn subjects. It was not necessary that he should make a direct and personal application; the Holy Spirit himself applied the words to the heart of Felix. Sermons that are intended to rebuke, should not seem to be personally offensive; if they are of the right description, they will consist of such expositions of the command: "Repent," as may penetrate the heart; those to whom the words apply, will then become fully conscious that it is not the preacher, but the Lord, who has reached them. (Williger).—**Felix trembled.**—Behold the power and majesty of the word of God! Here the judge is alarmed in the presence of the accused; the ruler of the country, in the presence of a tent-maker; the master, whom many servants surround, in the presence of a prisoner. Such an effect was not produced by the bold speech of Paul, but by the word of God, Ps. cxix. 120; Hebr. iv. 12, 13. (Starke).—Felix was alarmed—a proof that he was not a thoroughly bad, a wholly depraved man; there must have been still something good in him, which was conscious of an affinity with that which was good; he still retained a sense of shame, and could be moved by the truth. How happy it would have been for him, if he had made a proper use of this salutary alarm—if he had allowed himself to be penetrated by the piercing word of the truth, to be illuminated by its light, and to be purified in its fire! (Menken).—**Go thy way for this time; when I have a convenient season, I will call for thee.**—Great lords, great sinners! It is not safe to preach to them; for when their conscience is touched, they either dismiss the preacher in disgrace, or even proceed so far as to deprive him of life, Matth. xiv. 10. (Starke).—He wished to wait for "a convenient season," and yet it was precisely *now* that the time accepted and the day of salvation [2 Cor. vi. 2] dawned upon him. How often the word meets with a similar reception among us! We are willing to use it as the means for amusing an idle imagination, or for drawing forth carnal tears. Men are willing to hear discourses on God's paternal love, and listen with delighted ears to fanciful descriptions of a joyful recognition in the world to come. But when we hear the loud call: "Repent," when the sermon refers to the strait gate of self-denial, to the narrow way of sanctification, and to the terrors of the judgment—when the sword of the word smites our favorite sins, and demands an entire change, a new birth of the whole man, the exclamation is at once uttered: 'This is a hard saying: who can hear it? [John vi. 60]. Such severe preaching does not at present suit me; when I am old, when I have enjoyed the pleasures of life, when death is near, I will crucify the flesh, be converted, and prepare for eternity.' But woe unto us, if it then be too late, and if God's response to our foolish words: 'Go thy way for this time,' is: 'Depart from me!' (Matth. xxv. 41). "When I have a convenient season!" But when do we suppose that this convenient season will come? Our secret thoughts reply: 'Never,' and yet that season is always *now* here. O that we had but eyes to recognize it, and the courage to avail ourselves of it! But it is precisely here that we fail, and that thou, too, Felix, failest! The hour of thy salvation had arrived, but thou didst allow it to pass by, and didst wait for a more convenient season. But did it ever come? After two years, thou wast commanded to appear in Rome and give an account to the emperor; thou wast accused by the people. It occurred, according to the wonderful counsel of God, that thou wast once more in the same city in which Paul was. Didst thou then avail thyself of that 'convenient season?' Or didst thou again neglect it? And did death at length carry thee off at an *inconvenient* season? Let the case of Felix be a warning to us. Let us never, like him, say: 'Go thy way for this time,' that the lot of Capernaum, of Chorazin, and of Bethsaida [Mt. xi. 21, 23], may not be our own! Let us not wait for a convenient season, lest our end be like that of Pharaoh and Saul! Let us never be governed by impure motives, when we listen to the word of God, lest we share the fate of Simon the sorcerer (ch. viii.)! When it comes to us, let us answer with Abraham: 'Here I am,' [Gen. xxii. 1], or with Samuel: 'Speak, Lord, for thy servant heareth' [1 Sam. iii. 9], or with Cornelius: 'Now are we all here present before God, to hear all things that are commanded thee of God [ch. x. 33].' (Fr. Strauss.).

VER. 26. **He hoped also that money should have been given him of Paul.**—When avarice has taken deep root in the hearts of men invested with authority, justice is sold by them for money, and the innocent receive no aid unless they pay for it, while the guilty, who have bribed the judge, escape punishment, Deut. xvi. 19. (Starke).—**Wherefore he sent for him the oftener.**—It was really Paul who was flattered by Felix. His liberty was placed within his reach, provided that he was disposed to purchase it with money. But he chose rather to abide by the will of God, than effect his release by employing carnal means. (Ap. Past.).

VER. 27. **But after two years.**—Not only is the cross laid, in many cases, on the children of God, but many weary days also pass by, before it is removed, Gen. xxxix. 20; xli. 1–14; Ps. xiii. 1. (Starke).—The years of leisure passed by the man who labored more abundantly than all others [1 Cor. xv. 10], enriched his own soul with treasures of divine grace, and produces their appropriate fruit for the benefit of the church. But the condition of that man is awful indeed, to whom the grace of God has drawn near for two years, and who, at their close, resembles a barren landmark on which the rain has fallen. Unhappy Felix! (Besser).

ON THE WHOLE SECTION, VER. 24–27.—*The causes which lead many to listen willingly to the Gospel, but not to the law:* the cause may be, I. An error of the judgment; they suppose that the Gospel has rendered the preaching of the law superfluous. II. An error of the conscience—that our spiritual state no longer needs the law. III. A mistake of the feelings—they were wounded by every solemn admonition. IV. The dominion of the flesh, which holds the will in bondage. (Langbein).—*Why is it that so many persons are found, who take no deep interest in religion?* I. Because they cannot entirely break the ties which bind them to the past; II. Because they will not seize the present moment, but wait for a more convenient season; III. Because they refuse to entertain the thought of the future judgment. (id.).—"*When I have a convenient season:*" this is the language, I. Of all those who know indeed the vanity of the world, but are too slothful to break loose from the lust of the world; II. Of those who are conscious indeed of the shame and the bondage of sin, but are too feeble earnestly to repent; III. Of those who have indeed experienced in some degree, the power of the divine word, but whose thoughtlessness prevents them from entirely yielding to it. (Leonh. and Sp.). —*Felix, a mournful image of many hearers of the word:* I. He was alarmed, ver. 24, 25; II. No change in him occurred, ver. 25–27 (Lisco).—*The power of the divine word:* I. It calls forth bold preachers (the fearless apostle); II. It awakens the sleeping conscience (the trembling Felix); III. It decides, and divides asunder [Hebr. iv. 12], (Paul is dismissed with the words: "Go thy way;" Felix remains unconverted). (id.).—*Two common excuses by which men attempt to evade the serious duty of repentance:* I. 'Every thing—save one!'—Felix desired to hear Paul on every subject except the one that specially concerned him, justice, chastity, and the judgment. He was willing to do every thing except the one thing needful—to renounce his favorite sins. II. 'To-morrow—not to-day!' Felix tells Paul to go his way for the present; he will call again for the apostle, when he shall find it convenient to himself. He delays his repentance—he never repented!—*When is it a convenient season for repentance?* I. At all times, for him who is willing to repent; for (*a*) God is calling us to repentance at all times and in divers ways—by internal emotions and external experiences, by the law and the Gospel, by joys and sorrows; (*b*) man can find time to listen to the word of God, at all times, in every occupation and situation of life. II. Never, for him who is unwilling to repent; for (*a*) whenever God calls, he finds it inconvenient to obey; (*b*) when he shall call on God with a fainting soul, in his extremity, or when, in eternity, he appears before the judgment-seat, God's season will have already passed away; it will then be too late. The words will then be fulfilled: "Ye shall [will] seek me, and shall [will] die in your sins." John viii. 21.—*Paul's text, intended to call Felix to repentance, a text suited to our times:* it refers to the fruits of a genuine repentance, namely, I. Righteousness in dealing with our neighbor. Is not this text suited to an age in which unrighteousness prevails far and wide, in every condition of life—an age in which the fidelity and honesty of an earlier period, are more and more rarely found, both among the high and low? II. Chastity—the duty of controlling our own flesh. Is not this text suited to an age in which the lust of the flesh, and corruption of morals, prevail far and wide—an age in which the modesty and decorum of an earlier period are less and less valued, both in the village and in the city—an age, too, in which many a pair enters the church, and appears before the altar of marriage, united by sinful bonds, like Felix and Drusilla? III. The future judgment, before the eternal God. Is not this text suited to an age of shameless infidelity, which mocks at God and eternity, at a future judgment and retribution, at heaven and hell—an age which belies and deceives itself with the Sadducean motto: "Let us eat and drink; for to-morrow we die!"? [1 Cor. xv. 32; Isai. xxii. 13].—*Paul before Felix,* or, *The judicial power of the divine word:* I. Paul stands before Felix, (*a*) as the inferior before his superior; (*b*) as the prisoner before the free man; (*c*) as the accused before his judge; nevertheless, all is reversed by the power of the divine word, of which the apostle is a minister. II. It is now Felix who stands before Paul, (*a*) as one accused by God's word and his own conscience before an incorruptible judge; (*b*) as one bound by the cords of unrighteousness and the lust of the flesh, before the Lord's freeman [1 Cor. vii. 22]; (*c*) as the inferior, alarmed, and irresolute man before the mighty hero of God, who, even in bonds, says, both in word and in deed: "I can do all things through Christ which strengtheneth me." [Phil. iv. 13].—*Paul's imprisonment in Cesarea during two years,* or, *The painful and yet blessed seasons of repose and expectation, of the servants of God.* (Compare the cases of Joseph in the prison, Moses in the wilderness, David in the mountains, Elijah at the brook Cherith, John the Baptist in the prison, John the Evangelist in Patmos, Luther in the Wartburg, faithful pastors on sick-beds, etc.). I. Painful (*a*) for the servant of God, when his hands are thus bound; (*b*) painful for the church of the Lord, when its pastors are thus withdrawn; and yet, II. Blessed, (*a*) for the servant of God, when he thus finds a season suited for quiet meditation and more thorough purification; (*b*) blessed for the church of the Lord, when it thus increases in its own strength, and learns alike to acknowledge with gratitude the value of the grace conferred by God through faithful teachers, and also to pray without ceasing both for the shepherd and the flock.

D.—THE NEW PROCURATOR, PORCIUS FESTUS, RESUMES, AT THE INSTANCE OF THE JEWS, THE INVESTIGATION OF THE CASE OF PAUL; BUT WHEN THE LATTER APPEALS TO THE EMPEROR, THE PROCURATOR ADMITS THE APPEAL.

CHAPTER XXV. 1–12.

1 Now when [οὖν] Festus was come into [had taken charge of] the province, after
2 three days he ascended from Cesarea to Jerusalem. *Then the high priest [the chief
priests[1]] and the chief of the Jews informed him against Paul [accused Paul before
3 him], and besought him, *And desired [Asking it as a] favour against him, that he
would send for him to Jerusalem, laying [intending to lay] wait in the way to kill him
4 [wait, in order to kill him by the way]. *But [However, ὁ μὲν οὖν] Festus answered,
that Paul should be kept [was guarded] at[2] Cesarea, and [but, δὲ] that he himself
5 would depart shortly *thither.* *Let them, therefore, said he, which among you are
able [those among you who exercise authority], go down with *me,* and accuse this
6 man, if there be any wickedness in him [if he be liable to any charge[3]]. *And when
he had tarried among them more than ten days [not more than eight or ten days[4]], he
went down unto Cesarea; and the next day sitting on the judgment seat commanded
7 Paul to be brought. *And when he was come, the Jews which [who] came down
from Jerusalem stood round about [stood around], and laid[5] many and grievous com-
8 plaints against Paul, which they could not [were not able to] prove. *While he
answered for himself, Neither against the law of the Jews, neither against the temple,
nor yet against Cesar [against the emperor], have I offended any thing at all [in any
9 respect]. *But Festus, willing to do the Jews a pleasure [to confer an obligation on

the Jews], answered Paul, and said, Wilt thou go up to Jerusalem, and there be
10 judged of these things [with respect to this accusation] before me? *Then said Paul
[But (δὲ) Paul said], I stand at Cesar's judgment seat, where I ought to be judged:
to the Jews have I done no wrong, as thou very well knowest [as thou also (καὶ σὺ)
11 knowest better (κάλλιον)]. *For if I [If, therefore,[6] I] be an offender, or [and, καὶ]
have committed any thing worthy of death, I refuse not to die: but if there be none
of [nothing in] these things whereof these accuse me, no man may deliver me unto
12 them [can surrender me as a favor to them]. I appeal unto Cesar. *Then Festus,
when he had conferred with the [his] council, answered, Hast thou appealed unto
Cesar? [Thou hast appealed unto Cesar;] unto Cesar shalt thou go.

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[1] Ver. 2. ὁ ἀρχιερεύς [of *text. rec.*] is unquestionably less strongly attested by external evidence than the plural οἱ ἀρχιερεῖς. [The singular is found in H., but the plural in A. B. C. E. G. Cod. Sin., Syr. Vulg. (*principes sacerdotum*). Alf. who retains the singular, says: "It has been imagined that ὁ ἀρχ. has been a correction to suit the former part of the narrative. But it is much more probable that οἱ ἀρχ. has been substituted for it, to suit the assertion of Festus, ver. 15." This was the opinion expressed by de Wette in his last edition. Meyer says (3d edition, 1861): "The singular is a correction from ch. xxiv. 1." Lach., Tisch., and Born., adopt the plural.—Tr.]

[2] Ver. 4. The reading εἰς Καισάρειαν is sustained by the four oldest manuscripts [A. B. C. E. and also Cod. Sin.]; it should be preferred to ἐν Καισαρείᾳ. [The latter, adopted by the *text. rec.*, and retained by Scholz, is found in G. H.—Lach., Tisch., Born., and Alf. read εἰς K.—Tr.]

[3] Ver. 5. ἄτοπον, instead of τούτῳ is indeed attested by four important manuscripts [A. B. C. E. also Cod. Sin., a number of minuscules, and Vulg. (*crimen*)]; it should, nevertheless, be cancelled with Tischendorf [in the edition of 1849], as spurious; but it may have easily been interpolated as an explanation ["as a gloss on τι; see Lu. xxiii. 41" (Alford, from Meyer)], while the omission of the word [if it originally belonged to the text], would be improbable. [The word is omitted in G. H. and in a number of minuscules; it is dropped by the *text. rec.*, and by Alf., but is substituted for τούτῳ by Lach. and Born.—"The word *wickedness*, although not printed in Italics, is supplied by the translators, being found neither in the common text nor in the critical editions; but several of the oldest copies have a Greek word (ἄτοπον) elsewhere rendered *harm* (ch. xxviii. 6), *amiss* (Lu. xxiii. 41), *unreasonable* (2 Thess. iii. 2). The idea of fault or crime is of course suggested even by the shorter reading, "if there be any thing in this (or the) man." (Alexander).—Tr.]

[4] Ver. 6. The majority of the manuscripts [A. B. C. E., and Vulg.] exhibit: οὐ πλείους ὀκτὼ ἢ δέκα, and this reading should be regarded as genuine. Two manuscripts [G. H.] read: πλείους ἢ δέκα [and this is the reading adopted by *text. rec.*]; in one minuscule [no. 137], and several versions [Syr. etc.], the words οὐ πλείους were dropped. [E. omits οὐ; B. reads πλείονας.—The margin of the Engl. Bible has the following note: "More than ten days; or, as some copies read, *no more than eight or ten* days."—Recent editors generally read: οὐ πλ. ὀκ. ἢ δέκα. Alford, quoting from Meyer, says: "The number of days is variously read: which has probably arisen from the later MSS., which have η for the ὀκτὼ of the more ancient ones; thus η (the letter of the Greek alphabet representing *eight*) has been omitted on account of the η (the particle disjunctive, meaning *or*) which follows."—Cod. Sin. reads: ου πλειους ημερας οκτω η δεκα.—Tr.]

[5] Ver. 7. καταφέροντες [found in A. B. C., Cod. Sin. and Vulg. (*objicientes*)], is far more strongly attested than ἐπιφέρ. [E.], and the simple form φέροντες [G. and H.], each of which is found only in *one* uncial manuscript. [But the latter is found in *two*.—Lach., Tisch., and Alf., read καταφ.—For αἰτιάματα, of *text. rec.*, with many minuscules, recent editors read αἰτιώματα, with A. B. C. E. G. H. Cod. Sin.—Tr.]

[6] Ver. 11. οὖν is decidedly attested [by A. B. C. E. and Cod. Sin.]; γάρ [of G. H. Vulg. (*si enim*), and *text. rec.*], is evidently a correction. ["εἰ μὲν οὖν seemed to the copyists to contradict οὐδὲν ἠδικησα in the preceding verse." (Meyer). Recent editors generally substitute οὖν for γάρ.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 1–3. *a.* **Now when Festus was come into** [had taken charge of] **the province.**—Ἐπιβαίνω is regarded by some as here meaning *to come into the province;* but several passages adduced by Wetstein sustain the interpretation: *to assume office, to undertake the administration.* Ἐπαρχία is, strictly speaking, a term applied only to proconsular provinces, but may also be used of those governed by procurators; the official term in the latter case was ἐπιτροπή. Festus arrived either in the summer or the autumn of the year 60 after Christ (Wieseler: *Ap. Chronol.* p. 91 ff.; Anger: *Temp. Rat.* p. 105 ff.). He had scarcely reached Cesarea (where he was to reside), when he prepared to visit Jerusalem, which was, properly speaking, the capital of the nation.

b. The acting high priest at that time was Ismael, the son of Phabi, whom Felix had already appointed in place of Ananias (Jos. *Antiq.* xx., 8. 8 and 11). But on the present occasion all the chief priests [see note 1, appended to the text above.—Tr.] and the chief men of the people in general, presented themselves, and had an audience with the new procurator. The phrase οἱ πρῶτοι is not identical in meaning with "elders" (Grotius, de Wette), but, irrespectively of any official rank, denotes the most eminent, the most influential men, of the nation. They doubtless availed themselves of the occasion on which they paid their first visit to Festus, to direct his attention to the present matter, as one in which the whole nation was interested. The proposal which they made to the new governor, and to which they begged him to accede, as the first favor which he would grant, virtually expressed their wish that he would order the prisoner to be brought up to Jerusalem and placed before his judgment-seat, inasmuch as he himself was now present in the capital. The participle ἐνέδραν ποιοῦντες, belonging to παρεκάλουν, ver. 2, implies that at the time when they made the request, they were already forming secret and hostile plans, and making preparations to destroy the apostle. ["Ποιοῦντες, not for ποιήσοντες; they were *making*, *contriving*, the ambush already." (Alf.)—Tr.]

Ver. 4–6. **That Paul should be kept at Cesarea.**—The meaning of Festus is, that Paul was then at Cesarea and would remain there, and that his own stay in Jerusalem would be so brief, that it was not worth while to bring up the prisoner from Cesarea. ["Τηρεῖσθαι. The English version 'should be kept' is rather too peremptory Festus doubtless expresses this decision, but in the most conciliating form." (*Conyb. and H.* II. 298, n. 7).—Tr.]. Οἱ δυνατοὶ ἐν ὑμῖν, "those among you who exercise authority," *i. e.*, those who had authority to act, on account of their office and rank; for some of the Jews then present may have been prominent only by birth, wealth, etc., whereas, in any case of judicial proceedings, the Roman governor regarded those alone as competent to act, who were invested with office. It is an arbitrary mode of interpretation, to represent δυνατοὶ as referring to those who were able to perform the journey (Bengel), or who were able to produce any charge against Paul.

Ver. 7, 8. **The Jews - - stood round about;** they surrounded the apostle in a menacing manner, and attempted to intimidate him. [Αὐτὸν, after περιέστ., is adopted by Lach. and Tisch., in accordance with A. B. C. E. G., also Cod. Sin., many minuscules, Syr. Vulg. (*eum*), etc.; it is omitted by *text. rec.* and Alf., in accordance with H.—E. reads αὐτῷ. Meyer says: "They surrounded *Paul*, as Παραγ. δὲ αὐτοῦ, (the words immediately preceding περιέστ.), plainly show; it is an error to refer περιέστ. (as Grotius and Kuinoel do), to τὸ βῆμα."—Tr.]. The first two charges—the violation of the law, and the profanation of the temple—were those which had been previously made; but it is evident from ver. 8 [οὔτε εἰς *Καίσαρα*] that a third charge, referring to a political offence, was now added. Paul was slanderously described as a traitor, as if he were guilty of an offence against the Roman sovereignty or the emperor himself; the accusation is, possibly, analogous to that which is mentioned in ch. xvii. 6, 7.

Ver. 9. **There be judged - - before me.**—The expression ἐπ' ἐμοῦ is ambiguous, and was, perhaps, designedly chosen. It might mean: *me judice* (as it evidently does in ch. xxiii. 30; xxvi. 2); but it might also mean: *coram me;* in this latter sense, the Jewish Sanhedrin would have constituted the court, and the procurator would have been present simply for the purpose of watching the trial. Indeed, the [apostle's] journey to Jerusalem [ver. 3], and the transfer of the trial to that city [as requested by the Jews], would have had no object, if a change of the tribunal had not been intended; and it was only in the latter case that an actual and special favor [χάριν, ver. 3], would have been granted to the Jews.

Ver. 10, 11. **I stand at Cesar's judgment seat.**—It is evident that, as Paul understood the question, he was asked whether he was willing to be tried before the Sanhedrin, as the court. He withholds his consent, for these reasons: 1. Because he already stood before the imperial tribunal, and, consequently, his sentence would *there* be properly pronounced. (He says: βῆμ. Καίσαρος, inasmuch as the procurator was the representative of Cesar, and pronounced sentence in the name of the emperor).—2. Because he was guilty of no offence against the Jews, as Festus indeed well knew, and knew better than he was willing to admit—κάλλιον, *i. e.*, than the expressions of the procurator seemed to imply. ["Κάλλιον—not for the superlative; the comparative is elliptical, requiring 'than - - ' to be supplied by the hearer - - ; it means: 'better than thou choosest to confess'" (Alf.). This is the interpretation of de Wette, Hackett, etc. See Winer, § 35. 4. "Hence, Festus, as Paul implies, should not have asked such a question (θέλεις, etc., ver. 9), as it was in opposition to his own better knowledge and conviction." (Meyer).—Tr.]. This declaration of the apostle was made with deliberation, and was sufficiently definite. He proceeds, in ver. 11, to draw an inference from it. "Hence (οὖν, not γάρ [note 6, appended to the text.—Tr.])"—says he—I subject myself to the punishment which the law decrees, in case I have deserved it; but, if the accusation is unfounded, I claim the protection of the law (Meyer). When Paul uses the word χαρίσασθαι, he says, without reserve, that as the whole question turned on a point of *law*, no act would be legal, by which he would be surrendered to the Jews, as a *favor* to the latter.—He avails himself, finally, of the legal right of an appeal to the emperor himself, and, in doing so, employs the most concise terms. It is obvious that he was induced to adopt this course by the circumstance that Festus did not seem disposed to maintain with firmness the position which he had previously taken in reference to the wishes of the Jews; hence Paul had reason to apprehend that, ultimately, he might not be protected against the machinations of his deadly enemies. He was, besides, encouraged to take this step, by the promise which he had received (ch. xxiii. 11), that he should bear witness of Jesus in Rome, before he died. All these circumstances, in their combination, convinced him that it was *now* his duty to resort to the right of appeal; and in pursuing this course, he was influenced not so much by any considerations connected with himself, as by a sense of his duty as a *witness*. As a Roman citizen, he possessed the right of appealing to the emperor; it was strictly forbidden by the *Lex Julia* that any impediment should be placed in the way of a Roman citizen who had appealed. That appeal itself might be made in writing, but also orally, when, as in the present case, it was made during the course of judicial proceedings. (See the appropriate passages of the Roman Law in Wetstein).

Ver. 12. **Then Festus, when he had conferred with the council** [with *his own* συμβούλιον, not with the συνέδριον of the Jews.—Tr.]. This **council** consisted of certain officers, whom Suetonius calls *consiliarii* (*Tiber.* c. 33), and also *assessores* (*Galba*, c. 19). The consultation referred to the question whether Paul's appeal ought to be admitted and confirmed, [inasmuch as there were a few cases, such as those of bandits, pirates, etc., in which the right of appeal was disallowed; but no doubt could be entertained on this head, in the present instance, and the appeal was at once sustained. (*Conyb. and H.* II. 301.).—The *text. rec.* introduces the Greek note of interrogation after Καίσαρα ἐπικέκλησαι (Hast thou, etc.?). "Griesbach had already rejected the usual note of interrogation in this place, as it only tends to destroy the solemnity and weight of the decision." (Meyer). "The sentence is not interrogative, as in the authorized (English) version, but the words express a solemn decision of the Procurator and his Assessors." *Conyb.* etc. II. 301. n. 3). This is the opinion now generally entertained (Alexander; Hackett, etc.) and recent editors substitute a comma for the note of interrogation.—Tr.].

DOCTRINAL AND ETHICAL.

1. When the apostle is placed before the tribunal of the new judge, he does not fail to address his conscience also, with respect to his duty and to justice. He speaks of the matter before them, with the utmost freedom, while he treats the person of the magistrate with due consideration. Here again the Roman laws and the ordinances of the government subserve the interests of the kingdom of God.

2. The path of the apostle conducts him, according to the counsel of God, from Jerusalem to Rome, and, indeed, at that period, the path of the Church of Christ led from Jerusalem to Rome. But the manner in which this counsel of God was fulfilled, is very remarkable, when viewed as an index of the ways of providence. The falsehood and deceit of the one party, and the weakness of the other, ultimately leave the imprisoned apostle no other choice than that of making an appeal to the emperor himself. It was not in a calculating spirit, nor from cowardice or caprice, that he adopted this resolution; he found himself, on the contrary, compelled to take such a step; his act in availing himself of this right, which the law conceded, assumed a moral character.—Now, at that moment, when the Roman procurator formally declared that the appeal was admitted, and that Paul should proceed on his journey to the emperor, a decisive turning point in the life of the apostle was reached. His watchword henceforth was: "On, to Rome!" The point which he had for years longed to reach (xix. 21), and to which a divine revelation assured him that he was appointed to proceed (xxiii. 11), was now already brought much nearer to his eye. But many sins were committed by men before the promise was actually fulfilled. The evil which men intended, God meant unto good, Gen. l. 20.

HOMILETICAL AND PRACTICAL.

1. **Now when Festus was come into the province.**—It is true that Paul now stood in the presence of another judge, when the successor of Felix, the former governor, assumed the office; but Festus had the same worldly mind, and was actuated by the same desire to gain the favor of men. Who, then, can expect that any advantages will result from such changes in the civil government, if, while the persons are changed, the same carnal sentiments continue to rule? Faith, which has overcome the world in all its forms, is a richer source of consolation. And yet God employed such changes as the means for impressing the great truth on the conscience of the people of the world, that all human authority is transitory and vain. It is, besides, a very serious thought, that in a country in which God himself had, at a former period, been acknowledged as the Supreme Ruler, one pagan governor is seen rapidly following the other. This circumstance should have taught the people how sadly their affairs had decayed. (Rieger).—Kings may die, and rulers be changed; 'Jesus Christ, the same yesterday, and to-day, and forever' [Hebr. xiii. 8.]. (Ap. Past.).

Ver. 3. **And desired favor against him.**—The lives and bodies of Christians are so little valued, that they are given away, when others ask for such favors, Matt. xiv. 6–11; Mark xv 15. (Starke).

Ver. 4, 5. **But Festus answered,** etc.—God here protected Paul in a wonderful manner. The reply of Festus, and the statement in ver. 9, show that it cost him an effort, when he refused, in a direct manner, to grant the request of the Jews; he might, by complying with it, have become popular among them, at the very commencement of his administration. But he was not controlled by passion, and submitted to be guided by God in the path of justice.—And Paul himself was not aware of the extent of the danger from which his life was again rescued, ver. 3. How numerous are the cases, in which we have been protected and rescued, and of which we shall remain in ignorance, until we hereafter stand before the throne of God! (Williger).

Ver. 6. **Commanded Paul to be brought.**—In the whole history of these judicial proceedings, we do not in a single instance observe the apostle thrusting himself forward before the tribunal. He invariably waits until he is commanded to appear; and whenever he is allowed to speak, he confines himself within the limits of his defence, without in the least degree meditating revenge on his blood-thirsty accusers. He furnishes a noble example to every servant of God, teaching that it is our duty to forget personal insults, to leave vengeance to God, to deny ourselves when we suffer for Christ's sake, and to overcome our enemies by patience and gentleness. (Ap. Past.).

Ver. 7. **Many and grievous complaints,—which they could not prove.**—Here, too, the lot of the servant is like that of the Master. Even as false witnesses appeared in the presence of the pagan, Pilate, against Christ, but could furnish no adequate support for their calumnies, so the attempt of the Jews against Paul in the presence of Festus, was a complete failure. In both cases the false accusations were the same: violation of the law, profanation of the temple, rebellion against the emperor. (Leonh. and Sp.).

Ver. 8. **Neither against the law,** etc.—The more simple and direct the defence is, the more closely it resembles the mind and conduct of Christ, John xviii. 20, 21. (Starke).

Ver. 9. **But Festus, willing to do the Jews a pleasure.**—Although men, who are not influenced by the fear of God, may, for a season, pursue the right path, they can at any time, when earthly motives are presented, deviate from it, and act deceitfully. Hence we should put confidence, not in men, but in God. Ps. cxviii. 8, 9. (Starke).

Ver. 10, 11. **Then said Paul, I stand at Cesar's judgment seat - - I appeal unto Cesar.**—Imperial and legal privileges, letters of safe-conduct, civil rights, etc., have been established, in order that the devout might be comforted, and the plans of evil men might be defeated. (Mark this, ye scorners!). Hence God has ordained the powers that be, and supplied laws and documents, legal rights and penalties, for the purpose of curbing a wanton spirit, and protecting defenceless and devout men. Rom. xiii. 1–4. (Starke).—Besides the three national afflictions of war, pestilence and famine, there is a fourth—protracted law-suits, in which advocates are often the representatives of a boundless eternity. Paul's suit did not yet come to an end. 1 Cor. vi. 7. (id.).—The apostle would not have appealed to the emperor, if he had not known that it was the divine will that he should bear witness also at Rome [xxiii. 11]. By means of this appeal the Lord opened an avenue for his servant, so that the latter could make known his testimony of Jesus even in the capital of the world. (Ap. Past.).—He appealed to the emperor, not that he might obtain aid from a man like Nero, but that he might, by such an avenue, reach the city of Rome. His appeal is, at the same time, a striking rebuke of that false spirituality, which regards it as an unchristian course to appeal to the civil law and to the civil magistrates for aid in maintaining our rights. (Leonh. and Sp.).

Ver. 12.—**Hast thou appealed unto Cesar? unto Cesar shalt thou go.**—"Yes, Festus, thou art right—Paul *must* go to Rome, not, however, because thou and thy council have so decided, but because it was so appointed by the counsel of God. Thus even the highest authorities of the Roman Empire, (which was, in its very nature, hostile to the kingdom of heaven), were compelled to subserve the purposes and ways of the kingdom of Jesus."—"The wheels of divine providence carry all things forward, and men are obliged to coöperate, although they do not know it. They imagine, however, that *they* do the work." (Gossner).

On the whole section, ver. 1–12.—*The noble firmness of the Christian in maintaining his rights:* it differs, I. From the effrontery of the hypocrite; for it relies on a defence which is sustained by facts, ver. 7, 8: II. From the defiant spirit of the criminal; for it does not attempt to evade a legal investigation, ver. 9, 10: III. From the obstinacy of contentious men; for it submits to a just decision. (Bobe).—**I appeal unto Cesar.**—This language furnishes the evidence, I. Of a conscience void of offence toward God, and toward men [xxiv. 16]; II. Of an humble submission to the powers that are ordained of God; III. Of an evangelical and sober avoidance of an unnecessary martyrdom; IV. Of an unwearied zeal for the extension of the kingdom of God. (Leonh. and Sp.).—*Impartiality and justice, the noblest ornaments of a magistrate:* I. Festus does not decline to listen to the complaints against Paul, ver. 1–4; II. He receives the statements both of the accusers and of the accused, ver. 6–8; III. He allows the accused to appeal to the emperor, ver. 9–12. (Lisco).—*How does a Christian maintain his rights?* I. Without arrogance, ver. 6–8; II. Without fear, ver. 9–12. (id.).—*The conduct of the Christian when a change of rulers occur:* I. Towards those who depart; (*a*) he does not judge harshly, for he knows that they now stand before the Supreme Judge; (*b*) nor does he praise immoderately, for he now sees that the glory of the world is vanity. II. Towards those who assume office; (*a*) he neither entertains unreasonable hopes, for he knows that there is no new thing under the sun (Eccles. i. 9); (*b*) nor does he yield to anxious fears, for he believes the words: "Jesus Christ, the same yesterday, and to-day, and forever." [Hebr. xiii. 8].—*Paul before Festus—an instructive illustration of the truth that both the children of the world, and the children of the light, respectively, remain the same:* I. The children of the world; (*a*) Paul's accusers, ver. 2, 3, 7. They have "learned nothing, and forgotten nothing." They repeat the old falsehoods, and resort to their former base arts—the same, indeed, which they had employed against Christ, in the presence of Pilate; (*b*) Paul's judges. The frivolous and unprincipled Felix is succeeded by the proud Festus. The latter at first pursues a noble course, ver. 4, 5, but soon afterwards abandons the cause of justice, like his predecessor, in order to gain the favor of men, ver. 9; in short, the name is changed, but the same worldly-minded character re-appears. II. The children of God; (*a*) Paul is still the same, after an imprisonment of two years—his undaunted courage, his lofty spirit, his composure and presence of mind are unchanged; the statements which he makes, are as lucid and as firm as those of any earlier day, ver. 8–10; but (*b*) he is also still the same in meekness and patience. He exhibits no revengeful feeling towards his malignant foes, no disposition to resist his unrighteous judges, no impatience during the long period of his trial; on the contrary, he calmly submits to the authority of human law, and trusts with implicit confidence in the divine protection, ver. 12.—Paul's appeal to the emperor, leads us to ask: *Whither shall the Christian turn, when his rights are withheld?* He may appeal, I. From the sentence of unrighteous men, to the judgment of the righteous; II. From the passions of the moment, to the justice of a future period; III. From the opinions of the external world, to the testimony of his own conscience; IV. From the tribunal of men to the judgment-seat of God.—*Hast thou appealed to Cesar? unto Cesar shalt thou go.* Whence did this decision, on which the life or death of Paul depended, proceed? I. From an external source; it was pronounced by Festus, as the magistrate invested with authority; II. From an internal source; Paul willed it, as the apostle of the Gentiles; III. From a heavenly source; it was sanctioned by the Lord, as the King of kings. (Application to important epochs in the life of the Christian.).—[Ver. 8. *The judgment which we form of our own moral conduct:* I. The necessity of forming an accurate judgment of, etc.; (*a*) else we cannot know whether we are growing in grace; (*b*) we unconsciously yield to many temptations; (*c*) we can entertain no well-founded hope of heaven. II. The difficulties which we here encounter; (*a*) the natural ignorance and perverseness of the human heart; (*b*) the suggestions of vanity; (*c*) our spiritual sloth. III. The means which may secure success; (*a*) continued meditation on the day of judgment; (*b*) diligent study of the Scriptures; (*c*) watchfulness, self-examination, and prayer.—Tr.].

E.—AT THE REQUEST OF HEROD AGRIPPA, THE YOUNGER, FESTUS COMMANDS THAT THE APOSTLE SHOULD BE BROUGHT BEFORE HIM; THUS PAUL FINDS AN OPPORTUNITY FOR DEFENDING HIMSELF IN THE PRESENCE OF THE KING, IN A PUBLIC AND SOLEMN MANNER, AND OF BEARING A TESTIMONY WHICH IS NOT WITHOUT EFFECT.

Chapter XXV. 13—XXVI. 32.

§ I. *Festus makes a communication to king Agrippa concerning Paul, and, at the king's request, commands him to appear, for the purpose of being examined, in the presence of an assembly of distinguished persons*

Chapter XXV. 13–27.

13 And after certain days [But after some days had passed, διαγενομένων] king Agrippa
14 and Bernice came unto Cesarea to salute Festus. *And when they had been [had tarried] there many days, Festus declared [set forth] Paul's cause unto [before] the king; saying, There is a certain man left in bonds by Felix [left behind by Felix in confine-
15 ment]: *About whom, when I was at [came to] Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring *to have* [*om.* to have] judgment[1] against
16 him. *To whom I answered, It [that it] is not the manner [custom] of the Romans to deliver any man to die [to deliver up any man[2]], before that he which [who] is accused have the accusers face to face, and have license [have obtained an opportunity, τόπον—λάβοι] to answer for himself concerning the crime laid against him [concerning
17 the accusation]. *Therefore, when they were come hither [After they had then (οὖν) assembled here], without any delay on the morrow I [I did not defer the case, but on the next day] sat on the judgment seat, and commanded the man to be brought forth
18 [forward]. *Against whom when the accusers stood up, they brought none [no] ac-
19 cusation of such things as I supposed [of such a nature as I conjectured]: *But had [only] certain questions against him of their own superstition [relating to their own religion], and of [to] one Jesus, which [who] was dead, whom Paul affirmed to be
20 alive [of whom Paul said that he was alive]. *And because I doubted of such manner of questions [But as I was at a loss as to this investigation[3]], I asked *him* whether he would go [would wish to journey] to Jerusalem, and there be judged of [concerning]
21 these matters. *But when Paul had appealed to be reserved unto [But Paul now appealed to the circumstance that he wished to be kept for] the hearing[4] of Augustus, [of the emperor, and] I commanded him to be kept till I might [should] send him to
22 Cesar. *Then Agrippa said unto Festus, I would also [I would also wish to] hear the man myself. To-morrow, said he, [But he said, To-morrow] thou shalt hear him.
23 *And on the morrow [Accordingly (οὖν), on the next day], when Agrippa was [had] come, and Bernice, with great pomp, and was [had] entered into the place of hearing [the audience-chamber], with the chief captains [the commanders], and principal men
24 of the city, at Festus' commandment Paul was brought forth [forward]. *And Festus said, King Agrippa, and all men which [ye men who] are here [*om.* here, *supplied by the translators*] present with us, ye see this man, about whom all the multitude of the Jews have dealt with [applied to] me, both at Jerusalem, and *also* here, crying
25 that he ought not to live any longer. *But when I found [But I perceived[5]] that he had committed nothing worthy of death, and that [; and, as] he himself hath ap-
26 pealed to Augustus [to the emperor] I have determined [I resolved] to send him.[6] *Of whom [however] I have no certain thing [nothing definite] to write unto my lord [to the sovereign, τῷ κυρίῳ]. Wherefore I have brought him forth [forward] before you, and especially before thee, O king Agrippa, that, after [an] examination had [has taken place], I might have somewhat to write[7] [I may know what I should write].
27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him [prisoner, without stating the charges against him].

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[1] Ver. 15. [The *text. rec.* reads δίκην, with E. G. H., whereas A. B. C., Cod. Sin. (Vulg. *damnationem*) exhibit καταδίκην. Lach., Tisch., Born. and Alf. adopt the latter.—Tr.]

[2] Ver. 16. In some manuscripts [G. H.], and versions [Syr. etc.], ἄνθρωπον is followed by εἰς ἀπώλειαν [as in *text. rec.*]; the two words are obviously an explanatory addition. [They are not found in A. B. C. E. Cod. Sin., and are omitted by many recent editors.—Tr.]

[3] Ver. 20. [Instead of *doubted of such, etc.* (Wicl., Tynd., Cranmer), the margin of the Engl. Bible offers the following version: *I was doubtful how to inquire hereof.* "The marginal version - - is probably nearer to the sense of the original, than that given in the text, though both are paraphrases rather than translations." (Alex.).—Τούτου, before ζήτησιν, of *text. rec.*, with H., is changed to τούτων by Lach., Tisch., and Alf., in accordance with A. B. C. E. G., Cod. Sin., Syr.—Lechler's translation indicates that he retains the singular.—Tr.]

[4] Ver. 21. [For *hearing*, the margin proposes *judgment.* The Greek word is - - "applied in the classics to any discriminating judgment and decision." (Alex.).—For πέμψω, of *text. rec.*, with G. H., Lach., Tisch., Born., and Alf. read ἀναπέμψω with A. B. C. E. Cod. Sin.—Tr.]

[5] Ver 25. a. καταλαβόμενος is indeed sustained by less decisive external evidence than κατελαβόμην, but the internal evidence in the same degree sustains the former, rather than the latter; if the finite verb had been originally employed, it would, unquestionably, not have been changed into the participle. [The participle, as adopted by the *text. rec.*, is found in G. H., and is retained by Alf.; but Lach., Tisch., and Born., with A. B. C. E. read κατελαβόμην. Vulg., *ego vero comperi.* —Cod. Sin. (original) read καταλαβομενος, which a later hand, C, altered to κατελαβομην.—Tr.]

[6] Ver. 25. b. [αὐτόν after πέμπειν, of *text. rec.*, with E. G. H., is dropped by Lach., Tisch., and Alf., in accordance with A. B. C. Cod. Sin., Vulg.—Tr.]

[7] Ver. 26. [The last word of the verse in the *text. rec.* is γράψαι, as found in E. G. H., and this reading is retained by several editors (Knapp, Scholz., etc.). Lach., Tisch., and Alf. read γράψω with A. B. C., Cod. Sin.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 13. **King Agrippa and Bernice came.**—This first visit of Herod, who came to offer his congratulations to the new governor, was, no doubt, made soon after the events occurred, which have just been related; hence, the expression ἡμερῶν—τινῶν, is to be taken in its literal sense. **Herod Agrippa** II. [sometimes called Agrippa the Second or Younger, to distinguish him from his father, Agrippa the First (Alex.) who is mentioned in ch. xiii.—Tr.] was the last of the Herods; he was the son of Agrippa I., [and a great grandson of Herod, styled the Great, Matth. ii. 1.]. In the year A. D. 48, he was placed [by the emperor Claudius] in possession of the principality of Chalcis, and four years afterwards, received, in place of it, the former tetrarchy of Philip, in the north-east, beyond Jordan, together with the title of "king." He was also intrusted with the guardianship of the temple, and obtained the privilege of appointing the high priest. **Bernice** was his own sister. [Her name, Βερνίκη (Βερενίκη, Βερονίκη) is, probably, the Macedonian form of Φερενίκη (Passow).—Tr.]. She had previously been married to her uncle Herod, the prince of Chalcis; after the death of the latter (A. D. 48), she lived with her brother, and, as it was believed, in incestuous intercourse with him [Jos. *Ant.* XX. 7. 3.].

Ver. 14–17. *a.* **And when they had been there many days.**—The case of Paul did not appear to the procurator to be so urgent, as to require that it should be at once made known to Agrippa; it was only after the latter had already spent some time in Cesarea, that Festus took an opportunity to state the subject to him. He probably expected that, as he was still a stranger in the country, he would he enabled to form a clearer judgment respecting Paul and his cause, by consulting Agrippa, whose experience and knowledge of Jewish affairs would enable him to give advice, particularly as his religion and that of the Jews was the same.

b. **There is a certain man left in bonds by Felix.**—It will at once be seen that Festus is desirous of demonstrating to the king, on the one hand, his own integrity of character and his conscientiousness and zeal in discharging the duties of his office, and of exhibiting, on the other, the great excellence of the Roman system of laws to Agrippa, who, although, his superior in rank, was virtually his vassal. All this appears, for instance, in his report, ver. 16, of the answer, which, as he alleges, he had given to the Jews, although that answer differs widely in its form from the one which he really gave them, ver. 4, 5.—The context here assigns to χαρίζεσθαι the meaning: *to condemn one man in order to oblig. another.* Τόπον ἀπολ. λάβ., is a Latinized phrase, viz., *locum respondendi accipere.*

Ver. 18, 19. **They brought none accusation of such things as I supposed.**—The bitterness of feeling with which the Jews had assailed Paul, led Festus to imagine that they would accuse him of some very serious crime; but he soon ascertained that the whole case turned on certain religious questions. The Roman here designedly employs the word δεισιδαιμονία, which Agrippa might take in a good or a bad sense; see ch. xvii. 22 [Exeg. note, b.]. He says, moreover, τ. ἰδιάς δεισιδ., as if he regarded the prince himself as a pagan, or, at least, as a man who was too enlightened to be seriously influenced by the superstition of the Jews. ["Δεισιδ. *religion*, not *superstition.* Agrippa was known to be a zealous Jew, and Festus would not have been so uncourteous as to describe his faith by an offensive term." (Hackett).—Tr.]. The remark which Festus made concerning Jesus, clearly shows, that, in the course of the former proceedings, much had been said, which Luke has not recorded. The general tone, moreover, of the remarks of the Roman is that which characterizes the conversation of one who is a mere man of the world; he glides over the most important and holy subjects, without manifesting any interest in, or any respect for, them, especially when he refers to the Person of Jesus, and to the testimony of Paul; the latter, (namely, that Jesus was alive,) he disparages by representing it be a mere assertion (φάσκειν).

Ver. 20–22. **And because I doubted,** etc. —The procurator represents the proposal which he had made to Paul, namely, that the latter should proceed to Jerusalem and there be judged, as one that was well meant; he explains it as having proceeded from a wish to submit an investigation, which he did not himself feel competent to conduct, to a more appropriate tribunal. ["Τηρηθῆναι, ver. 21, does not stand elliptically for εἰς τὸ τηρηθ. (Grotius, Wolf, Heinr. and others); this infinitive, on the contrary, contains the object of ἐπικαλεσαμένου, or the matter of the appeal that was made." (Meyer).—For ἐβουλόμην, without ἄν, see Winer: *Gram.* § 41. a. 2.—Tr.]. Ὁ Σεβαστος, Augustus. ["This title was first conferred by the senate on Octavianus—and borne by all succeeding emperors." (Alf.).—Tr.]

Ver. 23–25. **And on the morrow.** etc.—The word φαντασία acquired among the later

Greek writers, as Plutarch, Diodorus, etc., the signification of *pomp, display, exhibition, procession.* *Fantasia* signifies even yet, in all the western maritime regions of Turkey, *lustre* or *splendor* (*Zeitschr. der deutsch-morgenländ. Ges.* XI. 3. p. 484). [Χιλιάρχοις, the tribunes of five cohorts stationed at Cesarea, Jos. *Jewish War.* III. 4. 2. (Meyer).—Tr.].—It was a numerous and splendid assembly before which Paul appeared. Festus, who presented him in a solemn manner, intentionally gave additional importance to the occasion, and, no doubt, also to himself, by alleging, in terms of exaggeration, that the whole Jewish community had applied to him in reference to this man.

Ver. 26, 27. **Unto my Lord**, τῷ κυρίῳ.—The *Commander*, *Dominus*, was a title which not only Augustus, but even Tiberius, had positively declined to accept, as it belonged to the gods alone, *e. g.*, Tac. *Annal.* II. 87; Suet. *Aug.* 53; *Tiber.* 27. But the emperors who succeeded them, willingly received this honorable appellation, and, at the time when the present events occurred, it was frequently employed. ["Caligula accepted the title—Herod Agrippa had applied it to Claudius—but it was not a *recognized* title of any emperor before Domitian. Suet. *Dom.* 13." (Alf.).—Tr.]. Ἀσφαλές τι, *i. e.*, a charge made in precise and definite terms.

DOCTRINAL AND ETHICAL.

1. Although the frame of mind of this pagan officer did not qualify him for understanding religious truth, he nevertheless rightly perceived that the main difficulty between Paul and his Jewish opponents, referred to the *Person of Jesus*, and, specially, to the question whether He was, or was not, risen. That Jesus had died on the cross, was a fact which both parties admitted. But Paul maintained that He now lived, inasmuch as he had risen from the grave; the truth of this statement the Jews in the most positive terms denied. The conversion, indeed, of Paul, by which he became another man, was originally established on his firm conviction of the truth: the Crucified One lives! It had been demonstrated to him by the appearance of Jesus. Hence his statement of that great fact, was the statement of an eye-witness—it was, strictly speaking, *testimony*, whereas Festus supposed that it was a mere assertion founded on a delusion. The resurrection of Jesus is, and must continue to be, the central fact of redemption through Christ—(*a*) in a historical point of view, since, without it, the church of Christ would not have obtained an historical existence and been perpetuated; (*b*) in a doctrinal point of view, in reference both to the Person and to the Work of Christ; (*c*) as the source of life and power, since He who believes in the Risen One, lives and receives divine strength through Him; (*d*) in view of the future, since all the Christian hopes of the individual and of mankind, depend on the resurrection-life of the Redeemer, and are sustained and confirmed by it.

2. It is true that Festus did not state his real motive, when he alleged that his own incompetence to investigate the case of Paul, had led him to propose that it should be transferred to Jerusalem. Still, his language, as given in ver. 20, shows that he formed a correct opinion of the case. Instead of claiming that, in view of his lofty secular position, he was qualified to understand and decide *all* manner of controversies, he does not regard it as incompatible with the dignity of his station to confess with all candor, that in this particular case, he was completely at a loss (ἀπορία), when a decision was asked of him. And, far from dictatorially and peremptorily deciding in a case involving a point of faith, he would prefer to submit the decision *to suitable persons.* This is an instance in which the magistrate most honorably confines himself within certain limits, rendering to Cesar the things that are Cesar's, and to God the things that are God's. He is a model for every Christian government, with regard to the course which should be observed in matters that concern the faith and the Church.

HOMILETICAL AND PRACTICAL.

Ver. 14. **And when they had been there many days.**—The first days were doubtless devoted to amusements, such as are usually prepared to do honor to distinguished strangers. But when, after many days, these were exhausted, they turned their attention to the case of Paul. (Rieger).

Ver. 16. **To whom I answered, It is not the manner of the Romans**, etc.—It were to be wished that this equitable rule or principle of the Roman law were engraved on stone and brass, and placed in a conspicuous place in the palaces of great lords, and in all court-houses, but still more, that it were inscribed on the hearts of all judges and magistrates, Job xix. 23, 24. They are merely hangmen, and not judges, who begin with the execution, and condemn an accused person, whether he be innocent or guilty, without giving him a hearing or a fair trial. The Gentiles were more rational and just, and they will be the judges of such men; Matth. xxvi. 66. (Starke).—Festus describes, in his address to Agrippa, his own sense of justice and his impartial procedure, with much ostentation. But when we closely examine the whole transaction, it plainly appears that he did not express his real sentiments. We are told in ver. 9, that he wished to confer a favor on the Jews. He was disposed to employ indirect means for delivering up Paul to them in Jerusalem, and was prevented from executing his purpose solely by the appeal made to the emperor. He was a mere man of the world, who was anxious to be popular among all classes, and he trimmed the sails according to the direction of the wind. This is by nature the evil tendency of us all. We are very ready to set forth our own merits, and to justify all our actions, although our conscience may convict us of many human infirmities. (Ap. Past.).

Ver. 19. **But had certain questions against him of their own superstition** (according to Luther's version). [and the Engl. version.—Tr.].—Festus does not here speak of the Jewish religion with that respect which we would expect, since Agrippa, whom he addressed, was himself a Jew. But as great lords are often supposed to entertain in their hearts very little regard for the religion which they externally profess, an insolent tongue does not hesitate to speak contemptuously of it in their presence. (Rieger).—**And of one Jesus, which was dead, whom Paul affirmed to be alive.** This report of Festus demonstrates that when Paul spoke in defence of himself before the chief council at Jerusalem, and, subsequently, before Festus, he did not confine himself to the general subject of the resurrection, but also taught and maintained this doctrine in its connection with the resurrection of Jesus. For it was a main point in his controversy with the Jews that according to his testimony, *that* Jesus whom they had slain, had risen again, and was alive. Festus regarded the subject of the dispute itself as a mere matter of superstition, that was too trivial to claim attention. And yet it was (and still is) the central truth of the whole Christian faith—the prominent landmark which separated the Jewish (and modern) infidelity from the faith of the whole church of Christ. (Ap. Past.).

Ver. 20. **And because I doubted** [was at a loss] etc.—We cannot listen without a feeling of abhorrence to the disparaging language which Festus, a pagan, and a man of the world, in his great ignorance, employs respecting the controverted point of the truth of the resurrection of Jesus; and yet we cannot but commend the moderation and equity which he, at the same time, shows; for he not only does not dictatorially pronounce judgment when such questions of faith or religion are presented; but is not even willing to admit the controversy before his judgment-seat. This pagan is governed in the present instance by better principles than many Christian rulers are, who do not scruple to treat religious controversies as if they were civil matters, to forbid the promulgation of doctrines and truths, under the penalty of excommunication, fire, and the sword, and to constitute themselves judges of the consciences of men. (Ap. Past.).

Ver. 22. **Then Agrippa said unto Festus,** etc.—It was doubtless not simply by curiosity that Agrippa was influenced; such a feeling Festus had not made special efforts to awaken in him. A flash of lightning, or, at least, a gleam of light, had entered his soul; he had a presentiment that, in the present case, heavenly things were involved. (Williger).

Ver. 23. **When Agrippa was come, and Bernice, with great pomp,** etc.—How soon that glory faded away before the simple words of the man of God! (Williger).—Here again God provided for His servant a numerous audience, consisting of eminent and influential men, to whom it now became Paul's duty to preach the Gospel. (All this was in accordance with the words: "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel," ch. ix. 15). Paul had recently found a season of repose, and had been allowed to have intercourse with his friends (xxiv. 23). Soon afterwards he was brought before Festus, when the hostile Jews were present, and on that occasion testified that Jesus, the Crucified One, was alive. He now bears witness in the presence of kings, princes, and a large assembly.—Here we adore the faithfulness of our God, who continually leads His servants forward and employs them, even when they are most despised by the world; He opens a door for them, when the world proposes to fetter and incarcerate them. But we also revere such a servant of Jesus, whom God could employ in every capacity—as a witness of his Lord's sufferings—as an exhorter of the people—as a preacher of His resurrection—as the herald of His grace before emperors and kings. The Lord grant us, too, His grace, so that we may serve Him in all things, and, that, when He employs us, we may appear as faithful servants! (Ap. Past.).

Ver. 24. **Ye see this man.**—"Behold the man!" John xix. 5. (Williger).

Ver. 26. **Wherefore I have brought him forth - - before thee, O king Agrippa.**—So, too, Pilate sent Jesus to Herod, Luke xxiii. 7. (Williger).

Ver. 27. **For it seemeth to me unreasonable,** etc.—Statesmen readily comprehend that it is an unreasonable course to imprison men, or inflict any other punishment upon them, on account of their religion; but their conduct is not always in accordance with their opinion. The supposed interests of the state may prevail even over reason, Matth. xxiii. 3. (Starke).—When the highest civil authorities and tribunals, after receiving an appeal, at times respond by issuing unjust rescripts or decrees, one of the causes may be possibly found in the dishonesty of the official reports that had been transmitted; for the decision conforms to the report. O that princes, and men in authority, would see with their own eyes, listen to the complaints of the miserable and oppressed, and not invariably depend on the statements of their counsellors and officers! (id.).

On the whole section, ver. 13–27.—*The judgment of the people of the world concerning matters of faith:* I. The highest standard by which they are governed, is the civil law, as in the case of Festus, ver. 13–18; II. Their judgment respecting the objects of faith is depreciatory; they assign these to the domain of superstition, and even pride themselves on their inability to understand such questions, ver. 19–21; III. Their interest in such subjects proceeds, as in the case of Agrippa, from curiosity, or is awakened by external circumstances, ver. 22. (Lisco).—*Why should those be accounted blessed, who are persecuted for the truth's sake?* I. Because it is precisely by such persecution that their innocence is most plainly proved, ver. 18 ff.; II. Because persecution affords them an opportunity to bear witness to the truth, ver. 22 ff. (id.).—*The principles of an impartial administration of justice, as stated by Festus,* ver. 14–27: I. All should be done that properly belongs to such an administration of justice; (*a*) with respect to the accusers—to receive and hear them patiently, ver. 15, 17, 18; (*b*) with respect to the accused—to listen with impartiality to their defence, and protect their persons against the craft and violence of their enemies, ver. 16, 18, 21. II. All should be avoided that does not belong to it; (*a*) not to claim the right of judgment in matters of faith, ver. 19, 20, 26; (*b*) not arbitrarily to anticipate the decision of a higher judge, ver 25, but rather conscientiously to prepare the way for it, ver. 26, 27.—*Mere intellectual culture, an incompetent guide in matters of Christian truth:* I.

It regards the most precious articles of the Christian faith as the offspring of superstition, and consequently as not being worthy of attention, ver. 19, 20; II. It regards the living Head of the Church as "one Jesus which was dead," and it is not conscious of His vital power and gracious presence, ver. 19; III. It regards the chosen servants of God as eccentric and incomprehensible men, with whom it knows not how to deal, ver. 24–27.—*Festus and Paul*, or, *The plain man of God, elevated far above the distinguished man of the world.* He is elevated far above him, I. By that internal nobility which his adoption as a child of God, confers, and before which all the pride of rank fades away, ver. 23; II. By the wide field of view which faith opens, with respect to which all mere secular culture is compelled to confess its ignorance, ver. 19, 20, 26; III. By the firm bearing which his unblamable walk before God enables him to maintain, while the loose morality of the world fluctuates between right and wrong, truth and error, ver. 9, 20, 26.—*The words of Agrippa concerning Paul: "I would also hear the man myself,"* (ver. 22), *according to the various meanings which have been assigned to them:* I. As the wish inspired by mere curiosity, which simply seeks entertainment for the passing hour; II. As the wish prompted by a secular desire for knowledge, expecting interesting matters of information; III. As the wish which a devout desire for salvation inspired, animated by the consciousness that spiritual instructions were needed (applied to our practice of attending public worship, hearing sermons, reading books of devotion, etc.).—*Paul, the servant of God, in the presence of princes and rulers at Cesarea;* we observe in the scene before us, I. The glory of the Lord, who (*a*) opens a door for his servants even when they are fettered or imprisoned; (*b*) and whose word knocks alike at the lofty palace and the lowly hut; II. The fidelity of His servant, who every where delivers his testimony for the Lord, (*a*) not dazzled by the splendor of human greatness; (*b*) nor enfeebled by the chains of his personal afflictions.—*The audience-chamber of the governor at Cesarea:* I. A magnificent apartment, exhibiting earthly glory—the display made by the assembled nobility, etc., ver. 23; soon afterwards, II. An apartment in which holy doctrines were proclaimed, when the apostle offered his testimony, ch. xxvi. 1–23; and, ultimately, III. A judgment-hall of the divine majesty—when the apostolical discourse exposed the secrets of the heart, ch. xxvi. 24–32.

§ 11. *Paul publicly defends himself before Festus and Agrippa, and, indeed, so successfully, that his address makes a deep impression, and produces a general conviction of his innocence.*

Chapter XXVI. 1–32.

1 Then [But] Agrippa said unto Paul, Thou art permitted to speak for [concerning[1]]
2 thyself. Then Paul stretched forth the hand, and answered for himself: *I think
[esteem] myself happy, king Agrippa, because I shall [that I can, *μέλλων*] answer for
myself this day before thee touching all the things whereof I am accused of the [by]
3 Jews: *Especially *because I know* thee to be expert in [Especially as thou art acquainted
with] all customs and questions which are among [questions of] the Jews:
4 wherefore I beseech thee[2] to hear me patiently. *My manner of life [, then, (*μὲν
οὖν*)] from my youth, which was at the first among mine own nation at Jerusalem,
5 know all the Jews; *Which [Who] knew me from the beginning, if they would [were
willing to] testify, that after the most straitest [the strictest] sect [*αἵρεσιν*] of our religion
6 I lived [as] a Pharisee. *And now I stand and am judged for [concerning] the
7 hope of the promise made of [by] God unto[3] our fathers: *Unto which *promise* [unto
which] our twelve tribes [the twelve tribes of our nation], instantly [intently] serving
God day and night,[4] hope to come. For which [this] hope's sake, king Agrippa, I
8 am accused of the[5] [by] Jews. *Why should it be thought a thing [Why is it judged
among you to be] incredible with you [*here om.* with you], that God should raise the
9 [whether (*εἰ*) God raises (*ἐγείρει*) them that are] dead? *I verily thought [I thought
indeed (*μὲν οὖν*)] with myself, that I ought to do many things contrary [in opposition]
10 to the name of Jesus of Nazareth. *Which thing [Which] I also did in Jerusalem
and many of the saints did I shut up in[6] prison, [prisons (*φυλακαῖς*), after] having received
[such, *τὴν*] authority from the chief priests; and when they were put to death,
11 I gave my voice against *them* [I assented to it]. *And I punished them oft in every
synagogue [all the synagogues, *πάσας τ. σ.*], and compelled *them* to blaspheme; and
being exceedingly mad [furious] against them, I persecuted *them* even unto strange

12 [foreign] cities. *Whereupon as [Amid which (ἐν οἷς καὶ[7]) also] I went [journeyed]
13 to Damascus with authority and commission from[8] the chief priests, *At midday, O
king, I saw in the way [. And on the way, I saw, O king, at midday] a light from
heaven, above the brightness of the sun, shining round about [around] me and them
14 which [those who] journeyed with me. *And when we were [had] all fallen to the
earth, I heard a voice speaking unto me, and saying[9] in the Hebrew tongue [dialect],
Saul, Saul, why persecutest thou me? *it is* hard for thee to kick against the pricks
15 [against goads]. *And [But] I said, Who art thou, Lord? And he [But the Lord[10]]
16 said, I am Jesus whom thou persecutest. *But rise [arise], and stand upon thy feet:
for I have appeared unto thee for this purpose, to make [employ] thee [as] a minister
[servant, ὑπηρέτην], and a witness both of these things which thou hast seen, and of
17 those things in the which [and of those in which] I will [yet] appear unto thee; *Delivering
[And I rescue] thee from the people, and *from* the Gentiles, unto [among]
18 whom now I send thee.[11] *[In order] To open their eyes, *and* to turn *them* [eyes, so
that they may turn] from darkness to light, and *from* the power of Satan unto God,
that they may receive forgiveness of sins, and [an] inheritance among them which [who]
19 are sanctified by faith that is in me [faith in me]. *Whereupon [Wherefore], O king
20 Agrippa, I was not disobedient unto the heavenly vision: *But shewed [proclaimed]
first unto them of Damascus, and at Jerusalem, and throughout [in] all the coasts [region,
χώραν] of Judea, and *then* [and also] to the Gentiles, that they should repent and
21 turn [back] to God, and do works meet for [worthy of] repentance. *For these causes
[On this account] the Jews caught [seized] me in the temple, and went about [attempted]
22 tempted] to kill *me*. *Having therefore [However (οὖν), having] obtained help of
[from] God, I continue unto this day, [unto this day I stand] witnessing[12] both to small
and great, saying none [no] other things than those [of] which the prophets and Moses
23 did say should come [said that they would come to pass, μελλόντων γίνεσθαι]: *That
Christ should [Whether (εἰ) the Messiah (ὁ Χριστός) was to] suffer, *and* that he should
be the first that should rise from the dead, and should shew [suffer, whether he, as
the first of the resurrection of the dead, was to proclaim a] light unto the people,[13] and
to the Gentiles.

24 *And [But] as he thus spake for himself, Festus said with a loud voice, Paul, thou art
beside thyself; much learning doth make thee mad [is leading thee to madness, εἰς
25 μανίαν]. *But he[14] said, I am not mad [I am not beside myself], most noble Festus;
26 but speak [utter] forth the [*om.* the] words of truth and soberness [saneness]. *For
the king knoweth of these things, before [to, πρὸς] whom also I speak freely [gladly
address myself]: for I am persuaded [convinced] that none of these things are hidden
27 from him; for this thing was not done in a corner. *King Agrippa, believest thou
28 the prophets? I know that thou believest. *Then [But] Agrippa said[15] unto Paul,
Almost [With little (effort)] thou persuadest me to be[16] [become (γενέσθαι)] a Chris-
29 tian. [!] *And [But] Paul said[17], I would to God, that not only thou, but also all
that [who] hear me this day, were both almost, and altogether [day, would, through
30 little or great[18] (means), become] such as I am, except these bonds. *And when he
had thus spoken, the [*om.* And when he had thus spoken[19]] king [Then the king] rose
31 up, and the governor, and Bernice, and they that sat with them: *And when they
were gone aside [had withdrawn], they talked between themselves [conversed among
themselves], saying, This man doeth nothing [that is] worthy of death or of bonds.
32 *Then said Agrippa [But Agrippa said] unto Festus, This man might [could, ἐδύνατο]
have been set at liberty, if he had not appealed unto Cesar [to the emperor].

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[1] Ver. 1. περί is far better supported [viz., by A. C. E. H. and Cod. Sin.] than ὑπέρ. [The *text. rec.* adopts ὑπέρ with B (e sil). and G.—Lach., Tisch., Born., and Alf. read περί.—Tr.]

[2] Ver. 3. [σου is inserted in *text. rec.* after δέομαί with C. G. H. Syr., but is omitted by A. B. E., Cod. Sin., Vulg., and cancelled by Lach., Tisch., Born., and Alf.—Tr.]

[3] Ver. 6. The reading εἰς τοὺς πατέρας [found in A. B. E. Cod. Sin., and adopted by Lach., Tisch., Born., and Alf.] should be preferred to πρὸς τ. π. [of *text. rec.* with C. G. H.].—Ἡμῶν, which immediately follows [not in *text. rec.*, which, with G. H. omits it], is sustained, it is true, by the majority of the uncial manuscripts [by A. B. C. E. Cod. Sin., Vulg. (*nostros*)], but would scarcely have been dropped, if it had been originally employed, whilst it might easily have been inserted by a later hand. [Ἡμῶν is inserted as genuine by Lach. and Alf.; Meyer regards it as an interpolation.—Tr.]

[4] Ver. 7. a. [The margin of the English Bible remarks that the Greek exhibits the following order of the words: *night and day*.—Comp. Luke ii. 37; Acts ix. 24; etc.—As the entire day of 24 hours, with the Jews, began at sunset, the *night* was usually mentioned before the *day*. Tynd., Cranm., and Geneva Bible, exhibit "day and night;" Wicl. and Rheims: "night and day."—Tr.]

[5] Ver. 7. b. ὑπὸ Ἰουδ., without the article [as in ver. 2], which is wanting in *all* the uncial manuscripts [including Cod. Sin.], is the original reading. [Τῶν is omitted by recent editors generally.—The proper name in the same verse, Ἀγρίππα

EXEGETICAL AND CRITICAL.

Ver. 1. Thou art permitted.—It is Agrippa, not Festus, who grants Paul permission to speak in defence of himself; as a king, he held the highest rank in the assembly, and, moreover, as the guest of the Procurator, enjoyed the honor of acting as the presiding officer. Hence he opens the proceedings, precisely as, according to ver. 30, if he does not formally close, he at least abruptly arrests them. At the same time, he says, with great consideration, not: *ἐπιτρὲπω σοι*, but: *ἐπιτρέπεται*, in order not to derogate from the honor due to the governor. Paul immediately begins his address, stretching forth his arm (to which a chain was attached, ver. 29); it was a gesture frequently made by those who delivered formal addresses before courts of justice.

Ver. 2–5. *a.* **I think myself happy.**—Paul was influenced to employ such courteous terms chiefly by the fact that Agrippa was well acquainted with Jewish customs and questions: the Talmud, indeed, mentions several events in his life, which furnished him with opportunities to exhibit his knowledge of the Mosaic law; (see Schoettgen: *Horæ Hebr.* on ch. xxv.). *Μάλιστα* can scarcely, with Meyer, be connected with *γνώστην*, in the sense of: "best of all (better than all others) acquainted with;" it properly belongs to the main proposition: *ἥγημαι ἐμ. μακ.*, as assigning the chief reason for which Paul esteems himself happy in being permitted to speak in his own defence precisely before *Agrippa*. It was an additional pleasure to the apostle that he had found an opportunity to deliver his testimony in the presence of a *king* (comp. ch. ix. 15); hence he gives the latter his proper title, and repeats it (ver. 7, 19, 26, 27), in order to show that he ascribes special importance to the circumstance.—The participial clause in the accusative, *γνώστην ὄντα*, is occasioned by looseness in the construction, as after *σοῦ* in ver. 2, the genitive should, strictly speaking, have reappeared. ["The accusative, *γν. ὄντα* is undoubtedly to be regarded as anacoluthic - - a case which often occurs when participles are also introduced." (Winer: § 32. 7, and § 63. 2. d.).—For instances in classic authors, see Viger. (ed. Herm.). cap. 6. sect. 1. § 12.—Tr.]

b. **My manner of life** [, then,].—*Οὖν* exhibits inferentially the reasons for which the speaker at once commences his defence, namely, the confidence which he derives from Agrippa's acquaintance with the general subject, and the hope which he entertains that he will be heard with favor and patience.—**At the first,** *ἀπ' ἀρχῆς*; this expression is even more emphatic than: "from my youth." Paul states, first, *how long* the Jews had known him; secondly, *where* they learned to know him; and, thirdly, *what* they knew of him, namely, as a Pharisee, ver. 5. The words *ἀπ' ἀρχῆς γεν. - - ἐν Ἱερ.*, (which agree with *ἀνατεθρ. ἐν τ. πόλει τ.* in ch. xxii. 3), imply

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is inserted in *text. rec.* with G. H., but is omitted in A. B. C. E. Vulg., and is generally cancelled by recent editors, excep Scholz.—Cod. Sin. reads: *εγκαλουμαι υπο Ιουδαιων βασιλευ· τι - - -.*—Tr.]

[6] Ver. 10. *ἐν φυλακαῖς* is the reading sustained by all the uncial manuscripts [A. B. C. E. G. and Cod. Sin.] except one [H.], which omits the preposition. [Ἐν, omitted in *text. rec.* is inserted by recent editors generally.—Tr.]

[7] Ver. 12. a. *καί* [of *text. rec.*] after *ἐν οἷς*, is decidedly sustained. [It is retained by Alf. with G. H., but omitted by Lach. and Born. with A. B. C. E. and Cod. Sin.—Tr.]

[8] Ver. 12. b. [The reading *τῆς παρὰ* (*text. rec.*) before *τῶν ἀρχ.*, which is found in C. G. H. is retained by Alf., but is omitted by Lach. and Born. with A. E.—B. and Cod. Sin. omit only *παρὰ*, but retain *τῆς*.—Tr.]

[9] Ver. 14. The words *φωνὴν λαλοῦσαν πρός με καὶ λέγουσαν*, seem to be the original reading; whereas the abbreviated reading, which omits *λαλ. - - - και* [found in A. B. C. E., and Vulg.] was made to suit the parallel passages, ch. ix. 4; xxii 7. [The full reading of *text. rec.*, found in G. H. and most of the minuscules, is retained by Alf. The reading adopted by Lachmann precisely agrees with that now found in Cod. Sin., namely: *φωνὴν λέγουσαν πρός με τῇ - - -.* In this place Cod. Sin. exhibits no traces of any correction by a later hand.—Tr.]

[10] Ver. 15. *κύριος* after *ὁ δὲ* [not adopted by *text. rec.*], is sustained by all the uncial manuscripts [A. B. C. E. Cod. Sin., and Vulg. (*Dominus*)], with the exception of one [H., and several church fathers.—Alf. omits *κύριος* but Lach., Tisch., and Born. adopt it.—Tr.]

[11] Ver. 17. [The *text. rec.* reads: *νῦν σε ἀποστέλλω* with some minuscules; Vulg. *nunc ego mitto te.*—Ἐγω is substituted for *νῦν* in A. B. C. E. G. H. In A. B. C. *σε* follows *ἀποσ.*, but precedes in G. H.—Alf. adopts the latter order, but Lach. and Tisch. read *ἐγω ἀποσ. σε*, and this is the reading exhibited by Cod. Sin.—Tr.]

[12] Ver. 22. *μαρτυρόμενος* [adopted by Lach., Tisch., Born., and Alf.] is found in four uncial manuscripts [A. B. G. H., and also Cod. Sin.]. The reading of *text. rec.*: *μαρτυρούμενος*, passive, is sustained by only one manuscript of the first rank [by E.]. Hence Griesbach had already adopted *μαρτυρόμ.* Lachmann and Tischendorf concurred with him; Meyer alone has recently defended the passive, without, however, furnishing satisfactory reasons. The newly discovered Sinaitic Codex also bear witness in favor of *μαρτυρόμενος*. [In the same verse, for *παρὰ. τ. θ.*, of *text. rec.* with G. H., Lach., Tisch Born., and Alf., with A. B. E. and Cod. Sin. read *ἀπὸ. τ. θ.*—Tr.]

[13] Ver. 23. [The *text. rec.* omits *τε* before *λαῷ* with G.; but it is found in A. B. E. H. and Cod. Sin., and is inserted by Lach., Tisch., and Alf.—Tr.]

[14] Ver. 25. *Παῦλος* after *ὁ δέ* is wanting in several manuscripts [G. H. etc.], and is a later addition. [It is found in A. B. E. Cod. Sin., and Vulg. (*Et Paulus*); it is omitted in *text. rec.* and by Alf., but adopted by Lach., Tisch., and Born. —Tr.]

[15] Ver. 28. a. *ἔφη* after *πρὸς τ. Παῦλ.*, is wanting in several manuscripts [in A. B. Cod. Sin. minuscules, Vulg.], and was erroneously inserted in the *text. rec.* [It is found in E. G. H., but is dropped by Lach., Tisch., and Alf.—Tr.]

[16] Ver. 28. b. [For *γενέσθαι*, after *Χρισ.* of *text. rec.* with E. G. H., Lach. and Born. read *ποιῆσαι*, with A. B. and Cod. Sin.—Meyer says that *γενέσθαι* is decidedly attested, and that the reading *ποιῆσαι* is to be thus explained: *ποιήσῃ* was added as a gloss to *πείθεις - - - γενέσθαι*. He adds in a note: "The reading *ποιῆσαι* which was adopted, occasioned in A. a change of *πείθεις* into ΠΕΙΘΗΙ, which Lachm. (*Præf.* p. X.) regards as correct: 'Parva opera speras fore ut me Christianum facias.' Alford, who retains *γεν.* says that *ποιῆσαι* "apparently proceeded from a confusion of two readings, one of which was *με Χρισ. ποιησεις*."—Tisch. retained *γεν.* in the edition of 1849.—Tr.]

[17] Ver. 29. a. *εἶπεν* [of *text. rec.*] after *ὁ δέ Π.* is also [like *ἔφη*, in ver. 28] an interpolation. [It is found in G. H., but omitted in A. B. Cod. Sin. Vulg., and is cancelled by Lach., Tisch., and Alf.—Tr.]

[18] Ver. 29. b. The authorities in favor, respectively, of *μεγάλῳ* [before *οὐ μόνον*] and of *πολλῷ* [of *text. rec.*] had hitherto been of equal weight [*μεγ.* being found in A. B. Vulg. (*magno*), and *πολ.* in G. H. fathers, etc.]. Internal evidence alone had led critics like Lachmann and Tischendorf [also Borneman and Alford] to prefer the former. Their opinion has been established as correct, by the Sinaitic Codex, so that at present the weight of the external evidence is also decidedly in favor of *μεγάλῳ*.

[19] Ver. 30. The words *καὶ ταῦτα εἰπόντος αυτοῦ*, before *ἀνέστη*, are not found either in Cod. Alex. [A.], or in Cod. Vat. [B.], and were undoubtedly interpolated. [They are found in G. H. but are not reproduced in the Vulgate, and are rejected by recent critics generally, *τε* being inserted from A. B. after *ἀνέστη*. The words are omitted in Cod. Sin., which proceeds, after ver. 29 thus: *ανεστη τε ο βασιλ. - - -.*—Tr.]

that Saul had been brought at a very tender age to Jerusalem and had been reared in that city. Hence—says Paul—they already know me, even before I describe myself, namely, that I had lived as a Pharisee, according to the rules of the strictest sect. Comp. ch. xxii. 3. [“*Most straitest* is an anomalous pleonasm, not found in the original, but handed down from Tyndale through the later English versions. *Straitest*, *i. e.*, strictest, etc. (Alexander).—Tr.].—**If they would** [were willing, *ἐὰν θέλωσι*, to] **testify,** that is: they would, perhaps, not be sufficiently candid and honorable to do so. They might apprehend that such an admission on their part would confer additional honor on Paul.

Ver. 6–8. **And now I stand and am judged.**—Here the apostle rapidly passes from the earliest period of his life to which he had referred, to the present moment; he testifies that, however widely his present position and sentiments might *seem* to differ from those of that earlier period, he was, nevertheless, accused and subjected to a trial, not on account of apostasy from the Israelitic religion, but, on the contrary, on account of his adherence to the common and genuine faith and hope of Israel. And this hope—he continues—rests on the express promise and the revelation which God had granted to the fathers; it is a hope which the whole nation sincerely and earnestly entertains. Paul mentions the **twelve tribes** [*δωδεκάφυλον*—a theocratic honorable designation of the totality of the people; comp. Jam. i. 1.—The word is analogous in form to *δεκάφυλος*, Herodot. V. 66. (Meyer).—Tr.], without referring to any localities in which at that time individuals belonging to the nation might dwell; hence the descendants of the ten tribes, possibly still in the regions of their exile, are included. Now this **hope** can be no other than the *Messianic* hope; hence Paul here intends to say that all devout Israelites hoped for the Messiah whom God had promised, and that he himself, moreover, believed that the divine promise had been fulfilled in Jesus of Nazareth, who had appeared, and had risen from the dead. This latter thought leads him to ask the question, ver. 8, which directly assails doubt and unbelief. He addresses it to all who are present (*ὑμῖν*), including Agrippa and Festus, and assumes that, with respect to this point, they are unbelievers. [“*Τί ἄπιστον κρίνεται*—a question introduced with much animation. *Quid? incredibile judicatur apud vos?* So Beza, Griesb., Kuin., and others. But the Greek note of interrogation (;) after *τι* is omitted, on the contrary, by Grotius, Calovius, Knapp, Matthaei, Lachm., Meyer, who point and interpret; *Cur* incredibile, etc.” (de Wette). Alexander seems to prefer the former punctuation, *i. e.*, “What! Is it judged incredible, etc.” and Howson (Conyb. and H. II. 303) adopts the same view. Hackett, like Lechler in his translation, prefers the latter, and agrees with Meyer, who says that *τι* standing *alone*, is never so employed (as a question), and that if Paul had introduced the pronoun as an exclamation or interrogation, he would have said, *τί γαρ*, or *τί οὖν*, or *τί δέ*.—Tr.]. The expression *ἐι - - - ἐγείρει* refers *interrogatively* to the object, in so far as he who deems it incredible, denies its reality. Hence *εἰ* is here equivalent to “whether,” precisely as in ver. 23. It cannot mean “that,” which would be ungrammatical. This objection does not apply to the translation “if” (Meyer, in accordance with the Vulgate and Erasmus), which, however, does not seem to correspond to the frame of mind either of Paul, or of those who doubted.—The tense of *ἐγείρει* is significant—not *preterite*, referring to the resurrection of Jesus, nor *future*, as referring to the general resurrection—but *present*, in order to indicate that the question does not refer to a special historical event, but to a conception of a general character, or, in other words, to an abiding attribute or power of God.

Ver. 9–11. **I verily thought.**—Here Paul resumes the subject which he had for a moment dropped (in ver. 6–8), and again refers to his personal history; *οὖν* does not connect the statement that follows, as an inference, with the unbelief to which Paul had adverted in ver. 8 (Meyer) [who interprets thus: ‘In consequence of this unbelief (*μὲν οὖν*), I myself was once an avowed enemy of the name of Jesus.’ Alexander thus interprets *οὖν*: ‘Well, then, as I was saying, being such a Pharisee, I thought, etc. —Tr.].—**That I ought to do.** *i. e.*, ‘I considered it to be clearly my duty to oppose the name of Jesus, and prevent the confession of it.’ Here Paul gives to the Christians the name of **saints,** which he had avoided in his address to the people at Jerusalem, ch. xxii. 4; but on the present occasion he designedly employs the term in the presence of hearers who were unbiassed, and it is his object at the same time, both to bear witness for Christ and His church by using it, and to confess his own guilt. [De Wette, on the contrary, says: “He unconsciously employs an expression which could be intelligible to none but Christians.” It is of very frequent occurrence in the Pauline epistles.—Tr.].—**When they were put to death, I gave my voice against them** [I assented to it].—Hence it may be inferred that Stephen was, in truth, not the only one who suffered martyrdom during the persecution to which reference is here made. The phrase *ψῆφον καταφέρειν*, strictly speaking, means: *to deposit the calculus* or pebble used as a ballot; here, however, it can as little designate literally the act of a judge and lawful assessor in a court, as our own [German] word “beistimmen,” which originally had the same meaning [but is now used in the sense: *to agree* or concur with, *to assent* or consent.—Tr.]. Paul indicates by the word only a moral assent and approval.

Ver. 12–14. **With authority and commission**; that is, he went as the authorized agent and representative of the chief priests. Four peculiarities may be observed in the narrative which follows, and which refers to the appearance of Jesus in the vicinity of Damascus:—1. Some traits which give prominence to the overpowering effect of that appearance; for instance, the light which shone around, exceeded the brightness of the sun, ver. 13, whereas the language in ch. ix. 3 is simply, *φῶς ἀπὸ τοῦ οὐρανοῦ*, and in ch. xxii. 6, *φῶς ἱκανόν*; moreover, all the attendants of Paul fell to the earth, ver. 14, whereas this circumstance is not mentioned in ch. xxii. 7, and the statement is, apparently, even contradicted in ch. ix. 7, (on which verse, see the Exeg. note, above).—2. The remark that the voice spoke in the Hebrew, that is, the Aramæan dialect, which is not made in the two parallel passages; in ch. xxii. 7, it was the less needed, as Paul himself spoke on that occasion in the Aramæan [ch. xxi. 40].—3. The addition in ver. 14, namely, *σκληρόν - - - λακτίζειν*, which, in ch. ix. 5, is to be rejected for critical reasons, and, in ch. xxii. 7 is exhibited only in a single uncial manuscript [E], and in a few versions [but not in the Vulg.—Tr.]. The image itself is derived from the peculiar mode in which the ox was employed. The oriental farmer followed the plough [furnished with only one handle], and guided it with his left hand. In his right he held a rod which was six or eight feet long, to the end of which a goad was attached. When the animal was refractory and kicked, the driver applied the goad, which, in consequence of the violent movement of the animal, inflicted on it additional pain. The figurative expression implied that Paul's own will, which offered resistance, would necessarily be subdued by the express command of the Redeemer, who appeared to him in overwhelming glory. [The proverb *πρὸς κέντρα λακτίζειν* was familiarly employed by the Hebrews, the Greeks and the Romans. For numerous passages in the Latin and Greek classics, see Kuinoel on ch. ix. 5, 6, and Grotius on ch. xxvi. 14.—Tr.].—4. The circumstance that the revelation concerning both the calling of Paul as the apostle of the Gentiles, and also concerning the protection which he would enjoy amid dangers that threatened him (a revelation received by Paul in Damascus through Ananias, according to ch. ix. 10 ff., and ch. xxii. ff.), is here represented as an immediate and direct revelation received from Jesus on the way—as an integral part of the Redeemer's personal revelation. There were two reasons, a negative and a positive, which influenced Paul in making this statement. It was, on the one hand, important, when he addressed Jewish hearers, to give prominence to the fact (ch. xxii. 12 ff.) that a Jew, who was "a devout man, according to the law," had been the medium of communication; whereas this circumstance could have had no weight in the judgment of Agrippa and the other hearers whom Paul now addresses. (Baumgarten very judiciously directs attention to this fact). On the other hand, Paul was led to make his statement in this form, because it was important to him that this revelation, which, it is true, he received through the medium of Ananias, should also be distinctly understood to be one which he had received from Christ himself. Hence he here takes the liberty to make a statement in a form which does not, in a servile manner, observe the mere letter and the special circumstances. And it is by no means necessary, for the purpose of removing any apparent discrepancy, to assume that Jesus had actually, at his first appearance, given Paul a general view of his subsequent labors, which Baumgarten (II. 2. p. 295) represents as having been possibly the case, although he does not positively and explicitly adopt this hypothesis.—It was just as little necessary for Stier "to despair, in view of the misconduct of the learned theologians," and to exhibit the warmth of feeling which appears in his protest against our interpretation of the passage before us (in his *Reden d. Ap.* II. 301 ff.—[Discourses of the Apostles, 2d ed.—Stier introduces these words in a note, p. 302, as here quoted by Lechler, whom he mentions by name. He dissents from Lechler, and regards the statements as having been actually made by the Saviour when he appeared to Paul.—Stier's merits as a learned, orthodox, devout, and skilful expositor of the divine word, are conceded by all; but his manner of speaking of his contemporaries, seems at times to be arrogant and contemptuous, and has given offence to many of them.—Tr.].—For we have by no means assumed that, in ver. 16–18, he represents "his own thoughts as having been expressed in words by the Lord;" we maintain, on the contrary, that Paul here quotes words *actually* spoken to him by the Lord through Ananias. For the words in ch. ix. 15, 16, demonstrate that the exalted Lord did really reveal precisely *these* thoughts to Ananias. And the only question that can here arise, is this: Did Ananias at once repeat to Paul all that the Lord had said to him? However probable it is *per se* that an affirmative answer would accord with the truth, the language in ch. ix. 17, nevertheless, awakens a doubt; but the testimony of the apostle himself, in ch xxii. 15, decides the point in the affirmative, although he here very summarily repeats the words of Ananias. Hence we do not consider our opinion [stated in Lechler's first edition, to which Stier referred.—Tr.] as successfully refuted, that, in ch. xxvi. 16–18, the apostle combines words of Christ which He spoke through the mouth of Ananias, with those which the Redeemer personally and directly addressed to him in the vicinity of Damascus. And here we think that we are as little guilty of "learned misconduct" as Stier himself is, when, in commenting on the words in Matth. xix. 5, he openly avows that the words which (not an apostle of the Lord, but) the Redeemer Himself quotes as words of God, were not spoken directly by God, but were spoken by God "through Adam." (Reden, etc., [Discourses of the Lord Jesus, according to Matthew]. II. 266. 2d ed.). [Alford fully sustains Lechler, without, however, naming him, and adds: "It would be not only irreverent, but false, to imagine that he (Paul) put *his own thoughts* into the mouth of our Lord; but I do not see, with Stier, the necessity of maintaining that all these words were actually *spoken* to him *at some time* by the Lord. The message delivered by Ananias certainly furnished some of them - - - the commission which he received is not followed into its details, but summed up *as committed to him by the Lord himself*, etc."—Tr.]

Ver. 15–17. **I am Jesus whom thou persecutest.**—Jesus informs Paul of the purpose for which He appeared, namely, that he should become a minister and witness of Jesus, especially with a view to the conversion of Gentiles; the apostle receives an assurance of the Redeemer's protection, whenever his mission exposes him to danger. *Προχειρίσασθαι* primarily means: *to appoint, to elect;* such, however, *cannot* here be the sense of the word; the only meaning which is appropriate, and in which, moreover, the word occurs in Polybius, is: *to take in hand, to employ for a certain purpose.* Paul was to be a witness of that which he already *had seen*, and of that which he *would yet see.* The latter is so expressed (ὧν ὀφθήσομαι), as to imply that Jesus himself would personally be the sole or main object of these future visions, as he was (according to ὤφθην) of all that Paul so far saw (ὧν εἶδες). [For the construction, etc., see WINER: *Gram. N. T.*, § 39. 3, obs. 1.—TR.]. The participle ἐξαιρούμενος grammatically belongs to ὀφθήσομαι, but in point of fact to προχειρίσασθαι. Ἐξαιρεῖσθαι cannot here mean: *to choose* or *elect* (Kuinoel [whose word is *eligere.*—TR.]), because Saul was not chosen from the Gentiles, but from Israel, and because the participle refers, as the construction shows, to a circumstance which followed, not to one which preceded, the mission to the Gentiles; hence the word can have no other meaning here, except that of *forcibly extricating, rescuing from dangers.* The mission of Paul refers, primarily, to Israel (ὁ λαός, ver. 17); the Gentiles are mentioned only in the second place: it is precisely in this manner that Paul likewise expresses himself in his Epistles.

VER. 18. But the purpose of his *mission* is stated in such a manner, that it can be understood *only* as referring to Gentiles. Paul was required **to open their eyes**, that is, to open the mind and awaken it for the reception of the truth; and the object of this was, *in order that* they might turn, etc., (τοῦ ἐπιστρέψαι is here used intransitively [for which use of the active, see ROBINSON: *Lex. N. T.*, p. 285, and, therefore, not *ut convertas.*—TR.], and indicates the object or purpose of ἀνοῖξαι. The change is described by means of two antithetical propositions, the first referring to **light** and **darkness**, and the second to the controlling power of **Satan** and the (liberating) communion with **God**. ["*Darkness* and *light* are common figures in the New Testament, not only for ignorance and knowledge, especially of spiritual things, but for the several states or characters, of which these are necessary incidents, a state of sin and one of holiness." (Alex.).—TR.]. Finally, the last gracious purpose of God in their conversion (τοῦ λαβεῖν), is represented as referring to the forgiveness of their sins and the gift of an inheritance, *i. e.*, of a share in the glory of the sanctified. But both of these,—forgiveness, and salvation—can be obtained solely by faith in Jesus (τοῦ λαβεῖν - - - πίστει τῇ εἰς ἐμέ). ["The words πίστει - - ἐμέ belong to λαβεῖν." (Meyer). —"Our English translators and some others join πίστει - - ἐμέ with ἡγιασμένοις; but the words specify evidently the condition by which believers obtain the pardon of sin and an interest in the heavenly inheritance; ἡγιασμ. is added merely to indicate the spiritual nature of the κλῆρον." (Hackett).—TR.]

VER. 19–23. *a.* **Whereupon—I was not disobedient.**—Paul now speaks of his resolution to obey the divine call, and of the labors in which he subsequently engaged, ver. 19, 20. As that call—he says—was accompanied by a heavenly appearance which with great power convinced him, he did not refuse to obey (as the Jews no doubt thought that he should have done). The words οὐκ ἐγενόμην ἀπειθής indicate that, in truth, the point in question was, whether he would obey or resist the will of God. But δεῖ is not to be understood as referring exclusively to the promise of such a field of labor, as is described in the words which immediately precede (Meyer) [as being the ground of Paul's prompt obedience], but refers to the whole character of the appearance, as described in ver. 13 ff. All the work which Paul performed, from the time of his conversion to the present day, he comprehensively describes in ver. 20 as a proclamation, in which he had insisted on a change of mind (also on the part of the Jews) and a return to God (on the part of the Gentiles), and had required as an evidence of sincerity such acts as proceed from a change of heart. And he specifies as his fourfold field of labor, first, the two cities of Damascus and Jerusalem, then the whole region of Judea, and, lastly, the heathen world.

b. At length Paul reaches, by a rapid transition, the present moment. **I continue unto this day**, *i. e.*, I stand (ἕστηκα) unharmed, and continue to discharge the duties of my office, as I was rescued by divine aid from the hands of murderers. Μαρτυρόμενος [from the depon. verb μαρτύρομαι] (not μαρτυρούμενος) [from μαρτυρέω; see note 12, appended to the text, above.—TR.], refers to μάρτυς in ver. 16. The sense is: "I bear witness before small and great," *i. e.*, before men of high and of low rank. The interpretation according to which the passive participle μαρτυρούμενος means: "well-reported of by small and great" (Meyer), does not suit the connection [it would represent Paul as misstating well-known facts, as claiming that all testified in his favor]; for the very circumstance that he is at the moment delivering an address in defence of himself, shows that opponents and accusers are near him; moreover, the context indicates that μαρτυρόμενος, like λέγων in the same verse, is descriptive of Paul's personal acts. The participial proposition then explains that the testimony which he delivered in the presence of all persons, was nothing else than a proclamation of the actual fulfilment of the promises made by the prophets and Moses respecting things that should come to pass. The object of the scriptural promise and of the fulfilment, of which Paul bore witness, is introduced by him interrogatively in ver. 23, as it was controverted by the Jews [so that εἰ should be translated, not, affirmatively, "that," as in the English version, but "whether" or "if" (Meyer, de Wette, Alford, Alexander, Hackett, etc.—TR.]. The questions are virtually three in number: 1. Whether the Messiah was παθητός, *i. e.*, not only capable of suffering [so the Vulgate translates, *passibilis*, TR.], but also subject or liable to suffering, *necessitati patiendi obnoxius;* this is the constant use of the word in the classics [WINER: § 16. 3, c. a.—TR.]. 2. Whether the Messiah would rise, and be the first in the domain of the resurrection [comp. "the firstborn from the dead," Col. i. 18, and also 1 Cor. xv. 23 (Meyer). —TR.]. 3. Whether the Messiah would proclaim **light** (salvation) not only to the people of Israel, but also to the Gentiles. The last two thoughts are grammatically blended together, and appear as a *single* question, but the two points in it are to be carefully distinguished.

VER. 24. **Paul, thou art beside thyself.**—

This exclamation of Festus interrupted the address of Paul. [Videbat Festus, naturam non agere in Paulo: *gratiam non vidit;* quare furorem putat esse Judaicum, etc. (Bengel).—Tr.]. He does not, however, refer exclusively to the concluding words of the apostle, but rather to the whole address, especially to that part which described the appearance of Jesus. Such a statement seemed to the Roman to be perfect folly. He unquestionably spoke seriously, and did not mean to say jestingly: "Thou art an enthusiast!" For, in that case, he would not have spoken with that "loud voice," which indicated emotion. He imagined that the man before him had injured his mind by severe study. (The word *γράμματα*, in accordance with the usual interpretation, means *learning*, not "books," as Kuinoel and others understand it [for, in that case, he would have said *βιβλία* or *βίβλοι*. (Meyer).—Tr.]

Ver. 25–27. **I am not mad** [not beside myself].—["*Most noble*, excellent, or honorable—an official title, not a personal description; ch. xxiv. 3." (Alex.).—Tr.]. The apostle denies, with perfect calmness and due respect, but in the most positive terms, that such a reproach is deserved, and declares that his language was (objectively) the language of truth, and (subjectively), that of soberness [self-consciousness, sanity]. *Σωφροσύνη* here means, *presence of mind, a sound mind*, which is self-possessed, as contradistinguished from a disordered mind.—As an evidence that his statements are objectively true (*γάρ*), Paul appeals in ver. 26 to Agrippa, who was necessarily acquainted with the facts. The words: **none of these things** [*τι τούτων οὐ*] refer principally to those facts connected with the life of Jesus and the history of the Christian church, which Paul had mentioned in his discourse. With these—he says—the king is necessarily acquainted, as they were attended with the utmost publicity. [*'Εν γωνίᾳ, in angulo, i. e., clam, occulte*, id. quod *ἐν κρυπτῷ*, Joh. xviii. 20; Mt. x. 27; Lu. xii. 3. (Kuinoel).—Tr.]. However, he endeavors to win Agrippa for the cause of the truth, not only by appealing to his knowledge, which was derived from public report, but also by appealing to his conscience and heart, ver. 27; he takes hold of Agrippa's faith in the prophets with such tenacity, that the latter can scarcely escape.

Ver. 28, 29. It is indeed possible that for a moment a serious impression was made on the king; still, he immediately replies in derisive terms: *With little effort* (with feeble means) *thou persuadest me to become* [*γενέσθαι*] *a Christian!* ["The king's reply was: 'Thou wilt soon persuade me to be a Christian.' The words were doubtless spoken ironically and in contempt." (Conyb. etc. II. 306.)—Tr.]. *'Εν ολίγῳ* does not mean: "in a short time" (Calvin; Wetstein; de Wette [Kuin.; Ols.; Neander; Lange; with, or without, *χρόνῳ* (Meyer).—Tr.]. Nor does it mean; "almost" (Chrysostom; Luther; Grotius: [Engl. vers.; Beza; *i. e., propemodum, parum abest, quin.*]. It cannot mean the former, on account of *ἐν μεγάλῳ*, since *ἐν μεγάλῳ* should, for critical reasons, be preferred [to *ἐν πολλῷ* of *text. rec.*; see note 18, appended to the text above.—Tr.]. The latter sense ["almost"] would necessarily have been expressed with the genitive *ὀλίγου*, or with *παρ' ὀλίγον* [or *ὀλίγου δεῖ*.]. The correct meaning is given by Oecumenius: [*ἐν ὀλίγῳ τουτέστι*] *δι' ὀλίγων ῥημάτων* [, *ἐν βραχέσι λόγοις, ἐν ὀλίγῃ διδασκαλίᾳ*] *χωρὶς πολλοῦ πόνου* [*καὶ συνεχοῦς διαλέξεως*.]. See Meyer: [Com. *ad. loc.*].—["It is held at present to be unphilological to translate *ἐν ὀλίγῳ, almost*." (Hackett).—"I understand the words of Agrippa thus:—'I am not so easily to be made a Christian of, as thou supposest.' Most of the ancient commentators take the words as implying some effect on Agrippa's mind, and as spoken in earnest; but this I think is hardly possible, philologically or exegetically." (Alford). If a note of interrogation is placed after *γενέσθαι*, the sense, in accordance with Lechler's and Alford's interpretation of *ἐν ὀλίγῳ*, will be: 'Canst thou furnish no stronger argument than this appeal to my faith, to induce me to become a Christian?'—Tr.]. This is the second passage in the Acts (see ch. xi. 26), in which the name **Christian** occurs; it is here contemptuously pronounced by one who is not a Christian. But Paul replies with great earnestness and holy ardor: *εὐξαίμην ἂν τῷ θεῷ κ. τ. λ.*, literally: "I could indeed pray to God (namely, if I should follow the impulse of my heart.). [So Winer: *Gram. N. T.* § 42. 1. b.—Tr.].—*Καὶ ἐν ὀλ. καὶ ἐν μεγάλῳ*, that is: "through little or great means." [Meyer adds the following note, on p. 485 of his Com. "Those interpreters who take *ἐν ὀλίγῳ* in the sense of *brevi tempore*, here translate, in accordance with the reading *πολλῷ*: 'whether it be in a shorter or a longer time' (de Wette). Those who take *ἐν ὀλ.* in the sense of *propemodum*, translate: *non propemodum tantum, sed plane* (Grot.). According to our interpretation (*i. e.*, 'Thou persuadest me with little effort (*ἐν instrum.*) to become a Christian!'), the sense is not affected, whether we read *ἐν πολλῷ* or *ἐν μεγάλῳ*."—Tr.].—**Except these bonds**, says Paul, pointing to the chain by which he had been attached to the soldier who guarded him, but which now hung from his arm.

Ver. 30–32. *a.* **The king rose up.**—Agrippa closed the proceedings by arising from his seat; the procurator and the others, in regular order, followed his example. After they had withdrawn to another apartment, (for *ἀναχωρ.* does not mean that they simply went aside in the same "place of hearing," ch. xxv. 23), they discussed the case of Paul, and came to the conclusion that the man [*ὁ ἄνθρωπος οὗτος*, which again is contemptuous (*Con. and Howson*, etc. II. 307, n. 2.)—Tr.] was certainly not engaged in any criminal designs. (*Πράσσει* is not to be taken in the sense of the aorist or perfect, as Kuinoel supposed, but expresses a judgment respecting his general character and whole life, including the present period.). Agrippa declared, in substance, that Paul could with propriety have been acquitted and discharged (*ἀπολελ.*), namely at an earlier stage of the proceedings, if he had not appealed to the emperor; as such an appeal at once arrested all judicial proceedings, and removed a case from the jurisdiction of an inferior court.

b. The address of Paul in the presence of Agrippa is one of the longest which Luke has reported; it is, like that which he made on the stairs of the tower of Antonia in Jerusalem, a defence of himself against unjust accusations

On this occasion, however, he does not address a highly excited Jewish audience, but the most eminent persons of the country—king Agrippa, and the imperial procurator, together with various officers. Hence, the circumstances do not, in Paul's view, require him to demonstrate his *personal* innocence; he accordingly proceeds to vindicate his mission and labors as an *apostle*, and, at the same time, to defend Christianity itself.—The present discourse is distinguished, from beginning to end, by a peculiarly joyful spirit, a lofty tone, and a boldness which was certain of ultimately obtaining the victory. Although it assumes the form of a defence, it is, nevertheless, essentially aggressive in the noblest sense of that term; whereas the address in ch. xxii. was, strictly speaking, defensive in its character. Da Costa, with great felicity, describes the present discourse as a truly royal word of the apostle, pronounced in the presence of hearers to whom the world assigned a royal rank, whereas the defence made at Jerusalem was the word of an humble sinner, whose love urged him to exhort his fellow-sinners to practise the duty of love—the word of one who had formerly been a zealot, addressed to those who still remained blind zealots (*Acts*, II. p. 231.).—But on both occasions he exhibits Christianity in its unity with the old covenant; and on both, too, his own conversion to Christ and the appearance of Jesus on the way to Damascus, which led to that conversion, are the prominent topics of his discourse. The only difference is found in the circumstance that in ch. xxii. he assigns a special value to the communications which he received at Damascus from Ananias, a devout man according to the law, ver. 12, while, in the present case, he does not mention this man, but speaks of the message received from the Lord through him, as simply a revelation of Christ.—We have here the last public testimony which the apostle delivered on the soil of Palestine; it was, moreover, delivered before the most distinguished assembly, in a secular point of view, in the presence of which he had ever appeared—the king, who then ruled over a part of Canaan, the procurator of the Roman emperor, and many military officers and civil magistrates, who occupied the highest positions in social life.

DOCTRINAL AND ETHICAL.

1. The apostle assumes the offensive, in ver. 8, against doubt and unbelief. Instead of restricting himself to a defence of his personal acts, or (in accordance with his usual custom, which, for wise reasons, he observed), of testifying positively to the truth, and addressing his confession to the conscience of his hearers, he suddenly changes his mode, and assails *their* understanding and all their *doubts*. He transfers the war to the enemy's country, and demands that doubt or unbelief should justify itself on rational grounds, if it claims regard. It is true that he does not minutely investigate the subject, but contents himself with a question to which no answer is returned. But he, nevertheless, shows the proper mode in which, when the circumstances are favorable, Christianity may vindicate itself. For doubt and the denial of the truth often proceed merely from prejudices and pretentious axioms, which, when closely examined, are found to be altogether worthless.

2. Paul gives us, in ver. 18, an admirable description of the *operations of divine grace*. His mission had a twofold object: 1. Illumination, or the imparting of knowledge respecting both sin and salvation; 2. Conversion, *i. e.*, a turning of the will from misery to divine aid, from darkness to light, from the dominion of Satan to God. The result of conversion, then, is: 1. Forgiveness of sins, or Justification; 2. The imparting, by grace, of a title to salvation. The personal means by which forgiveness and the inheritance are received, the *ὄργανον ληπτικὸν* (*τοῦ λαβεῖν αὐτοὺς*) is *faith* in Christ—nothing more, but also, nothing less. [There is here an allusion to the doctrine thus stated in the Formula of Concord, p. 687 ult.: "Ad justificationem enim tantum haec requiruntur atque necessaria sunt: gratia Dei, meritum Christi, et fides, etc." The first is called *causa* (justificationis) *efficiens* (impellens interna); the second: *causa meritoria* (impellens externa), *i. e.*, plenaria Christi satisfactio; the third: *causa apprehendens* (*ληπτική*, organica), *i. e.*, fides salvifica.—Tr.]. And when we view the **forgiveness of sins** in the light in which it is here exhibited, we perceive that Paul distinctly sets forth the doctrine of justification by faith. It should, besides, be noticed that it is only the act of enlightening which is here ascribed to the apostle (*ἀποστέλλω, ἀνοῖξαι ὀφ. αὐτ.*), whereas the conversion itself is the act of the hearers (*ἐπιστρέψαι*, intransitive). But even in this aspect a great work is assigned to the human action of a teacher; he is the organ of the redeeming grace of God.

3. The apostle, in this discourse, delivers his testimony in an indirect manner, it is true, but, nevertheless, clearly and emphatically, respecting the *freedom of the human will*, or, in other words, respecting the resistibility of the operations of divine grace. This thought may already be found in the passage to which allusion has just been made, ver. 18 (and comp. ver. 20), in so far as conversion in general is represented as a personal act—as the unconstrained act of the will of the individual. This truth is, however, still more distinctly set forth in Paul's remarks (ver. 19, comp. with ver. 13 ff.) on his own conversion. While he declares that he was not disobedient (*οὐκ ἀπειθής*) to the Redeemer who appeared from heaven, he indirectly indicates that it would have been *possible* to refrain from obeying the divine will, and to resist it. This possibility is even included in the words addressed to him by the Redeemer, ver. 14, although they have in appearance an opposite meaning: "It is hard for thee to kick against goads!" For this proverbial language is by no means intended to convey the meaning that it had been made absolutely impossible for Saul to offer resistance to the Lord, but only that very painful experiences would inevitably result from any act of resistance which he would commit. That heavenly light was ineffably brilliant; that divine glory humbled human pride; the fulness of power in which the exalted Saviour appeared to Saul, was deeply felt; all these circumstances naturally added to

the glory of the grace of God which sought to win a human soul without restricting its personal liberty, without a single trace of constraint and violence; for that divine grace asked for nothing but a voluntary love, an unconstrained obedience, and a willing surrender of the soul.

4. A threefold question occurs in ver. 23, which is of deep interest in its relation to the Christology of the Old Testament. The question is first proposed: Whether the Messianic prophecy recognizes a *suffering* [as well as a triumphant] Messiah; *i. e.*, whether, in accordance with the promises of the Old Testament, the Messiah was not only capable of suffering, but also was actually subjected to suffering in his walk and labors—or whether the contrary was the case. The latter—the negative—accorded with the traditional opinions of the Jews. But the former—the affirmative—was asserted from the beginning in the predictions of Jesus concerning his sufferings (Matth. xvi. 21, and elsewhere, *ὅτι δεῖ—παθεῖν*), and in his discourses after the resurrection (*e. g.*, *ἔδει παθεῖν τὸν Χριστόν*, Luke xxiv. 26, and comp. ver. 46).—Secondly: Whether the Messiah would be the first of the resurrection of the dead; comp. Luke xxiv. 46. The word *πρῶτος* here claims special attention; it cannot be understood in its full meaning unless we connect with it the view which Paul himself more fully develops in 1 Cor. xv. 20 ff.; ver. 45 ff.; Rom. v. 17, 18, namely, that Christ, the second Adam, begins a series of developments of life and resurrection for the benefit of mankind. This circumstance is another indication of the Pauline genuineness of the discourses ascribed in THE ACTS to the apostle, although it has hitherto been scarcely noticed.—Thirdly: Whether the Messiah, as the suffering and risen One, would proclaim salvation both to Israel *and* to the Gentiles. This thought very forcibly reminds us of those which the risen Saviour expressed in Luke xxiv. 47, compared with the preceding verse. There can be no doubt that the universality of Christianity is here primarily set forth, and that, as far as the Messianic prophecies are concerned, it is supported by a number of passages in the prophets.

5. To the reproach that he manifests extravagance and madness, Paul replies with the assurance that he is speaking words marked by truth and self-consciousness. The truth of divine revelation is demonstrated, in addition to other evidences, by the just proportions and the sound judgment which the form in which it is conveyed, assumes—truth, not without soberness [of judgment], but also, soberness, not without truth. If we should regard sobriety of judgment and due or rational proportions as the *sole* and unconditional criteria of truth, we would soon, in an arbitrary manner, curtail and dilute the truth itself.

HOMILETICAL AND PRACTICAL.

Ver. 1. **Thou art permitted to speak for [concerning] thyself.**—Although the apostle was permitted to speak in his own defence, he availed himself of the opportunity to defend the honor of Jesus Christ alone. He here furnishes an important criterion by which the servants of Christ may be distinguished from false teachers. It is the sole object of the latter, in all their public discourses, to speak for themselves, to display their skill, to gain popular favor. But the sentiments of an upright man, such as John was, are thus expressed: "Christ must increase, but I must decrease." [John iii. 30]. (Ap. Past.).—**Then Paul stretched forth his hand, and answered for himself.**—May Paul, who, with the chain hanging from his arm, stretches forth his hand, and bears witness of the grace which he had received, open the mouth of every preacher, and the ear of every hearer! (Williger).—While Paul stretched forth his hand, he approached the king, and sought to reach his heart. (Besser).

Ver. 2. **I think myself happy, king Agrippa**, etc.—Paul gladly availed himself of this opportunity, and confidently hoped that a favorable result would be produced. The Christian does not solely look to the actual and future result, but gratefully avails himself of every opportunity which God affords, for performing a present duty. (Rieger).—The apostle was very happy when he received permission to speak in the presence of king Agrippa; but the reason is also distinctly stated. He rejoiced, not on account of the honor of addressing a king, nor because an opportunity was afforded for assailing his enemies and taking revenge, but because he was thus enabled to proclaim the truth of Jesus in a public manner, and solemnly bear witness to it in the presence of Agrippa, to whom the circumstances of the Jewish nation, the promises made to the fathers, and the history of Christ were not unknown. Hence it appears not only that Paul's happiness consisted in preaching Christ on every occasion, and that this privilege made even bondage or imprisonment welcome, but also that he very diligently and judiciously availed himself of every opportunity which was offered for proclaiming and glorifying the name of Jesus. (Ap. Past.).

Ver. 3. **Wherefore I beseech thee to hear me patiently.**—The introduction, like the whole discourse, is characterized by a spirit of humility which exhibits no trace of servility, by a fearlessness which is without arrogance, by vigor without passion and resentment, by gentleness without weakness, by prudence without cunning, and by simplicity without awkwardness.

Ver. 4, 5. **My manner of life - - - I lived a Pharisee.**—It was observed above, on ch. xxii. 3 [Homilet.], that a man might do the works of the law, and suppose that he was zealous toward God, and, nevertheless, might continue to be an enemy of Christ. But we may now remark, on the other hand, in answer to those who imagine that the best ministers are sometimes those who once were dissolute students, that Paul's case by no means sanctions this view Even if he was an enemy of Christ during the period of his unbelief, he was, nevertheless, a friend of virtue, as far as his knowledge extended, a member of the strictest Jewish sect, and, according to the law, blameless [Phil. iii. 6]. H did not sacrifice his youthful years and strength, in carnal lusts, to Satan. We have no authority for assuming that persons of this description are very readily converted. The rite of ordination does not change, nor does a black coat convert, the heart. (Ap. Past.).

Ver. 6, 7. **The hope of the promise**, etc.—When the apostle speaks of his former mode of serving God, as a Pharisee, he does not indeed conceal the unholy zeal by which he had then been controlled; still, he also distinctly mentions a pure element which he was able to retain, namely, the faith and hope of the resurrection. The Jews, on the other hand, by the rage with which they now assailed the Gospel of Christ, destroyed their own religion received from the fathers, and, in reality, rejected all the additional gifts which the God of their fathers was willing to bestow. (Rieger).

Ver. 8. **Why - - incredible - - that God should raise the dead?**—This is a question addressed to the conscience of all who deny the resurrection, and is intended to urge them to examine the foundation, or, rather, the want of a foundation, of their unbelief.

Ver. 9–12. **I verily thought - - that I ought to do many things contrary to**, etc.—Paul must have perceived that a special blessing attended his practice of referring to his own case, as that of a grievous sinner, on whom, nevertheless, God had conferred abundant grace—and as that of a bloodthirsty persecutor, who had now become a joyful confessor of his Saviour. He had already referred to it in ch. xxii. 4 ff.; again he mentions it here, in the presence of Agrippa, and a third time speaks of it in 1 Tim. i. 12–14. Little as he was accustomed to speak of and for himself, he becomes copious when he recurs to this subject. The blessed change which Jesus had effected in his soul, was, to him, a perpetual miracle; he could not forget the grace which had been granted to him. He tells to Jews and Gentiles, to kings and princes, all that God had wrought in him. He assigns in 1 Tim. i. 16 his reason for speaking of it to all men: "For a pattern to them which should hereafter believe on him to life everlasting." Blessed is that teacher, who not only by his words, but also by his example, teaches and preaches, guides and edifies his hearers. (Ap. Past.).

Ver. 13. **At midday - - I saw a light from heaven, above the brightness of the sun.**—The first ray of light, with which our conversion began, is worthy of eternal remembrance and gratitude, 2 Cor. iv. 6. (Starke).—If the face of Christ 'did shine as the sun', even while he abode on earth in the state of humiliation, Matth. xvii. 2, how much more brightly it would shine, when he assumed all power and authority in heaven. Rev. i. 16. (id.).

Ver. 14, 15. [**I am Jesus**, etc.—**It is hard for thee**, etc.—On these words see the Hom. and Pract. remarks by Gerok, above, on ch. ix. 5.—Tr.].

Ver. 16, 17.—**But rise**, etc.—'The Lord killeth and maketh alive—he bringeth low, and lifteth up.—He raiseth them that are bowed down.' 1 Sam. ii. 6, 7; Ps. cxlvi. 8. (Starke).—The same evangelical word was addressed to the three disciples on the holy mount, when they heard the voice out of the cloud, and fell on their face, Mt. xvii. 7. And Saul, too, arose, in order to stand, by the power of Jesus Christ, unto this day, ver. 22. (Besser).—**To make thee a minister and witness**, etc.—This is a glorious representation of a truly divine ordination to the ministry. Here observe: I. A genuine ordination is a divine work. Prayer, and the imposition of hands are not of themselves sufficient to change an unconverted and worldly-minded man into a faithful witness of Jesus. It is, first, necessary that the Lord should heal him internally, anoint, and ordain him; Jesus alone can impart the needed ability to stand, to witness, and to minister. II. Jesus does not appoint Paul to be an eminent bishop and an ecclesiastic of high rank, but, when He assigns to him the highest spiritual dignity of the apostolic office, makes him a witness and a *servant* ["minister," *ὑπηρέτην.*]. The Lord promises him no comforts, no titles of honor, no riches; but, to bear witness of Him, to be His servant, amid toils and labors, persecutions and tortures—such is the apostolic office, the highest dignity of the disciples of Jesus. How unlike ecclesiastics of rank in our day are, in many cases, to this ordained witness of Jesus! III. Christ makes Paul a witness, not only of those things which he had now already seen, but also of those in which He would yet appear to him. Thus a faithful servant of Jesus should always make progress. Our earlier experience of the grace of Jesus must be daily renewed and re-animated by new experiences of His saving grace, so that our witness may ever be active and vigorous. IV. The Lord Jesus, at the same time, bestows a safe-conduct or passport at the ordination, by promising that while Paul labors as a witness and servant, He will be a protector and "deliverer," ver. 17. A faithful witness of Jesus may always entertain the assurance that when the Lord employs him, He always has the ability and the will to be a Protector. (Ap. Past).—The Lord faithfully remembered the promise which he gave to his apostle. The work to which He originally called Paul, and the words which He addressed to him at the beginning, have now, after twenty-four years of apostolical labors, been abundantly established, before many thousands of persons who were saved, and before still more numerous enemies who were subdued. (Besser).

Ver. 18. **To open their eyes**, etc.—Behold here a complete plan or sketch of the New Testament office of the ministry. Its objects are: I. The instruction of men—"to open their eyes"; II. Their conversion—"to turn them," etc.; III. Their forgiveness—"that they may receive forgiveness of sins;" IV. Their salvation—"inheritance among, etc."; and, V. Faith is the means by which such results are produced—"by faith, etc."

Ver. 19. **Whereupon - - - I was not disobedient.**—Not even Paul's conversion was irresistible. (Bengel).—Paul ascribes his obedience to the divine character of the appearance which he had seen, but especially, (if we also refer to the words which immediately precede), to the nature of the precious office which was intrusted to him. He could not resist this heavenly call—he says—because this precious office was conferred on him by divine authority—an office by which many thousands of benighted souls were to be enlightened and made partakers of the inheritance of the saints in light [Col. i. 12] Surely, if all teachers would diligently consider what eternal glory they could give to God, and how great a salvation they could secure for themselves and for others, they would become more diligent, more faithful, and more obedient. (Ap. Past.).

VER. 20. **But shewed first unto them of Damascus**, etc.—Precisely where we may have given the greatest offence, we should begin to remove it (Starke).—The apostle brought forth such abundant fruits, because he began to labor as soon as he received the call. Our strength is impaired by delay. (Ap. Past.).—**That they should repent and turn to God.**—Without repentance, Christ avails us nothing; but, on the other hand, there can be no genuine repentance, without Christ. It is only the evangelical preaching of repentance, that produces fruit. (From Ap. Past.).

VER. 21. **For these causes the Jews caught me in the temple.**—A teacher who desires to have the testimony of his own conscience that he is faithful to God, must at all times be ready even to die as a martyr for all the truths of the Christian religion, especially for the doctrine of repentance and conversion, and of works meet for repentance; let him never consent to suppress such truths for the sake of pleasing men. (Starke).

VER. 22. **Having therefore obtained help of God.**—Here was the triumph of the faith of a witness of Jesus, who dreaded no labors and no sufferings, in his zeal to obey the call of his Lord. Herein he gloried, amid the shame of his bonds. Who can, with truth, employ the same language? (Ap. Past.).—**Continue unto this day, witnessing**, etc.—Paul rejoices that he continues unto this day; but he also assigns the reason—that he might bear witness. It is right and just that we should thank the Lord for prolonging our lives, and sustaining us amid so many dangers and evils. But the continuance of our life could be no real benefit and joy, if it were devoted to any other purpose than that of diligently serving our Saviour. (id.).—**Saying none other things than those which the prophets**, etc.—He exhibited the same order of salvation to small and to great, to the lofty and the low, and taught nothing but that which was revealed in the word of God. He preached Christ, and set him forth alike in his humiliation and in his exaltation, ver. 23; he sought to gain both Jews and Gentiles, ver. 23. He exhibits, in every aspect, an image of a faithful teacher, which is worthy of imitation. (id.).

VER. 23. **That Christ should suffer - - should rise from the dead, and should shew light unto - - the Gentiles.**—These are the three chief points in the writings of the prophets: The sufferings of Christ—His resurrection,—and, The publication of these truths among all nations; and precisely these three were, most of all, unwelcome to the Jews. The first gave them offence; the second was denied by them; and the third awakened their envy. (Starke).

VER. 24. **Paul, thou art beside thyself.**—The world deems men to be prudent while they are mad, and to be mad when they cease to rave, and become prudent. As long as Saul raved and raged, he was regarded as a prudent and able man; but when he was made acquainted with his madness, and had become a Christian, men believed that he was a madman. A change will, however, yet take place, and worldly men will say of the righteous: "We fools accounted his life madness; how is he numbered among the children of God, and his lot is among the saints!" Wisdom of Sol. v. 4, 5. (Lindhammer).—Was this, then, all that Paul gained—to be regarded as a madman! Observe how a worldly-minded man, such as Festus was, could not conceive that any one of sound mind would entertain such a faith, and venture his life in defence of it. When he cannot accuse a disciple of Christ of hypocrisy, because he too plainly perceives the evidences of sincerity, the only expedient that remains is, to ascribe the whole to a disordered mind. Festus professes to know even the causes of the latter: "Much learning doth make thee mad." Charges of the same kind are still made in our day. When a preacher receives the gift of wielding the sword of the word with ability, the world is not unwilling to concede, that, to a certain extent, he does possess talent, but alleges that he preaches the Gospel only for the purpose of displaying his skill. And yet, we are surely not actors; and, as little is it madness, when, in the name of the living God, we speak of eternity, of a Saviour, or of the resurrection. Such words are rational and true, and are supported by the eternal truth of God; and nothing more unequivocally demonstrates their truth than precisely the opposition of the human heart. (Palmer).—How often we hear, in the present day, the language of this wisdom of Festus, to which the preaching of the cross is foolishness. A childlike and simple faith in the whole revealed truth of the Scriptures, is represented as belonging to the narrow-mindedness of old times; the doctrine of justification by faith in the merits of Christ, is called a pagan, sanguinary, theology, etc. When any one begins to occupy himself earnestly and seriously with the duties of religion, and breaks the ties which had bound him to the world, he is pitied as a man whom religious melancholy has betrayed into extravagances, and whose mind has become affected by the excessive study of the Bible. Did they not blaspheme the gracious influences of the pentecostal Spirit, and accuse the disciples of being intoxicated (Acts ii. 13)? Did they not say even of Christ: 'He hath a devil, and is mad'? (John x. 20). (Leonh. and Sp.).

VER. 25, 26. **I am not mad, most noble Festus.**—Paul did not reply to Festus in harsh and mocking terms, but modestly represented that the reproach was undeserved; he referred to the fact that the whole history of Jesus was generally known, as the events of His life had not occurred in a corner, but had been exhibited to the eyes of the world. He also appealed to the testimony and the conscience of Agrippa; he boldly spoke in the presence of Festus as a man in full possession of his senses and filled with the joy which his faith imparted. He taught, from the fulness of a heart which divine grace had convinced and blessed, that Christianity is no fable, and that faith is not madness. Faithful teachers should study this example, and imitate it, both when they encounter scoffers of religion in society, and when duty requires them to bear witness in their writings against scoffers and free-thinkers. (Ap. Past.).—**I speak forth the words of truth and soberness** (Luther's version: "I speak true and rational words"). The words which he pronounced were true; the manner in which he pronounced them, was rational. (Besser)

VER. 27. **King Agrippa, believest thou the prophets?**—Paul, who had studied psychology in the school of the Holy Ghost, at once perceived the secret spark of a tendency to believe the word, which glimmered in the heart of Agrippa. Impelled by hope, and by his love for the king of the Jews, he boldly addresses a question to the heart and conscience of the latter, not yet despairing of success in his attempt to conduct him, through the means of the predictions of the prophets to Christ, the true King of Israel. Those are the true court preachers who are not deterred by the star *on* the breast of the prince, from inquiring whether the heavenly morning star is also shining *in* his breast. (Leonh. and Sp.).

VER. 28. **Almost thou persuadest me.** [**With little effort** (Luther: "Not much is wanting, etc.").]—"With little effort thou persuadest me to become a Christian!" Agrippa means: 'It seems that you expect to make a Christian of me by a short process; I should, however, think that something more is needed in order to persuade a king of the Jews to become a Christian.' (Besser).—These words seem indeed to be uttered in a mocking tone; and yet, while the king jested, he was not easy at heart. He was inwardly moved, but, as a statesman, wished to conceal his emotion. Such "Almost-Christians" are still numerous, even in our day. The world would willingly be saved, if it were not for the words: 'Strive to enter in at the strait gate, etc.' Lu. xiii. 24. (Starke).—How often we, too, have been near the kingdom of heaven! We had almost passed from darkness to light, from unbelief to faith, from sin to repentance, from inward trouble to peace, from the world to God. The heart was touched, the mind enlightened, the will aroused; the hour was favorable—the hour of grace, which might have decided on our blessed eternity; not much was wanting. But the little that *was* wanting, we would not yield; we could not part from some object which we prized; there was some favorite sin, which we could not abandon. Our thoughts were again diverted from the subject, a temptation presented itself—and the hour of grace passed by; the treasure which we had almost grasped, was again lost, and again were we far from the Lord.

VER. 29. **And Paul said, I would to God, that not only thou,** etc.—When Agrippa had uttered the light jest, Paul replied with deep and holy earnestness.—What sorrow and pain, what holy zeal for the honor of the Lord, those bold words express! That love, which so ardently desired the salvation of all, sought to fan into a bright flame the feeble spark of faith which glimmered in the answer of Agrippa. Paul gives an assurance even to those who stood at a greater distance—to Festus and the other persons of rank—of his intercessory love, and kindly and urgently invites them not to allow the hour of grace to pass away unimproved. (Leonh. and Sp.).—What various sentiments with respect to the Gospel of Christ were entertained by those who were now assembled in this 'place of hearing' (ch. xxv. 23)! Paul, living solely by the faith of the Son of God [Gal. ii. 20]—Agrippa, touched—Bernice, more indifferent—Festus, still less moved. How gladly Paul would have conducted them all to that blessedness which he derived from his holy faith! (Rieger).—Much was wanting in the case of Festus—little, in that of Agrippa. But Paul teaches that the grace of God can remove every hinderance to faith, whether small or great; and he expresses his earnest desire that Festus, as well as Agrippa, and all who heard him, might surmount every obstacle, accept the offered grace, and enter into fellowship with Christ. Thus a witness of Jesus does not allow himself to be discouraged, but even in the case of the worst scoffers and the most hardened men, still hopes that they will be converted, and become partakers of the grace of God. (Ap. Past.).

VER. 30. **And when he had thus spoken** [see note 19, appended to the text, above.—TR.], **the king rose up.**—The king could listen no longer to the man before him, who spoke with increasing boldness; the smile died away on his lips, and he abruptly put an end to the proceedings. (Besser).—Faithful servants of Jesus are grieved when they perceive that their discourses produce no other fruit than that the hearers say: 'The preacher is a good man—or—He is a devout man—or—He has spoken well.' And yet, such is here the experience of the holy apostle. After he had testified of Jesus with the utmost sincerity, joy and power, and had with so much confidence opened his heart to all the hearers, whose salvation he earnestly desired, they all arose, conversed together, and at last said: 'That is a good man.' Should they not have learned much more, on far more important subjects, from his discourse? Such is the world. (Ap. Past.).

ON THE WHOLE CHAPTER.—*The apostle Paul's remarkable experience of life,* ver. 1–18: I. His conduct as a Jew, ver. 4, 5; and, II. Now, the enmity of the Jews, ver. 6–8; III. His opposition to Jesus, ver. 9–12; and, IV. Now, his wonderful conversion, ver. 13–18. (Lisco).—*The calling of Paul:* I. The Lord overpowers the obdurate spirit of his enemy, ver. 5–15; II. He converts the subdued enemy into a blessed servant, ver. 15–18. (id.)—*That the faith of those who are converted is even yet to bear fruit similar to that which appears in the conduct of the apostle Paul:* I. By earnestly calling on the unconverted to repent, ver. 19, 20; II. By boldly bearing witness of Christ, ver. 21–23. (id.).—*The impressions which a Christian receives, when he surveys his life in the light of revelation:* I. He looks back to the time spent in the service of sin; II. He looks upward to that grace which took away his sins; III. He looks forward to that glorious home, to which his renewed life aspires. (id.).—*How does the power of the divine word manifest itself in the case of those who perish?* I. By attracting them to itself. The word acts on them. (*a*) It reveals to the worldly-minded man a higher world, hitherto unknown to him, on which he gazes with astonishment. Festus exclaims:

'Paul, thou art beside thyself!' ver. 24. (*b*) Where the word of God discovers traces of an earlier divine life, it attaches itself to these, and calls up remembrances of a time when faith existed in the soul. 'King Agrippa, believest thou—? I know that thou believest,' ver. 27. It revives the earlier love, for the purpose of establishing anew, by its aid, the faith that had yielded, ver. 26–28. It inspires respect for all who are sincere believers, ver. 29, 31, 32.—II. By repelling them. They resist the influence of the word. (*a*) The worldly-minded man soon persuades himself that a fervid zeal in the cause of that which is exalted and divine, is only religious enthusiasm, or fanaticism. (Festus, ver. 24). (*b*) Better impulses and emotions are suppressed, and succeeded by levity and indifference. (Agrippa, ver. 28–32). (id.).—*Paul and Agrippa:* I. Paul's holy zeal—Agrippa's levity and mockery; II. Paul's joyful assurance of faith—Agrippa's lamentable want of decision; III. Paul's apostolic and overflowing love—Agrippa's affected indifference. (Leonh. and Sp.).—'*Why should it be thought a thing incredible with you, that God should raise the dead?'—a question addressed to the conscience of all who deny the resurrection:* I. Is it the pride of a mind of limited powers, which rejects all that it cannot comprehend? II. Is it the despondency of a faint heart, which will not believe in the infinite power of the Creator? III. Is it the agony of an evil conscience, which dreads eternity and the judgment?—*The three narratives of Paul's conversion,* or, *The visitations of divine grace are never forgotten by the children of God:* the narrative is furnished thrice (ver. 12–18; ix. 1–22; xxii. 3–21), so that it may, I. Give eternal praise to the Lord—to his wonderful power, and his wonderful love; II. Furnish a salutary admonition to the children of God—reminding them of the sins which they committed, and of the grace which was granted to them; III. Be an abiding monitor for the world—rebuking sin, and inviting men to enter the way of salvation. (Compare the Hom. and Pract. remarks on ch. ix. and ch. 22).—*The blessed work which the office of the ministry of the word performs for sinners,* ver. 18: I. To open their eyes to the light of truth; II. To turn their hearts from the works of darkness; III. To give peace to their conscience, by the forgiveness of sins; IV. To sanctify their walk, and prepare them to become partakers of the inheritance of the saints in light.—*Paul, a model, as a noble witness of God,* ver. 22, 23: I. By whose aid he bears witness; by that of the Lord, whose strength is made perfect in his weakness [2 Cor. xii. 9]: 'Having therefore obtained help of God, etc.,' ver. 22. II. In whose presence he bears witness; in that of all who have ears to hear: 'witnessing both to small and great—a light unto the people (of the Jews), and to the Gentiles,' ver. 22, 23. III. To whom he bears witness; to Christ, who was promised and had come, who was crucified and is risen: 'Saying none other things than, etc.,' ver. 22.—'*Paul, thou art beside thyself: much learning doth make thee mad!'—language, which admonishes all preachers of the Gospel to examine themselves:* I. Whether their doctrine does not betray any unscriptural extravagance; II. Whether carnal passion does not mingle with their zeal; III. Whether their eloquence is not, in part, sustained by unspiritual arts.—'*Paul, thou art beside thyself!'—the judgment which the worldly-minded man usually forms of the people of God:* I. He thinks that he can overwhelm them by representing their childlike Christian faith as narrowness of mind, their devout Christian life as religious melancholy and their joyful Christian hope as fanaticism. But, in reality, II. The worldly-minded man condemns himself; for he exposes his own poverty of spirit, which cannot understand divine things—his hardness of heart, which pays no attention to the admonition of the Holy Ghost—and the miserable state of his soul, which cannot conceive the blessedness of the children of God. —*Who is beside himself? Paul or Festus? The Christian, or he who is not a Christian?* I. Is the Christian beside himself, whose faith is established on the infallible revelations of God in the Scriptures and in the experience of the heart, or rather he who, without examination, blindly denies all that he cannot comprehend, or touch with his hands? II. Is the Christian beside himself, who regulates his life according to the commands of God, and walks securely in the narrow way of sanctification, or rather he who is the sport of his passions, and who staggers along the broad road that leads to destruction? III. Is the Christian beside himself, whose hope is fixed on an eternity, which, amid all the changes of time, appears steadily before his view, or rather he who seeks for happiness in the transitory things of this life—a life which passes away like a dream, and leaves nothing behind but a terrible awakening?—*That Paul was fully justified in saying: 'I speak forth the words of truth and soberness'* (ver. 25): I. Proved from the past history of the church of Christ; for these words of Paul abide unto the present day, whereas the wit of Festus has long since become silent; II. Confirmed by the prompt assent of every honest heart, which still derives its most cheerful light, its greatest strength, and its richest consolations from these words; III. Demonstrated hereafter, on the great day of eternity; for heaven and earth will pass away, but the word of God endureth for ever.—'*King Agrippa, believest thou?'—a solemn question, suited to the courts of kings:* I. Exhorting princes and nobles to seek the salvation of their souls; II. Exhorting court preachers to fulfil their duty with fidelity.—*Paul and his princely hearers,* or, *The various positions which men assume with respect to Christian truth:* I. Festus, who altogether rejects it, saying: 'Paul, thou art beside thyself;' II. Agrippa, who partially inclines to it, saying: 'Almost thou persuadest me;' III. Paul, whose life is bound up in it [Gen. xliv. 30], saying: 'I would to God, etc.,' ver. 29.—*When does a sermon really benefit us?* I. When it convinces, and does not merely "persuade" us; II. When it wins us altogether, and not "almost;" III. When it influences not only an individual, but "all that hear."—*The dangerous expression: 'Almost* [With little effort]:' dangerous, for it, I. Encourages the delusion that it is easy to enter into the kingdom of heaven; II. Increases our responsibility, if we had been 'not far from the kingdom of God,' and, nevertheless, did not enter in.—*The curse of lukewarmness in matters of religion:* the lukewarm are, I. An abomination unto the Lord, who demands the whole heart. 'Because thou art lukewarm - - - I will spew thee out of my mouth' [Rev. iii. 16]; II. The derision of the world, which wantonly sports with them; III. A torment to themselves, without strength or comfort.—*The men of rank who had listened to the discourse of Paul*, ver. 30–32: I. Apparently, a gracious dismissal of the upright servant of the Lord; II. In reality, a decorous flight before the word of divine truth.—[Ver. 27. *The faith of king Agrippa:* I. Historical notices; (*a*) his life; (*b*) his character. II. The nature of his faith; (*a*) he was indebted for it merely to his birth and education; (*b*) it did not possess that power which is derived from personal religious experience; III. Its real value; (*a*) it withheld him from no sins; (*b*) it did not attach him to Christ; IV. The lessons which it affords; (*a*) faith in the divine origin of our holy religion may be professed even by tne unconverted; (*b*) the vast difference between a living and a dead faith.—Tr.]

SECTION IV.

THE APOSTLE'S JOURNEY BY SEA FROM CESAREA TO ROME.

Chapter XXVII. 1—XXVIII. 15.

A.—THE VOYAGE TO ITALY, AND ITS DANGERS, BUT ALSO THE DIVINE PROTECTION GRANTED TO THE APOSTLE AND THOSE WHO WERE WITH HIM. THE SHIPWRECK, AND THE ESCAPE FROM DEATH AT THE ISLAND OF MALTA.

Chapter XXVII. 1–44.

1 And [But] when it was determined [resolved] that we should sail into [to] Italy,
they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of
2 Augustus' band [to a centurion named Julius, of the Augustan band]. *And entering
into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one*
[We embarked, then (δὲ), in a ship of Adramyttium, which was about to sail[1] to the
places [τόπους] in Asia; and we put to sea,] Aristarchus, a Macedonian of Thessa-
3 lonica, being with us. *And the next *day* we touched [landed] at Sidon. And Ju-
lius courteously entreated Paul [treated Paul with kindness], and gave *him* liberty
4 [permitted him] to go[2] unto his friends to [friends and] refresh himself. *And when
we had launched [put to sea] from thence, we sailed under Cyprus, because the winds
5 were contrary [to us]. *And when we had sailed over [through] the sea of [sea,
along (the coast of)] Cilicia and Pamphylia, we came to Myra[3], *a city* of Lycia [to
Myra in Lycia].

6 *And there [There] the centurion found a ship of Alexandria [which was] sail-
7 ing into [to] Italy; and he put us therein [us on board of it]. *And when we had
[But we] sailed slowly many days, and scarce were come over against Cnidus, the
wind not suffering us, [and with difficulty reached the region of Cnidus; but as the
8 wind did not allow us to land,] we sailed under Crete[4], over against Salmone; *And,
hardly [with difficulty] passing it, came unto a place which is called the [*om.* the]
Fair Havens; nigh whereunto was the city *of* Lasea[5].

9 *Now when much time was spent, and when sailing was now [was already] danger-
ous, because [also, καὶ] the fast was now already [was now] past, Paul admonished *them*,
10 *And said unto them, Sirs [Ye men, Ἄνδρες], I perceive that this [the, τὸν] voyage
will be [will terminate, μέλλειν ἔσεσθαι] with hurt[6] [injury] and much damage, not
11 only of the lading [cargo[7]] and ship, but also of our lives. *Nevertheless [However,
δὲ] the centurion believed the master [steersman] and the owner of the ship [ship-
12 owner], more than those [the, τοῖς] things which were spoken by Paul. *And [But]
because the haven [harbor] was not commodious [suited] to winter in, the more [greater]
part advised [resolved] to depart thence also[8], if by any means [if perhaps, εἴπως] they
might attain to Phenice [might be able to reach Phoenix], *and there* to winter [and

winter there]; *which is* a haven of Crete, and lieth toward the southwest and north
13 west. *And when [as] the south wind blew softly, supposing that they had obtained
their purpose, loosing [setting sail] thence, they sailed close[9] by [close along the coast
14 of] Crete. *But not long after [this,] there arose[10] against it [against the ship] a
15 tempestuous wind, called Euroclydon [which is called Northeasterly[11]]. *And when
[Now as] the ship was caught [carried along], and could not bear up into [against]
16 the wind, we let *her* drive [wind, we gave her up, and were driven onward]. *And
running under a certain [But when we came near to a small] island which is called
Clauda[12], we had much work to come by [much difficulty in obtaining control of] the
17 boat: *Which when they had taken [raised] up, they used helps [aids], undergirding
the ship; and, fearing lest they should fall into the quicksands [should be driven
18 upon the sand-banks], strake sail [lowered the tackling], and so were driven. *And
we being exceedingly tossed with a tempest [And as we suffered exceedingly from
the storm], the next *day* they lightened the ship [they threw merchandise overboard];
19 *And [on] the third *day* we[13] cast out with our own hands the tackling [the furniture]
20 of the ship. *And [Now (δὲ)] when neither sun nor stars in [for] many days appeared,
and no small [slight] tempest lay [pressed] on *us*, all hope that we should be
saved was then [all hope that our lives would be saved was at last (λοιπὸν)] taken
21 away. *But after [a] long abstinence [from food], Paul stood forth in the midst of
them, and said, Sirs, [Ye men], ye should have hearkened unto me, and not have loosed
[sailed] from Crete, and to have gained this harm and loss [Crete; ye would thus have
22 avoided this injury and this damage]. *And now I exhort you to be of good cheer:
for there shall [will] be no loss of *any man's* life among you, but [only that] of the
23 ship. *For there stood by me this night the [an] angel of God, whose I am, and
24 whom I serve, *Saying, Fear not, Paul; thou must be brought before Cesar [must
stand before the emperor]: and, lo, God hath given thee all them that sail with thee.
25 *Wherefore, sirs [ye men], be of good cheer: for I believe God, that it shall [will] be
26 even as it was told me. *Howbeit [Yet (δὲ)] we must be cast upon [be wrecked at]
a certain island.

27 *But when the fourteenth night was come[14] [came], as we were driven up and down
in Adria [in the Adriatic sea], about midnight the shipmen [mariners] deemed [conjectured]
that they drew near to some country [that some land was approaching them];
28 *And sounded, and [heaving the lead, they] found *it* twenty fathoms [deep]: and
when they had gone a little further, they sounded again, and found *it* [deep; after a
29 short interval they again cast the lead, and found] fifteen fathoms. *Then fearing
lest we [lest they, ἐκπέσωσιν][15] should have fallen [should be wrecked] upon rocks,
they cast four anchors out of [at] the stern, and wished for the day [wished that day
30 would come]. *And as the shipmen were about [But when the mariners sought,
ζητούντων] to flee out of the ship, when they had [ship, and] let down the boat into
the sea, under colour as though they would have cast anchors out of [on the pretext
31 that they were about (μελλόντων) to let go anchors at] the foreship, *Paul said to the
centurion and to the soldiers, Except these [If these do not] abide in the ship, ye cannot
32 be saved. *Then the soldiers cut off [cut away] the ropes of [from] the boat, and
33 let her fall off. *And while the day was coming on [But until it began to be day],
Paul besought [exhorted] *them* all to take meat [nourishment], saying, This day is the
fourteenth day that ye have tarried [waited] and continued fasting, having [and have]
34 taken nothing. *Wherefore I pray [exhort] you to take[16] *some* meat [nourishment];
for this is for your[17] health [preservation, σωτηρίας]: for there shall not a hair fall from
the head of any of you [for not a hair of the head of any one of you will perish[18]].
35 *And when [When] he had thus spoken[19], he took bread, and gave thanks to God in
presence of them all; and when he had broken it, he [all, broke it, and] began to
36 eat. *Then were they all of good cheer, and they also took *some* meat [took nourishment.
37 *And [But] we were[20] in all in the ship two hundred threescore and sixteen
38 [two hundred and seventy-six] souls. *And [But] when they had eaten enough, they
39 lightened the ship, and cast out the wheat [grain] into the sea *And [But] when it
was day, they knew not the land: but they discovered a certain creek [inlet] with a
shore [beach], into the [*om.* the] which they were minded [they resolved[21]], if it were
40 possible, to thrust in [drive] the ship. *And when they had taken up the anchors

[Therefore, cutting away the anchors], they committed *themselves* unto the sea [they
let them fall into the sea[22]], and loosed the rudder bands [and, at the same time (ἅμα)
loosened the fastenings of the rudders], and hoised [hoisted] up the mainsail [fore-
41 sail[23]] to the wind, and made toward the shore [beach]. *And [But] falling into a
place where two seas met [which had the sea on both sides], they ran the ship
aground; and the forepart stuck fast, and remained unmoveable, but the hinder part
was broken with the violence of the waves [broken by the violence (*om.* of the
42 waves)[24]]. *And the soldiers' counsel was [But the soldiers formed the resolution] to
kill the prisoners, lest any of them should swim out and escape[25] [that no one might
43 escape by swimming]. *But the centurion, willing [The centurion, however (δὲ),
wished] to save Paul, [and] kept them from *their* purpose; and commanded that they
which [who] could swim should cast *themselves* first *into the sea* [water], and get to
44 land: *And the rest, some [partly] on boards, and some [partly] on *broken pieces* [on
pieces] of the ship. And so [thus] it came to pass, that they escaped all [they all
came] safe to land.

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[1] Ver. 2. The dative singular μέλλοντι, which is found in the Alex. [A.] and Vat. [B.] manuscripts, [and also in Cod. Sin.], as well as in twenty minuscules and several versions, should be preferred to the nominative plural μέλλοντες [of *text. rec.*], which is found in the two latest uncial manuscripts [G. H.]; the latter was introduced [by copyists] to suit ἐπιβάντες. [This is also Meyer's opinion. The Vulgate, as usually printed, has *incipientes*, but some manuscripts read *incipientem*, agreeing with *navem*, thus sustaining μέλλοντι.—Knapp, Lach., Tisch., Born., and Alf. (Winer: *Gr. N. T.*, § 32. 1 ult.) adopt the sing. De Wette prefers the nom. plur., as it is apparently the more difficult reading.—Tr.]

[2] Ver. 3. [πορευθέντα, of *text. rec.*, with G. H., and retained by Alf., is changed into πορευθέντι by Lach. and Tisch., in accordance with A. B., and also Cod. Sin.—De Wette here, too, regards the dative as a later correction; Meyer, who agrees with him, thinks that it was made to suit ἐπέτρεψε.—Tr.]

[3] Ver 5. [The *text. rec.* exhibits the form Μύρα (acc. pl.), with G. and Cod. Sin., most minuscules, and some church fathers.—A. reads Λύστρα; B. Μύῤῥαν, which Lach. and Tisch. adopt; H. Μοιρων; Vulg. *Lystram*. Alford, who retains the form Μύρα, remarks: "The various readings merely show that the copyists were unacquainted with the place." See the Exeg. note below.—Tr.]

[4] Ver. 7. [The margin of the Engl. Bible offers the form *Candy*, *i. e.*, *Candia*, the modern name. (Wicl., Rheims: *Crete;* Tynd., Cranm. and Geneva: *Candy*).—Tr.]

[5] Ver. 8. [The form in *text. rec.* is Λασαία, found in G. H., which Alf. retains; A. reads Ἄλασσα, which Lach. adopts; B. Λασέα, which Tisch. prefers; Cod. Sin. read originally: εγγυς πολις ην Λασσεια, which C altered to Λαισσα; Vulg. *Thalassa*. There are other variations.—Tr.]

[6] Ver. 10. *a*. [For "hurt" (Tynd., Cranm., Geneva, Rheims), the margin of the Engl. Bible proposes the word "injury." —"Ὕβρις—2. Meton. *injury*, *harm*, *danger*, in person or property as arising from the *insolence* or *violence* of any one, and trop. from the violence of the sea, tempests, Acts xxvii. 10, 21." Robinson: Lex., p. 736; for authorities, see Wahl and Rob.—Tr.]

[7] Ver. 10. *b*. [The *text. rec.* reads φόρτου with some minuscules; φορτίου, found in A. B. G. H. and Cod. Sin. is adopted by editors generally. The two forms convey the same sense, although the second is a diminutive.—Tr.]

[8] Ver. 12. It is true that κἀκεῖθεν [of *text. rec.* and retained by Alf.] is attested by only one uncial manuscript [H.], whereas three [A. B. G. with Syr. Vulg., and, as it now appears, also Cod. Sin.] exhibit ἐκεῖθεν; it is probable, however, that καί of the compound was dropped [by copyists], as its purpose was not understood [*i. e.*, "*thence also*, as from their former stopping places" (Alford, who adopts Meyer's view). But Lach., Tisch. and Scholz read simply ἐκεῖθεν.—Tr.]

[9] Ver. 13. [In the *text. rec.* Ἄσσον appears as a proper name, and so too in the Vulgate (*Asson*), as in ch. xx. 13. But the English translators render the word as an adverb, ἆσσον, "close." See the Exeg. note, below. Recent editors, (with Robinson, Wahl, de Wette, etc.) generally, adopt the latter view.—Tr.]

[10] Ver. 14. *a*. [For "arose" (Cranmer, Geneva), the margin offers "beat." See the Exeg. note.—Tr.]

[11] Ver. 14. *b*. [The *text. rec.* reads Εὐροκλύδων, with G. H.; Alf. retains this form. A. B (original) and Cod. Sin. exhibit Εὐρακύλων, which Lach. and Tisch. adopt. B (corrected): Εὐρυκλύδων. Vulgate: *Euroaquilo*. There are other variations. See the Exeg. note.—Tr.]

[12] Ver. 16. [The *text. rec.* exhibits the form Κλαύδην, with G. H., which Alf. retains. B. exhibits Καῦδα, which Lach. and Tisch. adopt. Cod. Sin. exhibits in the text: Κλαυδα; Tischendorf remarks here: "λ *erasum*," so that, after the correction, it conforms to B.—Vulg. *Cauda*, "which form most commonly occurred." (Alf.)—Tr.]

[13] Ver. 19. The *text. rec.* reads ἐῤῥίψαμεν, on the authority of two manuscripts [G. H.], and Tischendorf has very properly adopted this reading rather than the one preferred by Lach. [Born. and Alf.], namely ἔῤῥιψαν, which is found in three uncial manuscripts [A. B (corrected); B (original) ἐρείψαν. C. is the third; the Vulg. concurs: *projecerunt*]; the former, the first person plural, is sustained by αὐτόχειρες. [Cod. Sin. reads: ἐρίψαν, that is, the *third* person. Meyer concludes that, as the verb could have been made by copyists to suit either αὐτόχειρες (first person), or ἐποιοῦντο, ver. 18 (third person), the authorities alone can determine the point, namely, the manuscripts, versions, etc., and that these decidedly attest the reading ἔῤῥιψαν. He was not acquainted with the fact that Cod. Sin. confirms his view.—Tr.]

[14] Ver. 27. [For ἐγένετο of *text. rec.* with B (e sil) C. G. H. and Cod. Sin. and retained by Alf., ἐπεγένετο is substituted by Lach. and Tisch., in accordance with A. Vulg. (*supervenit*), "and very correctly, as the compound verb is very unusual, being found besides only in ch. xxviii. 13." (Meyer).—Tr.]

[15] Ver. 29. [The *text. rec.* reads ἐκπέσωσιν with some minuscules; ἐκπέσωμεν is adopted generally by recent editors, in accordance with A. B. C. G. H. most minuscules, Vulg. (*incideremus*), etc.—Cod. Sin., which reads ἐμπέσωμεν, sustains he first person plural.—Tr.].

[16] Ver. 34. *a*. μεταλαβεῖν [found in A. B. C. Cod. Sin., and adopted by Lach., Tisch. and Alf.], is better attested than προςλαβεῖν [of *text. rec.* with G. H.; "the latter (πρ.) was taken from ver. 33." (Meyer).—Tr.]

[17] Ver. 34. *b*. ὑμετέρας [of *text. rec.*] is better sustained by external authorities [by B (e sil). C. H. Cod. Sin., Vulg. (*vestra*)] than ἡμετέρας [found in A. G.]; the latter was substituted by those [copyists] who supposed that, as the preservation of all was meant, Paul must have expressed himself *communicative*. [Lach., Tisch. and Alf. adopt the second person.—Tr.]

[18] Ver. 34. *c*. ἀπολεῖται is sustained by the three oldest manuscripts [A. B. C., and also by Cod. Sin.], whereas πεσεῖται [of *text. rec.*] occurs only in the two latest [G. H. Most editors adopt the former. De Wette says: "Transcribers were more familiar with the latter, 1 Sam. xiv. 45; 2 Sam. xiv. 11; 1 Kings i. 52. Sept."—Meyer, on the other hand, while he admits that ἀπολ. is attested by important authorities, says that this word is liable to suspicion, as it may have been taken from Luke xxi. 18.—Tr.]

[19] Ver. 35. [The *text. rec.* exhibits εἰπὼν, with G. H., while A. B. C. and Cod. Sin. read εἴπας, which Lach., Tisch. and Alf. adopt.—Tr.]

[20] Ver. 37. [The *text. rec.* reads ἦμεν, with C. G. H., while the less usual form ἤμεθα occurs in A. B. and also in Cod. Sin.; the latter is adopted by Lach., Tisch. and Alf. On this form see Winer: *Gram. N. T.*, § 14. 2.—Tr.]

[21] Ver. 39. [The *text. rec.* exhibits ἐβουλεύσαντο, which is found in G. H., and is retained by Alf.—Lach., Tisch. and Born. read ἐβουλεύοντο, with B. C. and also Cod. Sin.—A. exhibits ἐβούλοντο.—Tr.]

[22] Ver. 40. *a* [For "taken up the anchors" (Wicl., Tynd., Cranm., Geneva, Rheims), the English version proposes in the margin: "cut the anchors, they left them in the sea." See the Exeg. note, below.—Tr.]

[23] Ver. 40. *b.* [The *text. rec.* exhibits the form ἀρτέμονα, with G., but A. B. C. H., and also Cod. Sin. read ἀρτεμωνα which Lach., Tisch. and Alf. adopt.—WINER: *Gr.*, ₰ 9. 1. d.—See the EXEG. note, below.—TR.]

[24] Ver. 41. The words τῶν κυμάτων are wanting in the Alex. [A.] and Vat. [B.] manuscripts, and seem to have been added [by a later hand] as an explanation of τῆς βίας. ["They seem to be a gloss." (de Wette).—Cod. Sin. originally omitted them, but C inserted them. They are dropped by Lach and Tisch. The Vulg. exhibits: *a vi maris.* Alf. retains them, in accordance with C. G. H., minuscules, etc., and, with Meyer, says: "The transcriber's eye passed from τῶν (before κυμάτων) to τῶν (before δὲ στρατ. ver. 42). The sentence could hardly have been written without some genitive after τῆς βίας."—TR.]

[25] Ver. 42. [Instead of διαφύγοι, of *text. rec.*, recent editors generally read διαφύγῃ, with A. B. C. G. Cod. Sin.—H. exhibits διαφυγει. De Wette remarks: "The subjunctive is probably a correction, as the optative with μή, which was commonly employed by the Greeks after a preterite, is unusual in the New Testament." See WINER: *Gr. N. T.*, on the passage, ₰ 56. 2.—TR.]

EXEGETICAL AND CRITICAL.

VER. 1. **And when it was determined** [resolved].—The *resolution* which was now adopted, did not refer to the voyage itself, which had already been determined, but to the *mode* and the *time* of the journey to Italy; it was, namely, decided that the party should set forth *immediately*, and go *by sea.* ["When Vespasian went to Rome, leaving Titus to prosecute the siege of Jerusalem, he went on board a merchant-ship, and sailed from Alexandria to Rhodes, and thence pursued his way through Greece to the Adriatic, and finally went to Rome through Italy *by land.* Jos. B. J. vii. 2. 1." (*Conyb. and Howson*, etc., II. 318).—TR.]. It was now late in the autumn of the year A.D. 60 [ver. 9]. By the word ἡμᾶς the narrator indicates, in addition to Paul, both himself and also the Macedonian Christian Aristarchus of Thessalonica, ver. 2; see ch. xix. 29; xx. 4 [and Col. iv. 10; Philem. ver. 24.—"Our English translators speak of him, very strangely, as '*one* Aristarchus,' as if he were otherwise unknown." (Hackett).—TR.]; both voluntarily accompanied the apostle. Hence Luke here speaks *communicatively* for the first time since the mention of the arrival at Jerusalem (ch. xxi. 15–18), and retains the same form of speech until the party reaches Rome.—The expression τοῦ ἀποπλεῖν excites attention in a grammatical point of view, since it presents the *object* to which the resolution referred as the purpose or *design* of that resolution. [On the later usage with regard to this construction (the article in the genitive, with the infinitive, see Winer's remark on the passage, *Gram. N. T.*, ₰ 44. 4, under the second *a*).—TR.]. In accordance with the resolution already mentioned, Paul, with his voluntary attendants, on the one hand, and, on the other, the rest of the prisoners who were to be sent forward, and who belonged to a different class (ἕτεροι, *i. e.*, of another sort), were officially given in charge to a centurion named Julius, who was thus made responsible for the safe delivery of all the prisoners. [De Wette denies that ἑτέρους is here intentionally employed instead of ἄλλους, (as Meyer and Lechler assume), in order to imply that the other prisoners were of another kind, *i. e.*, not Christians; and, to show that ἄλλος and ἕτερος are used promiscuously, appeals to ch. xv. 35; xvii. 34.—**They delivered.**—"*Who?* Perhaps the assessors with whom Festus took counsel on the appeal, ch. xxv. 12; but, more likely, the plural is used indefinitely, the subject being 'they,' like the French 'on,' or the German 'man.'" (Alf.)—See WINER, *Gr. N. T.*, ₰ 64. 3.—TR.].—Different views have been entertained by interpreters respecting the *cohors Augusta*, to which the centurion Julius belonged. Kuinoel, who adopted the opinion of Schwarz (*Diss. de cohorte Italica et Augusta*, 1720, p. 43), assumed that a cohort of soldiers from Sebaste (Samaria) was meant. [After Herod had rebuilt the city of Samaria, he gave it the name of Σεβαστή, in honor of Augustus; Jos. *Ant.* xv. 7. 7 and 8. 5.—TR.] But this supposition is, for various reasons, entitled to very little consideration. [If, for instance, the fact had been as Schwarz supposes, the cohort would have been described as σπ. καλουμένη Σεβαστηνῶν. (De Wette).—TR.]. WIESELER: (*Ap. Chron.*, p. 389 ff.) conjectures that Julius belonged to the special imperial body-guard of Nero (*cohors Augustanorum*), that he had been sent to the East for the purpose of fulfilling some official duty, and that, when he was returning to Rome, Festus availed himself of the opportunity, in order to send the prisoners, under his care, to that city. But the terms of the text before us, convey the impression that both the centurion and the cohort in question, were stationed at Cesarea, and were under the command of Festus. Hence the name is still involved in a certain obscurity, which we cannot remove by any arbitrary conjectures.

VER. 2. **And entering into a ship.**—The prisoners, with a body of Roman soldiers, who served as a guard, accordingly embarked at Cesarea on a trading vessel which came from Adramyttium, a seaport of Asia Minor, in the province of Mysia, not far from Troas and Assos, and opposite to the island of Lesbos. The ship was homeward bound, but previously to the conclusion of the voyage, was yet to touch at several seaports along the coast of *Asia proconsularis.* [Πλεῖν τοὺς - - τόπους is the reading of the *text. rec.* with G. H.—Lachm. inserts εἰς after πλεῖν, on the authority of A. B., to which Cod. Sin. is now also to be added. Alford, with de Wette and Meyer, rejects the preposition as a later attempt to correct an apparently harsh construction; for the latter, see WINER: *Gr.* ₰ 32. 1 ult. on the passage.—TR.]. It was intended that this ship should be exchanged for another which was on its way to Italy, and which could be readily found in some one of the seaports of Asia Minor.—The nautical and topographical points which occur in the narrative of Luke, have been explained in a manner which claims all our gratitude, in the work of a learned Englishman, entitled: "The Voyage and Shipwreck of St. Paul: with Dissertations on the Life and Writings of St. Luke, and the Ships and Navigation of the Ancients. By James Smith, Esq., of Jordanhill, F. R. S. 1848. Second edition, London, 1856." This writer employed a winter's residence in Malta, in carefully examining all the localities of the island; he consulted educated and experienced seamen on the subject of the navigation of the Levant, and collected all the information which modern log-books and descriptions of sea-voyages could furnish. He devoted special attention to the ship-building and the navigation of the ancients, and availed himself of all accessible documents and aids, in order to shed all possible light on the narrative in THE ACTS. The result was, that he clearly explained many points which had hitherto been involved in obscurity, and, at the same time, essentially contributed to the evidences of the historical truth and of the credibility of the Book of THE ACTS. He has, in particular, demonstrated in the clearest manner, in many passages of the work, that the writer of the narrative before us, 1, could not have himself been a seaman, inasmuch as his language, when he speaks of nautical matters, is not that which any one who was professionally and practically acquainted with the subject, would have employed. He has demonstrated that, for this very reason, the writer must, 2, have been an eye-witness of all that he records; this point is proved both by the statements respecting all that occurred on board, and by the geographical details which are interwoven with the narrative; for no man who was not professionally acquainted with marine affairs, could have furnished a description of a sea-voyage so consistent in all its parts, unless he related that which he had personally observed and experienced. [Similar testimony is borne to the value of the services of J. Smith, by Meyer, Alford, Alexander, Hackett, Howson, etc., in their respective works; all gladly express their sense of the obligations which he has conferred on those who interpret THE ACTS OF THE APOSTLES.—TR.]

VER. 3. **And the next day we touched** [landed] **at Sidon.**—If they reached Sidon the day after they left Cesarea, the wind must have been favorable, as the distance between the two places is about 67 miles. [**Sidon** is mentioned in ch. xii. 20.—TR.]. At the season of the year which had now arrived, ver. 9, westerly winds prevail in that part of the Mediterranean, and such a wind would be desirable for the ship, in view of the course in which it was proceeding. The courteous treatment of Paul by the centurion may possibly have been originally due to certain instructions received from the procurator, although there can be no doubt that, at the same time, the personal character and conduct of the apostle must have made a most favorable impression on every unprejudiced and intelligent mind. The vessel doubtless touched at Sidon for the purposes of trade; during the delay, Paul was permitted to spend his time among the Christians of that city, accompanied, of course, by a guard.

VER. 4, 5. When they sailed from Sidon, contrary winds compelled them to **sail under Cyprus**, that is, instead of sailing in the open sea, they tacked, and sailed on the lee side of the island. Interpreters had hitherto been divided in their opinions respecting the side of the island along which the vessel proceeded. Some (*e. g.*, Falconer; J. F. v. Meyer [not the commentator, H. A. W. Meyer], etc.), understand the text as if the vessel had left Cyprus on the right, and sailed along its southern coast; but Erasmus, Wetstein, Bengel, etc , suppose that they passed by Cyprus on the left, that is, north of it. The latter is, without doubt, the correct view [and accords with that of J. Smith.—TR.]; for we are informed in ver. 5, that they sailed through [the whole length of (Alf.)] the sea of Cilicia and Pamphylia (*διαπλεύσαντες*); hence, they must have, at first, sailed between Syria and the eastern coast of Cyprus, and then between the coast of Cilicia and Pamphylia, on the one hand, and the northern coast of Cyprus, on the other. (J. Smith). [“Modern nautical investigation has brought to light that from Syria to the Archipelago, along the coast of Asia Minor, there is a constant current to the westward - - . By getting into this strong current they would be able to make some way westward, even in the face of an unfavorable wind.” (Alex.).—TR.].—**Myra**, where they landed, was, at that time, a flourishing seaport of Lycia, about twenty stadia [between two and three miles] distant from the sea, according to Strabo, but was situated on a stream which was navigable to the city.

VER. 6–8. *a.* **And there the centurion found a ship.**—At Myra the centurion Julius transferred the soldiers who accompanied him, together with the prisoners, to a merchant-vessel which had arrived from Alexandria, and was on its way to Italy. The cargo consisted of wheat, according to ver. 38, Egypt at that time being one of the granaries of Italy. Grain was usually transported from that country to Italy in very large vessels; according to a statement of Lucian, they could not have been inferior in size to the largest merchant-vessels of modern times. [“Josephus states (Life, § 3) that the ship in which he was wrecked in his voyage to Italy, contained six hundred persons.” (Hackett).—TR.].—This circumstance explains the fact that not less than 276 persons (ver. 37) found room on board of this vessel.

b. The travellers had at first proceeded from Cesarea to Myra, ver. 1–5; the second part of the voyage, from Myra to Crete, is next described, ver. 6–8. They now made unusually slow progress, as they encountered contrary winds; that it was not merely a calm which occasioned the delay, J. Smith infers from the word *μόλις*, which implies an effort, a struggle with the wind; besides, the words *μὴ προςεῶντος ἡμᾶς τοῦ ἀνέμου* seem intended to explain *μόλις γεν. κατὰ τὴν Κνίδον.* **Cnidus**, a peninsula between Cos and Rhodes, was not too distant from Myra [130 miles], to have been reached in a single day, with favorable winds. The voyage from the vicinity of Cnidus to Italy, should, properly, have been in a south-western direction, so that the travellers would pass along the northern coast of Crete. But as the wind continued to be contrary, they chose another course, namely, to the south-south-west, towards the eastern shore of Crete, the extreme point of which, to the east, is formed by the promonotory of **Salmone.** The voyage was thence continued along the southern shore of the island, and the ship was constantly struggling with the wind and the waves (*μόλις*) [occurring in ver. 7, and repeated in ver. 8.—TR.], until it reached a place called **Fair Havens**, not far from the city of the name of **Lasea.** [*Αὐτὴν*, ver. 8, refers to *τ. Κρήτην*. (Meyer).—TR.]. There is a bay in the south ern shore of Crete, which, as J. Smith has proved, still bears the name of *Λιμένες Καλοί*, and in which a ship is sheltered from north-west winds.

VER. 9–12. **Paul admonished them.**—[*Πλοὸς*, in later Greek, occurred also as a genitive, instead of *πλοῦ*; WINER, *Gr.* § 8. 2.—TR]. A crisis had now arrived in the affairs of the voyagers. The favorable season for sailing had passed by, for the time of the **fast** (*νηστεία*)—that is, the fast of expiation—was already over, and they had accordingly reached a period which was subsequent to the autumnal equinox. This fast of the day of atonement was observed on the tenth day of the seventh month (Lev. xvi. 29 ff.; xxiii. 26 ff.), that is, of Tisri; this was the seventh month of the Jewish ecclesiastical or sacred year, but the first of the civil year. The fast occurred about the close of September, or the beginning of October, soon after which navigation was suspended in those waters. It is here mentioned simply to specify the season of the year, and is designated as **the fast** (*τὴν νῆσ.*), as it was the only annual, public and rigid fast, which Moses instituted. See Horne's *Introd.* Part III. Ch. V. Sect. II. p. 132; Keil's *Bibl. Arch.* § 69; Winer's *Realw. art.* FASTEN; Herzog's *Real-Encyk.* IV. 332.—TR.]. Hence Paul warned the centurion and the owner of the vessel not to continue the voyage, and advised that they should winter in the harbor which they had succeeded in reaching, as any other course of action would expose the vessel to great danger.—The construction, in ver. 10, is loose: *ὅτι—μέλλειν ἔσεσ.* [The sentence begins with *ὅτι* but closes with the infinitive and accusative (*μέλλειν· ἔσ. τὸν πλοῦν*), as if *ὅτι* had not been used. Analogous cases occur in the best classic writers. (WINER: *Gr.* § 44. 8. Anm. 2, and § 63. 2. c.)—TR.].—Meyer and Ewald understand *ὕβρις*, in ver. 10, in a moral sense, viz., *presumption;* but then it would be necessary to take the word in the same sense in ver. 21, where it is again combined with *ζημία*, but where, according to the context, it would be inappropriate in that sense (see the EXEG. note below on ver. 21–26). It must, accordingly, be understood in the natural sense, according to the usual interpretation, as referring to the evils occasioned by the *violence of the storm.* The language of Paul on this occasion expresses the results of his own intelligent observation (*θεωρῶ*) and reflection; afterwards, he speaks in consequence of a divine revelation which he had received, ver. 21 ff. The event demonstrated that his fears had been well-founded, although all escaped with their lives. At the consultation which was held, the centurion attached more weight to the opinion of the steersman and the ship-owner than to the advice of Paul—and naturally, as the former were professionally and practically acquainted with such subjects. Besides, the reason which they assigned for objecting to the plan of wintering in that spot, claimed consideration: the bay was not suited for that purpose; for the words *ἀνευθ.—παραχειμ.* in ver. 12, obviously state the grounds of their opposition to Paul's advice. They agreed with him that the voyage to Italy could not at present be continued; but the majority of those who had a voice in the matter (*οἱ πλείους*) decided in favor of selecting a more favorable place for passing the winter, namely, a harbor on the south-western coast of Crete, named Phœnix, provided that they could reach it. Luke describes this harbor as lying toward *Λίψ*, *Africus* [the south-west wind], and *Χῶρος* [*Corus*, or *Caurus*, the north-west wind]. This language has usually been understood to mean that of the two sides of the harbor, the one extended in the direction of the south-west, the other, in that of the north-west, [the irregular coast itself, in the interior of the harbor, looking due west.—TR.]. J. Smith adopts the opposite view, p. 47 ff. [second ed. pp. 84–89], in order to sustain his opinion that a harbor which is now known as *Lutro* [Loutro] is identically the same spot. In that case *κατὰ Λίβα καὶ κατὰ Χῶρον* would denote *the direction in which* these winds blew, that is, the north-east and the south-east. But such an interpretation does violence to the *usus loquendi*, and is adopted merely to sustain a certain hypothesis. See the Commentary of Hackett, of North America, 1858, p. 420 ff. [Prof. Hackett, in his second edition (1863, p. 421 f.), adheres to his original opinion, which agrees with that of Lechler, as given here; he is not willing to identify Phœnix with the modern Lutro, which, as J. Smith states: "looks or is open to the *east.*" Alford agrees with J. Smith; Howson (Conyb. and H. II. 382) also adopts the conclusion at which Smith arrives, but admits that at least the philological arguments of the latter, are not conclusive.—TR.].

VER. 13. **And when the south wind blew softly.**—The voyage from Crete to Malta, terminating with the shipwreck, is next described, ver. 13–44. A moderate south wind began to blow (*ὑποπν.* is applied to a gentle breeze). It was supposed to be favorable for their purpose, inasmuch as at Cape Matala, not far from Fair Havens [four or five miles], the coast of Crete turns to the north-west, and for a voyage in that direction a south wind was precisely the one which sailors would desire. Hence they weighed anchor (*αἴρειν* was a common term in nautical language, used in this sense, even without the addition of *τὰς ἀγκύρας*).—The word *ἆσσον* was formerly believed to be the name of a city of Crete [see note 9 above, appended to the text.—TR.], and was connected with *ἄραντες*, as the place from which they sailed, or else as indicating the direction in which they proceeded. [Assos, in Mysia, Asia Minor, is mentioned in ch. xx. 14.—TR.]. It should, however be written with a small initial letter, as it is here the comparative of *ἐγγύς* [of *ἄγχι* (Passow).—TR.], and signifies "nearer," that is, nearer than was usual, or, quite near to the coast.

VER. 14, 15. **But not long after.**—*Ἔβαλε*, *i. e.*, *struck against* [intransitively, *fell upon*, *beat against*, as frequently in classic writers, after the age of Homer. (Meyer).—TR.].—*Κατ᾽ αὐτῆς* Luther supposed that these words referred to *προθέσεως*, ver. 13 ["their purpose"], which, however, would be a forced construction; Meyer refers them to *Κρήτην*. But it is more natural in accordance with the context, to assume that *ναῦς* is the subject, [WIN. *Gr.* § 47. 5. k note.—TR.], although this word does not here actually occur. [“Luke employs *αὐτῆς*, because the mental antecedent is *ναῦς*, which actually occurs in ver. 41, though his ordinary word is *πλοῖον*.” (Hackett).—Tr.].—Τυφωνικός is derived from τυφών, a whirlwind, a hurricane.—Εὐρακύλων is compounded of *Eurus* and *Aquilo*, that is, north-east; this reading [see note 11 above, appended to the text.—Tr.] is preferable to Εὐροκλύδων. [The latter form, adopted by the Engl. version is, according to de Wette, derived from *εὖρος*, the south-east wind, and *κλύδων*, billow, wave. Other explanations have been furnished, but no one has met with general approbation. Howson remarks (Conyb. and H. II. 325 n. 7): “The addition of the words *ὁ καλούμενος* seems to us to show that it was a name popularly given by the sailors to the wind: and nothing is more natural than that St. Luke should use the word which he heard the seamen employ on the occasion.”—Tr.]. The term *τυφωνικός* describes the violence of the wind, *εὐρακύλων* states its direction; for it was only a north-east wind which could have produced the effects that are subsequently described. The wind had veered around in an opposite direction.—’Αντυφθαλμεῖν, *i. e.*, to look [the wind] in the face, to bear up against, to strive against.—’Επιδόντες, *i. e.*, *τὸ πλοῖον*. [“They were compelled to scud before the gale.” (Howson, *l. c.*).—Tr.]

Ver. 16, 17. *a.* **And running under a certain island** [But when we came near to a small island].—‛Υποτρέχειν is, as J. Smith remarks (p. 61, Note [2d ed. p. 100, Note], the most appropriate nautical term which could have here been employed. It states, first, that the ship had the wind behind it, and, secondly, that the wind was between the ship and the island, so that the former went to the south-east of the island. Clauda (also called Claudus by Ptolemy), [“a small island about twenty miles from the south coast of Crete” (Sir C. Penrose)—Tr.], now bears the name of *Gozzo*. Here they endeavored to hoist on board the boat with which the ship had been provided, so that, if the circumstances should render it necessary, they might make use of it; otherwise, the violence of the winds and the waves might tear it loose from the ship by which it had been towed, and it would then have been irretrievably lost. This work was performed with some difficulty [*μόλις*, a third time, see ver. 7 and 8]; Luke does not, however, explain wherein the difficulty consisted. [“After towing so long, it must have been nearly filled with water.” (Conyb. and H. II. 337.)—Tr.]. It was, next, considered to be indispensably necessary, that the ship should be **undergirded**, in order to prevent it from foundering at sea. This work was accomplished by means of certain *βοήθειαι*; such *aids* or **helps** consisted of cables, chains, etc., which were passed under the keel of the vessel, in order to bind the planks together as tightly as possible. In mechanics, the ancients understood by *βοήθειαι*, *props* or *supports*. [Undergirding, technically termed *frapping*, consists in “passing cables or other large ropes under the keel and over the gunwales, and then drawing them tight by means of pullies and levers.” (Sir C. Penrose, quoted in Conyb. and H. II. 336, note 6).—Tr.]

b. **And fearing lest**, etc.—They were apprehensive of being driven on the Syrtis, *i. e.*, *Syrtis Major*, between Tripoli and Barca on the African coast, which, on account of the rocks found in it, is still regarded by navigators as a dangerous shallow (*ἐκπέσωσι*, *i. e.*, driven *from* the open sea against the land or rocks). The men had reason to entertain such fears, as the north-east wind was blowing at the time directly toward that quarter. The other, *Syrtis Minor*, cannot be here meant, as it lay too far to the west [near Carthage]; they were, accordingly, in imminent danger of being driven upon the greater Syrtis. (There is, therefore, no reason to assume that Σύρτιν is here an appellative, in the general sense of *sand-bank*, particularly as the definite article is prefixed): [Nevertheless Lechler translates the word in the text above, ver. 17, “sand-banks.”—Tr.]. In order to avoid this danger, they lowered the tackling. [“*They lowered the gear.* This is the most literal translation of the Greek expression.” (Conyb. and H. II. 337.)- “*Strake sail* (Engl. version) is regarded by the latest nautical interpreters as not only incorrect but contradictory, denoting not a wise precaution against danger, but a reckless rushing into it.” (Alex.).—Tr.]. The expression *τὸ σκεῦος* no doubt here means, in accordance with the context, the sails, which were furled, in order that the storm might not have too much power over the vessel; in that case, the words *οὕτως ἐφέροντο* mean that the latter was allowed to be driven without sails. But it is precisely this expression which shows that, if the narrator had been practically acquainted with nautical affairs, he would, unquestionably, if he at all mentioned the subject, have been more definite and full in his statements. [“What precise change was made we are not able to determine, in our ignorance of the exact state of the ship’s gear at the moment. It might mean that the mainsail was reefed and set. (Such is Mr. Smith’s view). Or it might mean that the great yard was lowered upon deck, and a small storm sail hoisted, etc.” (Conyb. etc. II. 337, 338).—Tr.]. J. Smith, who it is true, interprets here *a priori*, that is, according to the course which under the circumstances, *ought* to have been adopted, rather than according to the direct sense of the words themselves, speaks of the lowering of the gear, of the hoisting of the storm sail, and of tacking, p. 68 ff. [Second ed. p. 108, 109].—These (ver. 13–17) were the events of the first day, after the vessel had left Fair Havens.

Ver. 18, 19. **And we being exceedingly tossed with a tempest.**—In consequence of the violence of the storm, many things were, on the following day, thrown overboard; the articles thus sacrificed for the purpose of lightening the ship, were probably the heavier and less valuable parts of the cargo. But on the third day, they were compelled to proceed even further [as the leaks no doubt admitted an increasing quantity of water.—Tr.], and cast out even a part of the furniture of the ship, such as tables, chests, etc. And the passengers themselves were now required to lend their assistance (*αὐτόχειρες*). [Lechler, namely, prefers the reading which exhibits the verb *ἔῤῥιψ.* in the *first* person. See note 13, above, appended to the text.—Tr.]

Ver. 20. **And when neither sun nor**

stars in many days appeared.—[“The sun and stars were the only guides of the ancients when out of sight of land.” (Alf.).—Tr.]. The voyagers were now exposed to the most severe trial; during eleven days they were in imminent danger of perishing; comp. ver. 27. As the violence of the storm did not abate, and heavy clouds obscured the sky both by day and by night, they abandoned **all hope** of escaping with their lives, especially as the vessel appears to have suffered serious damage. [The leaky state of the ship increased upon them. (J. Smith).—Tr.]

Ver. 21–26. **But after long abstinence.**—This πολλὴ ἀσιτία, that is, the long-continued and rigid abstinence from regular meals, cannot have been occasioned by an actual want of provisions, as the ship's cargo consisted of wheat, which had not yet been cast overboard, ver. 38. It was, partly, the impossibility of properly cooking food, and, partly, the incessant labors which were performed, together with the mental distress occasioned by fear and despair, which had prevented the voyagers from eating.—**Paul stood forth - - and said.**—During this period of danger and painful anxiety, Paul came forward (the precise time previously to the catastrophe mentioned below, is not stated), and spoke to the company in encouraging terms; he promised all, on the authority of a divine revelation which he had received, that they should escape with their lives. If he, nevertheless, begins by saying that the advice which he had previously given (ver. 10), should have been adopted, he is not influenced by an undue tenaciousness in adhering to his own opinion, but simply desires to demonstrate that he is justified in claiming the faith and confidence of his hearers, by reminding them that the result had so far fully established the soundness of his advice. [Μέν after ἔδει is not connected with καὶ at the beginning of ver. 22; the clause expressing the contrast (*e. g.*, “but such was not the case”) is omitted. See Kuehner. *Gram.* § 322. 5. c. Rem. 4. (Meyer).—Tr.]. He uses the word κερδαίνειν in a sense in which it often occurs in later Greek, after the time of Aristotle; it indicates, in that case, a certain gain which consists, not, positively, in securing an advantage, but, negatively, in avoiding an injury or a loss against which precautions had been successfully adopted; and it is precisely for this reason that ὕβρις cannot here with any propriety be understood in a moral sense, which is the interpretation of Meyer and Ewald. [See the Exeg. note above on ver. 9–12.—Tr.]. The construction of the clause in ver. 22, beginning with ἀποβολή, is the following: ‘for there will be no loss of life in the case of any of you, unless it be of the ship,’ that is, there will be a loss; the less precise πλήν is used instead of πλὴν μόνον. [Winer. Gr. § 67. 1. e.—Tr.].—**This night,** ver. 23. that is, the preceding night, as Paul undoubtedly made this address to the company in the day-time. Οὗ εἰμί, that is, ‘whose property I am’; a different thought is conveyed by ᾧ λατρεύω [comp. Rom. i. 9], ‘to whom I offer worship.’ The latter refers to acts of prayer on the part of Paul, which the people on board may, at times, have noticed. We can hardly suppose that the vision occurred in a dream (Ewald): it was doubtless granted at a time when Paul was awake. If the promise made in ch. xxiii. 11, and which is here more fully explained in reference to the *person* of the emperor, was to be fulfilled, it also included an assurance of the safety of the life of Paul in the present danger. The words κεχάρισταί etc. do not merely furnish a general promise that the follow-travellers of the apostle shall escape with their lives, but also state in particular that they will be saved from death *for the sake of Paul*, inasmuch as God assures Paul of their safety, as an act of grace to *him*. Paul had, without doubt, offered prayers (λατρεύω) not only in behalf of himself, but also in behalf of all who were around him, and God had now accepted his intercessory petitions. Δέ, in ver. 26, implies that their lives would indeed be spared, but that they would, nevertheless, experience much evil. The knowledge that they would be cast upon a certain island, appears to have been derived from the vision, but ‘Where?’ and ‘When,’—were questions which Paul could not yet answer.

Ver. 27, 28. **But when the fourteenth night was come.**—The days and nights continue to be counted from the time when the vessel left the bay in Crete. The name of **Adria** was occasionally employed, it is true, in a restricted sense, even by the ancients, and designated that which is now known as the Adriatic Sea, namely, the gulf on the north of the straits of Otranto (N. lat. 40°—45°). But the name also frequently embraced, as in the present case, in addition to the Adriatic, also the Ionian Sea, so that it was applied to the sea on the east of Lower Italy and Sicily, in which Malta is also found. [For the anecdote of Cæsar, see below, Hom. and Pr. ver. 27.—Tr.]. The conjecture of the sailors that they were in the vicinity of land, is expressed by the word ὑπενόουν, *suspiciebant*, as this circumstance would necessarily expose them to a new danger. [“The roar of breakers is a peculiar sound, which can be detected by a practised ear.” (Conyb. and H. II. 344).—Tr.]. The language προςάγειν - - χώραν is adapted to an optical illusion [“according to which the vessel seems to stand still and the land to move,” (Alex).—Tr.]; the converse is found in the following: “terraque urbesque recedunt.” [Æn. III. 72]. Luke does not state the grounds of the conjecture, but it was, no doubt, suggested by the increasing sound which proceeded from the surf. J. Smith refers, on p. 81 ff. [118, 119], to a case which is, in a striking manner, similar to the one before us; it is that of the British frigate Lively, which was wrecked, Aug. 10. 1810 in the same region in which Paul is now found, not far from the point of Koura. He refers to the records of the Admiralty, and exhibits the remarkably analogous circumstances in the case of the English frigate, as given in evidence at the court-martial held on its officers. [“The mean rate of a drift of a ship circumstanced like that of Paul,” says J. Smith, “would be thirty-six and a half miles in twenty-four hours. - - Hence, according to the calculations, a ship starting late in the evening from Claude (476 miles distant from the point of Koura), would, by midnight on the fourteenth, be less than three miles from the entrance of St. Paul's Bay.” See the Exeg. note on ver. 39, below.—Tr.].—In order to learn whether there was reason to entertain fear, the sailors sounded and found at first a depth of 20 fathoms (120 feet), and after proceeding a little further, ascertained that the depth was only 15 fathoms (90 feet). [“The ancient fathom and the modern coincide so nearly, that the nautical interpreters, in their calculations, treat them as identical.” (Alex.).—Tr.]. Such a rapid decrease of the depth afforded just grounds for apprehending that they would be carried on the rocks or reef (*τραχεῖς τόπους*).

Ver. 29. **They cast four anchors out of the stern.**—They had a twofold purpose in anchoring: first, to keep the ship from foundering on a reef, and, secondly, to wait for day-light, so that the vessel might strand at a point which would, with the greatest probability, afford means of escaping to land. Not less than four anchors were let down; for vessels in ancient times did not possess those colossal anchors which modern vessels carry, and therefore took a larger number of them on board. They acted with prudence in letting go the anchors at **the stern**, for if they had anchored by the bow [the head of the ship], the north-east wind, which still continued to blow, would have the more easily obtained control of the ship, and the wreck would have occurred under still more unfavorable circumstances [“the vessel would have swung round and gone upon the rocks.” (Conyb. and H. II., 345).—Tr.]. J. Smith has shown that these seamen acted with much prudence, and exhibited great skill. Howson, an English writer, mentions, that when Nelson appeared before Copenhagen, April, 1801, he ordered that each ship [as she arrived nearly opposite her appointed station], should let go her anchors astern—that this procedure was of advantage to the fleet—and that Nelson stated, after the battle, that he had that morning been reading the twenty-seventh chapter of The Acts, which had suggested this measure to him. [Lechler refers to Conybeare and Howson’s *Life*, etc., *of St. Paul*, II., 345.—Tr.]

Ver. 30. **To flee out of the ship.**—The sailors doubtless believed that the ship was in such a shattered state, that it would entirely go to pieces before the night was over; they may have, at the same time, apprehended that the character of the coast was so unfavorable, that when the ship would be finally wrecked, no hope of escape would remain. Hence they designed **to flee out of the ship**, by resorting to the boat, which had previously been secured on board, ver. 16, 17. The ship itself, and the company, they had cruelly intended to leave to their fate. They accordingly let down the boat into the sea, under the pretext that they proposed to cast anchors out of the foreship or prow. [“*Μελλόντων* must be regarded as the genitive absolute, like the foregoing (*τῶν δὲ ναυτῶν ζητ.*), and *προφάσει* (comp. Thuc. V. 53. 1, and VI. 76. 1) is used adverbially (Bernhardy, p. 130), while, in the classic writers the accusative, *πρόφασιν* is more usual, etc.” (Meyer).—Tr.]

Ver. 31, 32. **Except these abide in the ship.**—[“For the third time in this memorable voyage and tempest (see ver. 10, and 21), Paul the prisoner comes forward as the counsellor of those who seemed to have his life and liberty at their disposal.” (Alex.).—It may seem singular that Paul, even after the divine promise (ver. 22–24), should regard the safety of the whole company as depending on the presence of the sailors. It must, however, be remembered that the efficacy of any divine interposition is not here represented as depending on human means and ends. But when God has prescribed a certain course of action, which men are to pursue, he requires that they should adopt that course, and employ the means appointed by Him, if they desire the aid of His omnipotence. (Calvin).—Tr.]. Paul defeated the plan of the faithless and treacherous sailors by communicating it to the Roman military force. [“He penetrated the design of the former, and either from some divine intimation of the instruments which were to be providentially employed for the safety of all on board, —or from an intuitive judgment, which showed him that those who would be thus left behind, the passengers and soldiers, would not be able to work the ship in any emergency that might arise, —he saw that, if the sailors accomplished their purpose, all hope of being saved would be gone. With his usual tact, he addressed not a word to the sailors, but spoke to the soldiers and his friend the centurion; and they, with military promptitude, held no discussion on the subject, but decided the question by immediate action.” (Conyb. and Howson, etc., II. 347 f.).—Tr.]. The soldiers were, as a matter of course, not acquainted with the art of navigation, and would have been left without any resource, if all the sailors had withdrawn. They therefore cut the ropes by which the boat was still attached to the ship, and abandoned it to the waves.

Ver. 33–37. **And while the day was coming on.**—[But until it began to be day]. *Ἄχρι, i. e.*, before it was day, and, accordingly, before they could begin to work and resort to the final measures which were to be adopted for saving their lives. As the strength of each individual would be taxed to the utmost by the effort to reach the shore, and as each one should be as fully as possible prepared to meet the emergency, Paul encouraged all, both by his words and his acts, to take a full meal. [“For the fourth time Paul the prisoner assumes, as it were, the command of the vessel, or at least the direction of the company, etc. - - The words ‘having taken nothing’ are not to be strictly understood, but as a natural and popular hyperbole, denoting the omission of all stated meals, etc.” (Alex.).—Tr.]. The apostle himself showed a good example, after having given thanks to God aloud in the presence of all. [“Paul does not here observe a love-feast (Olsh.), nor does he act as the head of a family (Meyer), but simply proceeds as a devout Jew, who offers the prayer of thanks before he eats.” (De Wette).—Tr.]

Ver. 38. **And when they had eaten enough.**—It was now time to adopt active measures for their rescue. The first step which they took was that of lightening the ship by casting **the wheat** [*τὸν σῖτον*] overboard. Meyer maintains that this word designates the ship’s provisions; these could not, however, under any circumstances, have been merely grain, but must have consisted of biscuit and other articles of food, and had, no doubt, been already so far reduced in quantity that their weight could not attract attention in the present emergency. It was, namely, the main object of the voyagers to bring the vessel as near to the shore as possible, before it actually struck. [“The cargo of wheat was now probably spoilt by the salt water. - - Besides this, it is probable that, the ship having been so long in one position, the wheat had shifted over to the port side, and prevented the vessel from keeping that upright position, which would be most advantageous when they came to steer her towards the shore.” - - “Sir C. Penrose says: ‘I doubt not that it was found, that, from the ship having been so long pressed down on one side, the cargo had shifted—towards the larboard side, etc.’” (Conyb. and Howson, II. 349, and note 8).—Tr.]. The cargo, accordingly, consisted chiefly of grain, and this opinion is the more probable, as the ship had come from Alexandria, and was proceeding to Italy, while it is well known that grain was the principal article which was exported from Egypt. This view, viz., that ὁ σῖτος was the cargo of the ship, had already been entertained by Erasmus, Luther, Beza, etc., and has recently been sustained by James Smith, Hackett, and also Baumgarten. Hackett, the American commentator, has, in particular, here adduced a very ingenious remark of Blunt, namely, that various incidental notices in different parts of the chapter, when properly combined, throw light on this subject. Thus, we are told in ver. 6, that the ship belonged to Alexandria, and was on its way to Italy; we learn next, from ver. 10, where the “lading” is mentioned, that it was a merchant-vessel (although we do not yet receive any information respecting the nature of the freight, τὸ φορτίον); at length we ascertain from ver. 38, that the lading consisted of *wheat* [“the very article which such vessels were accustomed to carry from Egypt to Italy.” (Blunt, quoted by Prof. Hackett, 2d ed., p. 440).—Tr.]. The freight had very naturally been kept as long as it was possible to preserve it from injury.

Ver. 39. **And when it was day.**—The seamen did not recognize the land which had now become visible, although Malta was necessarily well known to Egyptian sailors. [For the identity of the island, see the Exeg. note on ch. xxviii. 1.—Tr.]. It is, however, to be considered that they were at a part of the island which was remote from the harbor best known to them [“and which possesses no marked features by which it might be recognized.” (J. Smith).—Tr.]. It has been proved, beyond all doubt, by J. Smith, that this shipwreck must have occurred on that spot which the Maltese tradition has always designated as “St. Paul’s Bay.” It is found on the north-east extremity of the island, and forms a tolerably deep incisure into the land, between two beaches, of which the one to the south-east terminates with Koura point, while the one to the north-east ends at the small island of Salmonetta. The men observed that this bay [“creek,” Engl. version] had an αἰγιαλός [“shore,” Engl. version], that is, a flat beach, whereas the word ἀκτή [which does not occur in the N. T.] denotes a coast which is considerably elevated above the margin of the sea. Hence Luke here uses the correct hydrographical term (J. Smith, p. 136, note [Engl. ed.]). The coasts of that bay consist of an unbroken chain of rocks, with the exception of two points, each of which presents a flat beach. It was one of these which the seamen chose, as suited for running the ship aground, if it were possible to do so (ἐξωθεῖν, *ejicere navem* [*i. e.*, ashore, *cut of* (ἐκ) the sea (Rob. Lex.).—Tr.].

Ver. 40. **And when they had taken up the anchors.**—[Therefore, cutting away the anchors.—“The verb is here more correctly rendered in the margin of the English Bible ‘cut the anchors.’ The same remark applies to the words following: ‘committed themselves unto the sea,’ which the margin properly explains as still referring to the anchors, etc.’” (Alex.). So, too, Meyer: “*εἴων* refers to *ἀγκύρας*; the interpretation of the Vulg.: *committebant se* is arbitrary;” also Alford (“they cut away all four anchors”), and others.—Tr.]. In order to set the ship in motion, they let the anchors fall into the sea, as they had not time to draw them up, [and, besides, the anchors would have encumbered the water-logged ship with their additional weight. (Alford) —Tr.]. At the same time [ἅμα] they unloosed the lashings with which the rudders had been secured. The vessels of the ancients were usually supplied with two rudders, one being placed on each side of the stern; they were, respectively, named *the right* and *the left rudder*. These had been hoisted up out of the water, and lashed to the ship [“no doubt—lest they should foul the anchors” (Conyb. and H. II. 350, n. 2).—Tr.], but were now untied, in order that they might assist in propelling the ship in the desired direction. They, moreover, hoisted a sail *τῇ πνεούσῃ, scil. αὔρᾳ, to the wind.* The word *ἀρτέμων* does not occur in any other Greek writer; it is found only in Latin, in the form *artemo* [artemon], and has been very differently explained. [The various sails to which different writers have supposed this name to be applicable, are specified by Meyer, and, especially, de Wette, *ad. loc.*—Tr.]. According to J. Smith, the *foresail* is meant, that is, the one nearest to the forepart of the ship. After all these arrangements had been made, the sailors steered the ship towards the flat beach (*κατεῖχον εἰς τ. αἰγ.*).

Ver. 41. **And falling into a place**, etc.—The **place where two seas met**, *τόπος διθάλασσος*, was a spot, on both sides of which the sea was found to flow. J. Smith supposes that the place was in the vicinity of the island of Salmonetta, which is separated from Malta by a narrow channel, not more than 100 yards in breadth, so that there was here a current between the sea in the interior of St. Paul’s Bay, and the sea outside. [The channel would thus appear to be “a place between two seas,” like the Bosphorus, to which Strabo applies the very word *διθάλασσος*. The island of Salmonetta is so situated, that the sailors, looking from the deck when the vessel was at anchor, could not possibly be aware that it was not a continuous part of the main land; whereas, while they were running her aground, they could not help observing the channel. (Conyb. and Howson, etc. II. 352 and n. 2).—Tr.]. Here the vessel suddenly struck, so that the forepart cut deeply into a bank of sand or clay, while the hinder part was broken by the surging of the sea. [J. Smith says: "The rocks of Malta disintegrate into extremely minute particles of sand and clay, which form a deposit of tenacious clay—and mud. - - A ship, therefore, impelled by the force of the gale into a creek with a bottom such as has been described, would strike a bottom of mud into which the fore part would fix itself and be held fast, whilst the stern was exposed to the force of the waves."—Tr.]

Ver. 42–44. **And the soldiers' counsel was to kill the prisoners.**—This design was formed in consequence of existing laws which imposed the most severe penalties on guards, who suffered prisoners for whom they were answerable, to escape; comp. ch. xii. 19 [and Exeg. note on ch. xvi. 25–28.]. The centurion, however, frustrated the cruel design; he commanded, on the contrary, that. first of all, those persons on board who were able to swim, should at once seek the shore, in order to render any aid which might be necessary in the case of the others. [*'Αποῤῥίπτειν* is used intransitively, in the sense of *se projicere*; Winer: *Gr.* § 38. 1. (Meyer).—Tr.]. The latter availed themselves, partly, of *σανίδες*, *i. e.*, planks and boards, which were in the ship, and, partly, of timbers which had entered into the construction of it, but had now been loosened or could be torn away. To these they attached themselves, and were thus carried ashore by the waves. [This is at least the *fourth* shipwreck which Paul experienced; the second Epistle to the Corinthians, in which *three* are mentioned (ch. xi. 25), had been previously written. (Meyer).—Tr.]

DOCTRINAL AND ETHICAL.

1. Paul exhibits such true dignity in every respect, during this voyage, that we can see revealed in him the glory of Christ, by whose grace he was what he was [1 Cor. xv. 10]. The divine-human Person of the Redeemer manifests itself in the apostle. Even as the eternal Son of God appropriated to himself, through his incarnation, *all* that is human, with the single exception of sin, insomuch that he *nihil humani a se alienum putaret*, and descended into the lowest depths of human sorrow, so, too, his apostle here faithfully follows in his footsteps. He not only shares in all the hardships, privations, and dangers of the voyage, which were, indeed, unavoidable, but he does so with all his soul. He is as much concerned for the welfare of his fellow-travellers, for the safety of the ship, and even for that of the freight, as if no higher object occupied his mind. He so carefully observes all that occurs, (like his friend Luke, who was thus enabled to furnish us with this precise and faithful account), and revolves all in his mind with so much soberness and intelligence, that he is competent to give the soundest and most appropriate advice (ver. 10 and 21); and, shortly before the catastrophe occurred, his prudent warnings (ver. 31) and seasonable exhortations, combined with his own example, materially contributed to the rescue of all on board. And thus his sympathy, his presence of mind, his calm reflection, and resolute spirit, not only claim our regard on their own account, but precisely in the case of a child of God, constitute the evidence of genuine human virtue and excellence.—But Paul is, on the other hand, in this peculiar situation, obviously far more than a mere model of human prudence and ability—he is, besides, one of the servants and the redeemed of the God-Man. Indeed, he unreservedly confesses that he belongs to God, when the angelic appearance (ver. 23) enables him to foretell the escape of all, precisely at the time when their circumstances seemed to be most desperate. And this promise which, in truth, was fulfilled, he repeats on every appropriate occasion. The most striking fact, however, in the whole narrative, is found in the statement that God promises to save the lives of all on board for the apostle's sake (*κεχάρισταί σοι*, ver. 24), and then fulfils His promise. They all owed their lives to Paul, or, rather, to the grace of God in Christ, which he enjoyed in so large a measure.

2. The concluding remark of the narrator ('And it came to pass - - - safe to land', ver. 44), although expressed in simple and unpretending terms, possesses a deep significance. It not only constitutes a graphic conclusion of the narrative of the voyage from Cesarea to Malta, viewed as a whole, but it also directs attention to ver. 21 ff. particularly ver. 22, 24, 25. Luke connects the happy issue with the assured hope previously expressed by Paul, on the authority of a divine revelation, at the very time when the lives of all were in the most imminent danger. Hence this concluding remark is, as it were, that link in the chain, which connects the fulfilment with the promise itself, demonstrating that this promise had been actually and completely fulfilled. This simple concluding remark thus enables us to recognize the invisible in the visible—the eternal counsel of God in the ultimate result—the secret in that which is revealed—grace, in nature.

HOMILETICAL AND PRACTICAL.

Ver. 1. **And when it was determined that we should sail into Italy,** etc.—The path in which believers walk, often seems indeed to be determined by accident, or by the caprice or will of men; nevertheless, it will always be found to be, in reality, in strict accordance with the promises of God. (Rieger).—Why has God caused this detailed account of the external circumstances connected with the voyage, to be introduced into the volume of his revelations? I. To teach us that even the strangest and most painful paths of believers are ordered and closely watched by God, and to show that times, places, associates, the weather and the elements, are controlled by the Lord, and work together for good to them that believe. II. To warn us, showing that even when the circumstances in which we are placed, are at first painful and embarrassing, we should not rashly conclude that they are not ordered by God; when we are tempted to yield to a natural feeling of anxiety, we should not despond, but overcome our difficulties by faith. III. The Holy Ghost depicts in this section the character of a servant of Christ, who, even when he is involved in the greatest dangers, or is among the wildest and rudest peo ple, or is placed in the most trying circumstances, nevertheless remains faithful to himself and to his Lord, "as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." 2 Cor. vi. 9, 10. (Ap. Past.).—The land and the sea are full of the Spirit of the Lord; why should He not, therefore, have moved upon the face of these waters, too, and upon this shipwreck? The miracles wrought in nature, and those displayed in the kingdom of grace, constitute one system. The compass continually points in this voyage to the work of God. (Starke).

Ver. 2. **Aristarchus - - - being with us.**—God can always alleviate our trials, as in the case of Paul's captivity, when another true friend and companion was associated with the faithful Luke. (Starke).—Aristarchus voluntarily offered himself as a companion of the suffering apostle. This fraternal act of taking up the cross, was so precious in the sight of the Spirit of God, that he caused it to be recorded for our benefit as an example. (Ap. Past.).

Ver. 3. **Julius courteously entreated Paul, and gave him liberty to go unto his friends.**—God, who comforts the lowly, not only provides his servant with a companion who is a believer (Aristarchus), but also inclines the heart of a man of the world (Julius) to treat him kindly. (Rieger).

Ver. 4. **We sailed under Cyprus.**—How deeply Paul must now, at the close of his missionary course, have been affected by the sight of this island, on which he had gathered the first-fruits of his harvest! Chap. xiii. 4. (Williger).

Ver. 5. **Sailed over the sea**, etc.—Even when the route is circuitous, and the winds are unfavorable, God conducts his servants to the desired port.

Ver. 7. **And when we had sailed slowly many days.**—As a vessel does not always meet with a favorable wind, and continue its voyage with celerity, so the Christian, in his journey through life, is often required *to wait.*

Ver. 8. **Nigh whereunto was the city of Lasea**—Unimportant towns that are mentioned in this narrative, and that would otherwise have been forgotten, acquire an interest in our eyes, because Paul, the elect of the Lord, was in the ship. He passed by many spots, some of which were known, others unknown, to him; he may have, in spirit, visited every one of them, however insignificant any might be, and have saluted and blessed it "in the name of the Lord." (Williger).

Ver. 9, 10. **Now when much time was spent - - - Paul admonished them, and said**, etc.—God often imparts enlightened eyes and prudent counsels to his people, even in temporal matters, and it is well with them when they adopt the appointed course. (Starke).—Let it not be said that the servants of God can render no services in temporal affairs. Such is not, it is true, their principal aim, and yet "godliness is profitable unto all things." [1 Tim. iv. 8]. The devout Joseph was employed by God as his instrument in preserving all Egypt and Canaan, during the famine, by his wise counsel But when the advice of a servant of the Lord is rejected, he does not obstinately insist on it, but submits the result to God. (Ap. Past.).—Paul, who entertained such holy sentiments, was at first watchful, and then anxious to guard against bodily danger and temporal losses; and he teaches us, precisely by such a course, that the Christian will not rashly venture his life, and does not subject temporal goods to waste, but remembers that his body and soul, with all that he possesses in this life, are gifts of God. (Rieger).

Ver. 11. **Nevertheless, the centurion believed the master**, etc.—It is very possible that the sailors may have, after their manner, indulged in boasting language, and have ridiculed the fears of the "gloomy" Paul. (Williger).—In the matter of giving or receiving advice, the first point which claims consideration is, not the character or position of the counsellor, but the soundness or unsoundness of the advice which he gives. Persons of very ordinary intelligence have sometimes, in such cases, been wiser than the most learned and prudent. 2 Kings v. 3. (Starke).

Ver. 12. **And because the haven was not commodious**, etc.—It is a bad rule, that votes must be counted and not weighed. For sometimes the worst men are those who constitute the majority. 1 Kings xxii. 12, 13. (Starke).—It often occurs that when men are not satisfied with their condition, and attempt to improve it, they expose themselves by their course to still greater evils and misfortunes. (id.).

Ver. 13. **And when the south wind blew softly, supposing that they had obtained their purpose.**—The sailors no doubt triumphantly exclaimed: 'Seest thou how well it goes with us? What knowledge of navigation do these teachers of religion possess? They ought not to interfere in such matters.' (Starke).

Ver. 14. **But not long after there arose a tempestuous wind.**—"Boast not thyself of to-morrow;" think not that, because the wind is now favorable, it will continue to prevail; "for thou knowest not what a day may bring forth;" the gentle south wind may be followed by a tempest. Prov. xxvii. 1. (Starke).

Ver. 15. **And when the ship was caught** [carried along], **and could not bear up into** [against] **the wind.**—Alas! How often the believing soul, like this ship, is unable to bear up against the winds and storms of temptation. It would sink, if Jesus were not a covert from the tempest. Isai. xxxii. 2. (Starke).—During this memorable voyage, Paul became a seaman to the seamen [1 Cor. ix. 20], in accordance with that love which, at all times, and in all things, accommodates itself to the circumstances. The centurion Julius was now able to report to Festus that Paul's "much learning" [ch. xxvi. 24] had not made him mad. (Besser).

Ver. 18, 19. **We - - - lightened the ship - - - cast out - - - the tackling of the ship.**—When our lives are in danger, we are often compelled to sacrifice objects which we highly value, and would gladly retain. But who would listen to us, if we should propose such a course for the sake of securing everlasting life? (Rieger).

Ver. 20. **And when neither sun nor stars in many days appeared.**—As here in the natural world, so in men's spiritual affairs, temptations sometimes prevent them for many days from seeing the light of grace; then they experience all that Luther describes in one of his hymns: "When reason seeks our faith to shake, etc." (Starke).—And yet *one* star continued to shine for Paul, the light of which no storm could obscure—it was the promise of the Lord: "Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." Ch. xxiii. 11. (Besser).

Ver. 21. **Sirs, ye should have hearkened,** etc.—When the advice of wise and devout men has been rejected, and evil results have thence followed, they do not lose time by exhibiting undue sensitiveness and by uttering reproaches, but proceed to give advice, if advice does not come too late, and offer their assistance, if it is still of avail.

Ver. 22. **And now I exhort you - - - ship.**—The servants of God do not enjoy the privilege of being exempted from the evils with which the world is, in the providence of God, often visited; they are compelled to suffer in company with others. But they *do* enjoy the privilege of being effectually protected amid all the evils of the world, and they are never put to shame. Even when the waves are madly raging, and when they threaten to ingulf lofty mountains—when all others begin to despair, and believe that they are lost, the servants of God are able to lift up their heads with joy: for they know that there is an almighty and faithful Lord on high, who will never forsake them. (Ap. Past.).—Although Paul was an apostle, and was endowed with miraculous powers, we do not find that he availed himself of the gift of prophecy, until he had received a direct command of God to do so. He had perceived the dangers which threatened the vessel, and had, in company with the seamen, resorted to all the ordinary means of safety; he was, at the same time, unobtrusive, and may, like others, have entertained serious fears, ver. 24. He made no unusual pretensions, but waited for the help of the Lord. But after the Lord had appeared to him and promised that he and all who were on board, should escape with their lives, he spoke prophetically, on the authority of God, and the result confirmed the truth of his words. The servant of Jesus will follow this example, and refrain from uttering any predictions which proceed from his own will or an excited imagination. Our guide is the Gospel, and our duty requires us to exhort and beseech in Christ's stead. If God should at any time direct us to make a communication to others, he will know how to accredit us. (Ap. Past.).

Ver. 23. **The angel of God, whose I am, and whom I serve.**—Happy is he who can, with sincerity and joy of heart, repeat Paul's confession of faith: "God, whose I am, and whom I serve," and who, amid all the scenes which may be presented on the troubled ocean of this world, can continue to pray: "O God, I am thine; I serve thee; be thou my Preserver." (Rieger).

Ver. 24. **Fear not,—thou must be brought before Cesar.**—It hence appears that Paul entertained anxiety not for his life itself, but for the great object of his life. It is indeed the chief concern of faithful servants of God, that His holy purposes should not be frustrated in their case.—**God hath given thee all them that sail with thee.**—Thus it appears that Paul had prayed that the lives of all who were on board, might be spared. For the sake of righteous men, benefits are conferred even on the ungodly. For Lot's sake, Sodom was spared as long as he remained in it. Understand this great truth, ye ungodly and arrogant children of the world! Ye owe it to such obscure lights—to simple Christians whom ye behold with scorn—to the despised prisoner Paul—that ye can supply your tables with food, breathe the air, and see the light of the sun. (Starke).—We are, as it were, also in a ship on the stormy and dangerous ocean of this world, in company with the souls intrusted to our care. Let us, then, earnestly strive, with continued prayer and personal efforts, to carry them with us, as a precious gift of God, so that neither we nor they may make shipwreck concerning faith [1 Tim. i. 19], and finally perish; then, even if the ship of life is broken in pieces, we can, with them, enter the secure haven of eternal life. (Ap. Past.)

Ver. 26. **Howbeit we must be cast upon a certain island.**—Lord, reveal thou to us those islands of safety in the troubled ocean of this world, where we may temporarily repose, until we complete our last voyage, and, while we gaze at eternity, which is rapidly approaching, are able to exclaim: Land! Land! "Wherever we lie at thy feet, we are in a safe haven; the route by which we reach it, we submit to thy wisdom; if we can at last enter thy eternal kingdom, we have no other care." (Williger).

Ver. 27. **But when the fourteenth night was come.**—O how many nights of anxiety like this, have been passed, not only by those who are at sea, but also by others who cry unto the Lord from the depths of affliction, and wait for his help, from one morning watch to another! (Rieger).—**As we were driven up and down in Adria.**—It was on the same stormy Adriatic Sea that the great Cæsar cried to the trembling pilot: "Steer boldly; thou carriest Cæsar and his fortune." ["Mr. Humphry compares and contrasts the speech of Cæsar to the pilot under similar circumstances: *τόλμα καί δέδιθι μηθὲν, ἀλλὰ ἐπιδίδου τῇ τύχῃ τὰ ἱστία καὶ δέχου τὸ πνεῦμα, τῷ πνέοντι πιστεύων, ὅτι Καίσαρα φέρεις καὶ τὴν Καίσαρος τύχην. Plut. de Fortun. Rom.*, p. 518." (Alford).—Tr.]. Paul could have, in loftier terms, said to the pilot: "Fear not, thou carriest Christ and his salvation!"

Ver. 29. **They cast four anchors out - - and wished for the day.**—The spiritual anchor of Christians—faith, combined with a living hope—is sent upwards, not downwards, Heb. vi. 19. (Starke).—At night we wish for the day, whereas we may have already undervalued many of our past days; Eccl. xi. 7. (id.).

Ver. 30. **And as the shipmen were about to flee out of the ship.**—Behold the fidelity of the world in the time of need! Those preachers, moreover, may be compared to the timid and fugitive shipmen before us, who fall away in the time of need, and desert the ship of the Church that had been committed to them, John ix. 13. (Starke).

Ver. 31. **Paul said—Except these abide,** etc.—Paul had a heart that was full of faith and of love to man, and by these main-springs all his actions were regulated. He had imbibed the power of the divine promises; he was, consequently, undaunted and full of courage, and could comfort and sustain his companions. God had given him all them that were sailing with him; hence his zeal was watchful, so that not one should perish; he impressively warned them not to leave the ship; afterwards, he encouraged them to partake of food, and then urged them to save themselves by swimming. In short, he provided in every respect for the preservation of their lives. Thence we learn in what manner a teacher may, by his faith, experience and genuine love, become a blessing to others, particularly in seasons of distress and danger. (Ap. Past.)

Ver. 32. **Then the soldiers cut off the ropes,** etc.—It was a strong faith which performed that act; for thus the last bridge was broken down that connected the land with the ship, which none now hoped to save. When the centurion directed that the boat should be cut loose and abandoned to the waves, he entered in the life-boat of Paul's word, which was firmly held by the faithfulness of the almighty God. Let it be also *thy* work to cut off the ropes of every boat in which thou puttest thy trust besides God; then will thy dark night pass away before the morning light, and thou shalt behold the glorious help of God. (Besser).

Ver. 34. **There shall not a hair fall from the head,** etc.—Such are the wonders which God performs! A prisoner in chains may be a prophet, and a saviour of those who had bound him, Gen. xli. 12–14. (Starke).—When we are exposed to great danger, let us remember the omnipresence and gracious Providence of God, and consider that all the hairs of our head are numbered, Luke xii. 7; xxi. 18. (id.).

Ver. 35. **He took bread, and gave thanks to God.**—When Paul thus prayed before the meal, he was the salt of good savour [Mt. v. 13] for the whole company. (Rieger).—This early meal in the tempest-tost ship, after Paul had given thanks, is the true counterpart to the peaceful slumber of the Lord Jesus on a pillow in the hinder part of the ship into which the waves were beating, Mark iv. 37, 38. (Besser).—The whole of Ps. xlvi. may be applied to the present case; it was truly a meal of which heroes partook. (Lindhammer).

Ver. 36. **Then were they all of good cheer.**—The word of God inspires men with true courage, and "a word fitly spoken is like apples of gold in pictures [Germ. vers. *Schalen, i. e.,* dishes] of silver." Prov. xxv. 11. Therefore, "let your light so shine, etc." Matth. v. 16. (Starke).

Ver. 38. **Cast out the wheat into the sea.**—Behold, O Christian, how these men cast away this food for the body, in order to preserve the remnant of their bodily life. Wilt thou not sacrifice temporal things, in order to obtain eternal life?—'What shall it profit a man, etc.?' Mark viii. 36. (Starke).

Ver. 39. **And when it was day.**—After the darkness, light re-appears; the night passes away, and the sun rises; our troubles will at length come to an end. God is nearest to us in our greatest distress. (Starke). **They knew not the land.**—A striking counterpart to the present situation may be found in the church hymn for mariners, written by Chytræus [one of Melanchthon's students, and subsequently an eminent divine; died in 1600.—Tr.]:—"The land is near, Well known to all, Towards which we steer the ship, etc." (Besser).

Ver. 42. **And the soldiers' counsel was to kill the prisoners.**—The soldiers were accountable, in case any prisoner should escape, and hence their apprehensions suggested this cruel thought. Thus men may be led by an undue zeal to entertain false views of their official duty, and may entirely forget that they are, besides, bound by duties which they owe to others. (Rieger).

Ver. 43. **But the centurion, willing to save Paul.**—At this late period, when Paul had escaped so many dangers, he would have lost his life, if God had not touched the heart of this pagan centurion, and inclined him to show kindness and gratitude to the man whom he had learned to revere and love. (Besser).

On the whole chapter.—*The good counsel of a man of God should not be despised, even in temporal affairs:* I. Paul's counsel, ver. 10; II. The objections to it, ver. 11; III. The consequences of rejecting it, ver. 13 ff. (From Lisco.).—*The dangerous voyage of Paul to Rome, an image of many a voyage of the bark of Christ:* I. The conflict of the vessel with the winds and the waves, ver. 14, 15; II. The exertions of the shipmen; they undergird the ship and lighten it, ver. 16–19; III. Their apparently hopeless condition, ver. 20; IV. The wonderful rescue—the exhortation of Paul, and the help of God, ver. 33 ff. (From Lisco.).—*Paul's example of Christian self-possession in the midst of danger:* I. He frustrates the dangerous projects of the timid, ver. 27–32; II. He encourages those who despond, ver. 33–38. (Lisco.).—*The voyage of life.* (id.).—*Paul in the storm, a noble example:* I. Of *manly* calmness his wise counsel, ver. 10; his presence of mind ver. 31. II. Of *Christian* peace of mind; his kind admonition, ver. 21; his unshaken trust in God, ver. 25; III. Of the *apostolic* unction of the Spirit; his prophetic statement, ver. 24; his priestly love-feast, ver. 35.—*Paul in Adria* (ver 27), *and Christ on the lake of Gennesaret* (Mark iv. 36 ff.), or, *The eminent servant of the Lord of all:* I. The suspicious calm which preceded the storm; Christ asleep; Paul a prisoner; II. The majesty revealed during the storm; Christ reproves the disciples, who had little faith; Paul cheers the desponding people on board; III. The wonderful escape from the danger of death; Christ rebukes the winds and the waves; Paul brings his shipwrecked companions safely to land.—*Paul, the apostle, on the stormy sea;* or, *A greater than Jonas is here* [Mt. xii. 41]: I. Jonas flees from the Lord—Paul journeys, in the service of his Master, to the great city of the pa gans; II. Jonas brings the wrath of God upon his fellow-voyagers—Paul comforts and saves his travelling companions: III. Jonas is rescued from the jaws of death—Paul brings 276 persons safely to land; IV. Jonas proceeds to Nineveh, and preaches repentance—Paul proceeds to Rome, and proclaims the Gospel with the sacrifice of his life.—*Paul on his journey to Rome, a glorious illustration of the truth that the strength of the Lord is made perfect in the weakness of his servants* [2 Cor. xii. 9]: I. He departs as a prisoner, and, nevertheless, is a free man in Christ, free from fear, and alive in the Spirit, while those who sail with him, paralyzed by fear, look forward with terror to the danger which is at hand; II. As one ignorant of the sea, among experienced seamen, and yet he gives them the wisest counsel in external matters; III. As a man worthy of no regard, he is over-looked by the worldly-minded, but in the hour of trial he cheers and sustains all who surround him; IV. As a shipwrecked man, he is cast ashore; nevertheless he carries with him the Gospel, to which Rome and the whole world were to be made subject.—*Paul in the storm*, or, "*If God be for us, who can be against us?*" [Rom. viii. 31]: I. Not the winds and the waves, with all their violence, for they are controlled by the Almighty; II. Not men, with all their plans and devices, for the Lord says: 'Take counsel together, and it shall come to nought' [Isai. viii. 10]; III. Not our own heart, with all its doubts and fears, for the comforting words are heard from above: "Fear not", ver. 24.—*The Christian's comfort and means of safety during the stormy voyage of life:* I. Prudence and foresight, as all temporal things are uncertain, ver. 9, 10; II. Fraternal union and fidelity in the hour of danger, ver. 21, 24, 30; III. Firmness and resolution in sacrificing temporal things, ver. 18, 19, 38; IV. Confidence and trust in God, amid the storms of temptation, ver. 22–25; V. Grateful use of the means of grace, ver. 34-36; VI. Hopeful contemplation of the heavenly land of rest, ver. 44.—*The ship of the Church of Christ, on the stormy ocean of the world:* I. Its dangers; (*a*) contrary winds, ver. 4, 14; (*b*) unwise pilots, ver. 11, 12; (*c*) superfluous goods, ver. 18, 19; (*d*) contending parties, ver. 30, 42; (*e*) hidden rocks, ver. 29, 41. II. Its means of safety; (*a*) the testimony of devout teachers, ver. 9, 21; (*b*) the instructions of the divine word, ver. 23 ff.; (*c*) the consolations of the holy Sacraments, ver. 35; (*d*) the blessing of believing prayers, ver. 35: (*e*) the saving hand of the almighty God, ver. 24, 34, 44.—"Though the floods compass us about [Jonah ii. 3; Ps. 42: 7], thou, O Lord, abidest with thy people", ver. 39–44: I. Amid the billows of outward life; II. In the storms of inward temptations; III. In the conflicts of the Christian Church.—*The consoling words addressed by the Lord to his servant, when his life is in danger*, ver. 23–25: I. He attests the faithful obedience of his servants: "there stood by me, etc." ver. 23; II. He renews the promise of divine guidance: "Fear not, Paul: thou must stand, etc." ver. 24; III. He bestows on Paul all those on whom that apostle looks with love: "God hath given thee, etc." ver. 24.—*The thoughts and intents of the heart, disclosed amid storms, or when death is near:* then may be perceived, I. The utter helplessness of the man of the world—his want of counsel, courage, love, ver. 22, 30, 33, 42. II. The true greatness of the Christian—his trust in God, his presence of mind, his love, ver. 21–25; 31–35. III. The glory of the Lord—his awful majesty, his righteous judgments, his compassionate grace, ver. 20, 24, 25, 35, 44.—*The sea, always an exalted scene of the holy acts of God:* I. Of his creative power, since the days of creation; "the Spirit of God moved upon the face of the waters." [Gen. i. 2.]; II. Of his impartial justice, since the days of the deluge; III. Of his saving grace, since the time of Noah's deliverance, and of Israel's passage through the Red Sea.—[*The shipwreck of St. Paul, described Acts*, ch. xxvii. I. The facts connected with it; (*a*) the purposes of the voyage; (*b*) the unfavorable circumstances under which the ship sailed; (*c*) the catastrophe. II. The conduct of Paul, after the commencement of the voyage; (*a*) his prudence; (*b*) love; (*c*) faith. (See the foregoing sketches). III. The lessons which it teaches; (*a*) as to the mysterious ways of Divine Providence; (*b*) as to the trials of the servants of God; (*c*) as to the sovereignty of God.—Tr.]

B.—EXPERIENCES AND ACTS OF THE APOSTLE AT MALTA.

Chapter XXVIII. 1–10.

1 And when they [we] were escaped [ashore], then they [we[1]] knew [ascertained]
2 that the island was [is, καλεῖται] called Melita [Malta]. *And the barbarous people
[the strangers, βάρβαροι] shewed us no little kindness: for they kindled[2] a fire, and
received us every one [us all, πάντας], because of the present rain [of the rain which
3 had set in], and because of the cold. *And [But] when Paul had gathered a[3] bundle
of sticks, and laid *them* on the fire [on the pile of wood], there came a viper out of
4 [there came forth a viper because of, ἀπὸ,[4]] the heat, and fastened on his hand. *And

[But] when the barbarians [the strangers] saw the *venomous* beast [the beast, θηρίον]
hang [hanging] on his hand, they said among themselves, No doubt this man is a
murderer, whom, though he hath escaped the sea, yet vengeance [retribution] suffereth
5 not to live. *And he [But he, ὁ μὲν οὖν] shook off the beast [threw the beast off
6 from himself, ἀποτιν.[5]] into the fire, and felt [suffered, ἔπαθεν] no harm. *Howbeit
[But, δὲ] they looked when he should have [they expected that he would become]
swollen, or fallen [or would fall] down dead suddenly: but after they had looked a
great while [as they however, waited long], and saw no harm come to [saw that
nothing amiss befell] him, they changed their minds, and said that he was a god.
7 In the same quarters [But in the neighborhood of that place] were possessions of
the chief man of the island, whose name was Publius [the first man of the island,
named Publius, possessed an estate]; who received us, and lodged us three days cour-
8 teously. *And [But] it came to pass, that the father of Publius lay sick of a fever
and of a bloody flux [a dysentery[6]]; to whom Paul entered in, and prayed, and laid
9 his hands on him, and healed him. *So [Now, οὖν] when this was done, others also,
which had diseases in the island, [done, the others (οἱ λοιπ.) also, on the island, who
10 had diseases,] came, and were healed: *Who also honored us with many [showed us
manifold] honours; and when we departed [we again put out to sea], they laded
[supplied] *us* with such things as were necessary[7].

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[1] Ver. 1. ἐπέγνωμεν [of *text. rec.*] is better attested [viz. by A. B. C. Cod. Sin.; Vulg. (*cognovimus*)] than ἐπέγνωσαν which is found in C (second correction-margin). G. H.—The first person is adopted by Lach., Tisch., Born.. and Alf., the third, by Griesb., Knapp, Hahn, Theile, etc. The third person was perhaps substituted, as Meyer and Alford conjecture, in order to suit ch. xxvii. 39.—Tr.]

[2] Ver. 2. ἀνάψαντες [of *text. rec.*] is found, it is true, only in two manuscripts [G. H. most minuscules, etc.], while in the majority [of the uncials, A. B. C. Cod. Sin., and some minuscules] the simple form, ἅψαντες, is exhibited; however, the preposition ἀνα was probably only dropped [by transcribers.—Lach. Born. and Alf. omit the preposition. Meyer is inclined to regard it as original, and supposes that the final letter of the preceding ἡμῖν, was the cause of the omission of it.—Tr.]

[3] Ver. 2. τι is inserted before πλῆθος by Lach., Tisch., and Alf., in accordance with A. B. C.; Vulg. (*aliquantam*); it is omitted in *text. rec.* and by Griesb. and Knapp, etc. on the authority of G. H.—Tisch. introduces it in the printed edition of Cod. Sin. in smaller type, and remarks: "τι nescio an prima manu suppletum dicam."—Tr.]

[4] Ver. 3. ἐκ [after ἐχίδνα, of *text. rec.*] is found only in minuscules [and church fathers, *e. g.*, Chrys., Theod., Oecum.]; *all* the uncial manuscripts [A. B. C. G. H.. with many minuscules] exhibit ἀπό. [This is now found also in Cod. Sin., and is the reading which Lach., Tisch., Born., and Alf. adopt.——In the same verse, for ἐξελθοῦσα, of *text. rec.*, with B (e sil). C. and Cod. Sin., the form διεξελθοῦσα is substituted by Lach., Tisch., Born., and Alf., on the authority of A. G. H.; the latter compound is not elsewhere found in the New Test., and as an unusual and more expressive form (διά, "the serpent glided out *through* the sticks." Alford), is regarded also by de Wette and Meyer as the original reading.—Tr.]

[5] Ver. 5. [Instead of ἀποτινάξας, of *text. rec.*, with B (e sil). and also Cod. Sin. which Lach. and Alf. adopt, Scholz and Tisch. read ἀποτιναξάμενος, on the authority of A. G. H., minuscules, and fathers. "The middle is a correction to suit ch. xiii. 51; ch. xviii. 26." (de Wette).—Tr.]

[6] Ver. 8. [Instead of the form δυσεντερίᾳ, as in *text. rec.*, and many minuscules, Lach., Tisch., and Alf. adopt δυσεντερίῳ, which is exhibited by A. B. G. H., and also Cod. Sin.—The neuter form belongs to the later Greek. (Meyer).—Tr.]

[7] Ver. 10. [Instead of the singular, of *text. rec.*, with G. H., the plural form, τὰς χρείας is adopted by Lach., Tisch., and Alf., on the authority of A. B.: it is also found in Cod. Sin.—"The plural is a correction, as the wants were supposed to be many, and also in order to suit ch. xx. 34." (de Wette, with whom Meyer concurs: "the plural is a gloss.)—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 1. **And when they** [we] **were escaped** [ashore].—Ἐπέγνωμεν [see note 1 above, appended to the text. *We* ascertained]. They probably learned the name by inquiring of the inhabitants, many of whom were doubtless drawn to the spot by the wreck of the ship. The name of the island was *Melite.* At a former period, Malta was not believed by every interpreter, without exception, to be the island in question; there were some who supposed that an island, now called Meleda, in the northern part of the Adriatic Sea, off the coast of Dalmatia, and not far from Ragusa, was meant. This opinion was advocated, after the example of a Byzantine writer, Constantine Porphyrogenitus, at first by a Venetian, named Giorgi, and subsequently by de Rhoer of Holland, several Englishmen, especially Bryant, and also Paulus. The first argument which was advanced in favor of this opinion, proceeded from an erroneous interpretation of the name *Adria*, in ch. xxvii. 27. But it can no longer be doubted that Malta, on the south of Sicily, must be meant, especially when the following circumstances are duly considered:—first, that Malta lies in the track of a vessel driven by a north-east wind from Crete; secondly, that the Alexandrian ship on which Paul was afterwards placed [ch. xxviii. 11], would naturally winter at Malta, and not at Meleda; thirdly, that the voyage to [Rhegium, ch. xxviii. 13, and] Puteoli, does not suit a ship sailing from Meleda, but is far more intelligible, if the ship proceeded from Malta; see Hackett [Comm. on THE ACTS, new ed. 1863, p. 445.—For a full discussion of the whole subject, and a detailed examination and refutation of the arguments of the emperor Const. Porphyr.; Giorgi, the Benedictine, of Ragusa; Bryant, Coleridge, etc., see Conyb. and H., II. p. 351–357.—Tr.]. The island of Malta lies in the Mediterranean, about 60 miles south from Cape Passaro, the southern point of Sicily, and about 200 miles from the coast of Africa. ["It is 17 miles in length, 9 miles in its greatest breadth, and 60 miles in circumference." (Hackett).—Tr.].

Ver. 2. **And the barbarous people** [the strangers]. Luke terms the islanders βάρβαροι, in reference to their language, as they spoke neither Greek nor Latin. ["Βάρβαρος,—a bar-

barian, i. e., pr. simply *a foreigner*, one who does not understand or speak the language of a particular people, etc." ROB. *Lex. N. T.*—Comp. Rom. i. 14; 1 Cor. xiv. 11; Col. iii. 11.—TR.]. That the term is not intended to indicate moral rudeness [*i. e.*, as to character and disposition], or a want of culture, may be distinctly seen in ver. 2, especially in the words: *οὐ τὴν τυχ. φιλανθρωπίαν.*—In reference to the language, these islanders were of Phoenician descent, and their mother-tongue was, without doubt, a Punic dialect.

VER. 3–6. **There came a viper out of the heat.**—The serpent (*ἔχιδνα* designating the female, *ἔχις* the male [but see Passow on the latter word.—TR.]) was, without doubt, a species of adder or viper. When the temperature falls considerably below the mean temperature of the region which they inhabit, these reptiles become torpid. This serpent was probably in such a state, but was roused and irritated by the heat, and hence darted at the hand of Paul. Luke does not, it is true, say in express terms that it had *bitten* the apostle, and hence some interpreters assume that such was, accordingly, not the case, and that it had merely twined itself around his hand. The narrative, however, seems to assume or imply that he had actually been bitten, for it introduces the following facts: *καθῆψε τῆς χειρός*, ver. 3 (it attached itself to, fastened on, his hand)—*κρεμάμενον ἐκ τ. χ.*, ver. 4 (it was seen hanging on his hand [holding fast to the wound by its mouth (Meyer)])—and, the islanders expected that he would swell, or fall down dead, ver. 6; besides, their opinion was sustained by their knowledge, derived from experience, that the bite of this viper caused death. If, nevertheless, the apostle did not suffer the least injury, we must believe that the result was due to the divine protection granted to him, in accordance with the promise of Jesus, Mark xvi. 18.—No venomous adders are at present found in any part of the island of Malta, and the modern Maltese believe that since the time when Paul threw into the fire the one which had bitten him, the whole race has lost its poison. The general fact is, indeed, well known, that in other regions also, in the same proportion in which the woods are cleared, and the cultivation of the soil extends, poisonous reptiles disappear. For example, the viper was gradually expelled from the Isle of Arran, on the west coast of Scotland, in proportion to the increase of the population (James Smith). But it would be difficult to find elsewhere a surface or soil of equal extent, which is so skilfully prepared by the hand of man, and is in such a high state of cultivation, as the modern Malta. [**No doubt - - - murderer.** "It was a rash judgment formed when they saw his chains." (Bengel).—"He was perhaps still fastened to a soldier." (Alex.). Comp. ch. xii. 6; xxiv. 23; xxvii. 3; xxviii. 16.—Ἡ *δίκη*; "*Vengeance*, literally, *justice*, either as an act or an attribute of God (compare 2 Thess. i. 9; Jude 7). There is no need of supposing a personification, or a reference to the Nemesis, or goddess of retributive justice, represented by the Greek mythology as the daughter and avenger of the supreme Deity." (Alex.).—TR.]

VER. 7–10. **Publius**, the Roman, is introduced as *ὁ πρῶτος τῆς νήσου*, ver. 7. This description cannot be intended to indicate any precedence in rank, on account of birth and wealth; for if the writer had intended to state such a fact, it would not have been Publius, but his father (who was still living, ver. 8), who would have been represented as the first or chief man of the island. Hence the expression must necessarily be intended to specify the rank and authority of a ruler or magistrate. Publius was, without doubt, the Roman commander, that is, the legate of the prætor of Sicily, to whose province Malta belonged. There is not a single passage known in any ancient writer, in which this designation is found, and from which Luke might possibly have borrowed it. But, on the other hand, two inscriptions have since been discovered in Malta, the one in Greek, the other in Latin (the latter, in the year 1747, at the foot of a pillar in Citta Vecchia), which contain the same honorary title, and from which it may be inferred that the latter was an established and official title, viz., *πρῶτος Μελιταίων—princeps;* thus the propriety of the title which Luke gives to this man, and which is otherwise unusual, is confirmed.—It is not distinctly stated *whom* this man of rank received so hospitably. The word *ἡμεῖς*, which occurs in ver. 7, is no doubt the term by which the narrative usually designates the entire company of travellers, and it is chiefly for this reason, as well as on account of the shortness of the time (only three days, ver. 7, whereas the abode on the island extended to three months, ver. 11) that Baumgarten concludes that Publius entertained all the 276 persons, (ch. xxvii. 37). But the word *ἡμεῖς* in ver. 10, must obviously be restricted to Paul and his personal friends, inasmuch as the remark that they were "honored with many honors" by the islanders, becomes intelligible only when it is referred to them, and not to the whole number of 276 persons; thus, too, *ἡμεῖς*, in ver. 7, will not be properly understood unless it is interpreted as also referring only to the former (Meyer). Besides, when Luke does mean the whole number, as in ver. 2, he expressly says: *πάντες ἡμεῖς*, and it may reasonably be supposed that the same word (*πάντες*) would have occurred in ver. 7, if *all* were meant; indeed, the reception and entertainment of 276 persons at a farm in the country, would be far more astonishing than the gathering of the same number of persons around a fire in the open air. It is, therefore, more probable that Publius hospitably entertained for several days none but Paul, Aristarchus and Luke, and, perhaps, also the centurion Julius.—With regard to the sickness of the father of Publius, the remark which others have made, may be here adduced, viz., that no writer of the New Testament employs technical terms in reference to diseases, with such precision as Luke, who is, indeed, represented as having been a physician ["Luke, the beloved physician." Col. iv. 14.—*E. g.*, *πυρετοῖς*; "Hippocrates also uses the plural. It probably indicates the recurrence of fever fits." (Alford).—TR.]. It was formerly asserted that a dry climate like that of Malta, would not generate dysentery and inflammation of the bowels; but physicians resident in that island have recently furnished the testimony that these diseases are by no means uncommon there at the present day. (Hackett [New edition, 1863, p 450 --Tr.])

DOCTRINAL AND ETHICAL.

1. God offered a twofold testimony in favor of his servant Paul—first, by preventing the venomous serpent from injuring him personally—and, secondly, by enabling him to aid and heal others. The honors which were, in return, paid to him and his associates, were virtually paid to his Lord.

2. There is a certain amount of moral and religious truth, which resides in the soul of every human being. That there is a *Δίκη* or Nemesis, *i. e.*, a moral government of the world, from which the criminal cannot escape, is ineffaceably engraved on the conscience.—But, on the other hand, the truth is also most sadly distorted in the natural man. The islanders at first regard Paul as a murderer, because one misfortune after the other befalls him; afterwards, they deify him, because the bite of a serpent does not harm him. ["The change in this case was the opposite of that undergone by the idolaters at Lystra, who first tried to worship Paul, and then to kill him, or at least consented to his being stoned, ch. xiv. 11, 13, 19. (Alex.).—Tr.]. The further man departs from the truth, the more easily he falls into extremes.

HOMILETICAL AND PRACTICAL.

Ver. 1. **And when they [we] were escaped**, etc.—The ship is lost, but Paul and his companions are saved; empires and kingdoms may perish, but the Christian Church continues to float, and is wonderfully preserved. (Starke).

Ver. 2. **And the barbarous people [the strangers] shewed us no little kindness.**—We often receive the greatest favors from those, from whom we had least of all expected them. (Starke).—Sympathy, compassion, and kindness, are such precious virtues, that when they are practised even by pagans and barbarians, they are noticed and commended by the Spirit of God; especially when, in addition, as in the present case, the Lord had, in his gracious providence, provided an alleviation of the distress of his exhausted children and servants. If God does not fail to reward him who furnishes them with a cup of cold water only [Mt. x. 42], how greatly should we, who are Christians, and to whom the kindness and love of God [Tit. iii. 4] have appeared, excel all heathens in the practice of these virtues! (Ap. Past.).—These strangers can teach Christians who live on the coast, how they should imitate the Good Samaritan. (Besser).

Ver. 3. **A viper - - - fastened on his hand.**—When the Lord designed to introduce his apostle to these strangers, He previously permitted an evil to befall him, which Paul overcame by faith; thereby he made an impression on the hearts of all who surrounded him. Our afflictions are thus intended, like a bell, to attract to us the eyes and attention of men; the faith which we exhibit under such circumstances, or the victory which we gain by the grace of Christ, is designed to induce others to imitate us. (Ap. Past.).—The serpent hanging on the hand of Paul, was a beautiful bracelet—a badge of honor. (Lindhammer).—O how many benevolent Christian hands are wounded by the bites of serpents! Nevertheless, God designs in this manner to manifest his glory in them; for Christians cannot be poisoned. (Besser).

Ver. 4. **This man is a murderer, whom,** etc.—Even heathens are taught by the light of nature that God is unchangeable in his justice. (Starke).—Although the truth respecting retribution remains inscribed on the conscience of men, they repeatedly fail to apply it judiciously. (Rieger).

Ver. 5. **And he shook off the beast into the fire.**—God often exemplifies in his servants that Christ has recovered for us also the dominion over the beasts, which had been lost; Gen. i. 26, 28; ix. 2; 1 Sam. xvii. 34, 35. (Starke).—O that we could deal with sin, that old serpent [Rev. xii. 9], which, with God's permission, so often fastens even on believers, as Paul here deals with the viper! (id.).—Then was fulfilled the promise of the Lord: "I give you power to tread on serpents, etc." Luke x. 19; Mark xvi. 18. No poisonous serpents are at present found in the island of Malta; and, according to the tradition of the knights of Malta, vipers and adders which are brought to the island, lose their poison. We, too, hope to reach an island at the end of our voyage, where no viper will inflict a wound (Isai. xi. 8); until that period arrives, let us exercise our power as Christians, and hurl the venomous beast, sin, into the fire, to which it belongs.—Paul knew that he would be conducted to Rome as a witness of Him who bruised the head of the serpent [Gen. iii. 15], and, by faith, he deprived the serpent of its venom; Hebr. xi. 33. (Besser).

Ver. 6. **They changed their minds, and said that he was a god.**—The multitude observes no reasonable bounds; it either exalts an individual to heaven, or thrusts him down to hell; ch. xiv. 12, 13. (Starke).—Truly, the apostle received honor, and was subjected to dishonor [2 Cor. vi. 8]; at one moment, he is regarded as a murderer; at another, he is called a god. But it is remarkable that the passage before us does not indicate that in either case the slightest emotion was produced in Paul. Such a frame of mind it is our duty to strive to acquire, so that neither the honors which the world may offer, nor the dishonor to which it may subject us, can disturb our internal repose. (Ap. Past.).

Ver. 8. **The father of Publius lay sick - - - whom Paul - - healed.**—The kindness which men show to the beloved children and faithful servants of God, is always rewarded, temporarily and spiritually; Matth. x. 42.—(Starke).

Ver. 9. **When this was done, others also - - came, and were healed.**—It is a serious matter that no mention is here made of any communication of the special blessings of the Gospel, during Paul's abode on the island, or of any offer of salvation in Christ. We merely read that many came in order to regain their bodily health, although favorable opportunities were afforded, when they might, and, indeed, should, have inquired after the way of salvation. (Rieger).—Men are willing to employ means for recovering their bodily health, but are often too slothful to seek a remedy for the disease of their souls. (Starke).—A willing servant of the Lord is not only ready to speak, but he also observes silence, when the occasion requires it. As to every thing else, so there is also a season or time to the Gospel [Eccl. iii. 1]. (Williger).

ON THE WHOLE SECTION, ver. 1–10.—*The foolish judgment of the world:* I. Foolish, when it judges uncharitably, ver. 4; II. Foolish, when it judges favorably, ver. 6; therefore, III. Let it be *thy* object to fulfil thy duty and to do good, without being disturbed by the judgment of the world, ver. 7–10. (Lisco).—*The virtue of hospitality;* I. It is esteemed and practised even by pagans; II. It is still more becoming and blessed, when it is practised by Christians. (id.).—*The baseness of superstition:* I. It is combined with all manner of uncharitableness, ver. 1–4; II. It promotes all manner of idolatrous practices, ver. 5, 6. (id.).—*That the Christian every where finds a home:* I. He experiences the love of God every where; II. He finds loving hearts every where; III. He has an opportunity for manifesting love every where. (id.).—*The people of Melita, a striking image of the heathen world:* I. In their need of redemption; (*a*) gloomy superstition, ver. 4, 6; (*b*) manifold misery, ver. 8, 9. II. In their capability of redemption; (*a*) kind hospitality, ver. 2; (*b*) indistinct consciousness of God, ver. 4. (*c*) lively susceptibleness for impressions made by divine things, ver. 6; (*d*) earnest desire for help, ver. 9. (*e*) childlike gratitude for benefits received, ver. 10.—*Paul, and the viper*, or, *The servant of God, viewed as a conqueror of serpents:* in the power of his Lord (Mark xvi. 18), he casts from him, I. The poisonous viper of slander, ver. 3, 4; II. The deceitful adder of flattery, ver. 6; III. The dangerous serpents of worldly anxieties and cares, ver. 8, 9; IV. The old serpent of sin (here applying ver. 4, "a murderer.").—*Paul's arrival at Melita, a fulfilment of the divine promise: 'He shall give his angels charge over thee, to keep thee in all thy ways,'* Ps. xci. 11: I. The angel of the Lord draws him out of the waves of the sea; II. Protects him from the poison of serpents; III. Wins for him the hearts of barbarous people; IV. Blesses the healing acts of his hands.—*Paul the traveller, at Melita:* his travels exhibit, I. The lights and shadows of the heathen world; II. The sorrows and joys of the apostolic office; III. The wonderful and gracious ways of the Lord.—"*By evil report and good report*," 2 Cor. vi. 8: such is the result, in consequence of, I. The way of the world; II. The avocation of the Christian; III. The will of the Lord.

C.—CONCLUSION OF THE JOURNEY FROM MALTA TO ROME.

CHAPTER XXVIII. 11–15.

11 And [But] after three months we departed in a ship of Alexandria, which had
wintered in the isle, whose sign was Castor and Pollux [isle, having the naval
12 sign of the Dioscuri]. *And landing at Syracuse, we tarried *there* three days[1].
13 *And from thence we fetched a compass, and came to [we came around, and arrived
at] Rhegium: and after one day the south wind blew, and [as a south wind sprang
14 up,] we came the next [on the second, δευτεραῖοι] day to Puteoli: *Where [There]
we found brethren, and were desired to tarry with them[2] seven days: and so we went
15 toward [and thus (οὕτως) we came to] Rome. *And from thence, when the brethren
heard of us, they came[3] to meet us as far as Appii Forum, and the Three Taverns
[and Tres Tabernæ]; whom when Paul saw, he thanked God, and took courage
[gained confidence].

[1] Ver. 12. [Instead of the accusative plur. of *text. rec.*, Lach. reads ἡμέραις τρισίν, on the authority of B. Other editors generally adhere to the reading of the *text. rec.*, which also Cod. Sin. sustains.—TR.]

[2] Ver. 14. [Instead of ἐπ' αὐτοις of *text. rec.*, with G. H., Lach., Tisch. and Born. read παῤ αὐτ., with A. B., and also Cod. Sin. Alf., who retains the former reading, regards the latter as a "correction to the more usual expression."—TR.]

[3] Ver. 15. [Instead of ἐξῆλθον of *text. rec.*, with G. H., Lach. and Tisch. read ἦλθον. Alf. retains the compound. A. exhibits ἦλθον; B. and also Cod. Sin. read ἦλθαν; for the latter form see Winer, § 13. 1. a.—TR.]

EXEGETICAL AND CRITICAL.

VER. 11. **And after three months.**—If the travellers commenced the voyage after the autumnal equinox (ch. xxvii. 9), and if, accordingly, they spent the months of November, December and January at Malta, they could not have continued the voyage until the month of February, A.D. 62. The ship in which they now embarked, also belonged to Alexandria [comp. ch. xxvii. 6], and exhibited the sign of the Dioscuri, that is, a painted or carved representation of Castor and Pollux, at the prow; these herotwins were regarded by Greek and Roman sailors as their tutelar deities. The ship's sign is designated by the term *παράσημον*. The word, however, appears to be an adjective, equivalent to: *Dioscurorum effigiebus insignita*. Meyer's objection to this view, namely, that the adjective *παράσημος* is *always* used in an unfavorable sense [*e. g.*, notorious, exhibiting a spurious mark or impress, etc.—Tr.], is unfounded; for in the later Greek writers, *e. g.*, Plutarch, *παράσημος* often occurs in a good sense, equivalent to *insignis, conspicuus.*

Ver. 12–14. The voyage was continued until **Syracuse** was reached; this city was situated on the south-east coast of Sicily, about eighty miles distant from Malta in a north-easterly direction. The next point was **Rhegium**, in southern Italy, opposite to the north-eastern angle of Sicily; the vessel at length reached **Puteoli**, the modern Pozzuoli, about seven miles west of Naples. It had, without doubt, been detained **three days** at Syracuse for commercial purposes.—The meaning of *περιελθεῖν* is doubtful. The word can in no case be understood as stating that the vessel had sailed entirely around Sicily (de Wette); it may, with greater probability mean that, on account of unfavorable winds, the vessel had repeatedly been compelled for short distances to take a circuitous route. [Mr. Howson remarks in a note (Conyb. and H. Vol. II., p. 358): "Mr. Smith's view that *περιελθόντες* means simply 'beating' is more likely to be correct than that of Mr. Lewin, who supposes that 'as the wind was westerly, and they were under shelter of the high mountainous range of Etna on their left, they were obliged to stand out to sea in order to fill their sails, and so come to Rhegium by a circuitous sweep.'"—Tr.]. The rapid passage from Reggio [the modern name of Rhegium] to Pozzuoli—a distance of 182 miles—in less than two days may be explained by the circumstance that a favorable wind (the south wind, ver. 13) attended the vessel. The port of Puteoli was, during the centuries which immediately preceded and followed the birth of Christ, the most important of all those found on the coast of Lower Italy, and was especially frequented by vessels from the East. Those that brought grain from Egypt, generally discharged their cargoes at that port. Travellers from Syria also usually disembarked at the same point, and thence proceeded to Rome by land; see Josephus, *Antiq.* xvii. 12. 1, xviii. 7. 2, where, however, Josephus employs the Greek name *Dikæarchia* [*Δικαίαρχεια*].

Ver. 15. **And so we went toward** [thus we came to] **Rome**, that is, without delaying in any spot, after leaving Puteoli. This remark is made proleptically; the supplementary verse (ver. 15) adds that, on the road, Paul had been met and saluted by Christians who came from Rome. This occurred both at **Appii Forum**, and at **Tres Tabernæ**. The former was a small town, about forty-three Roman miles from the city, on the *Via Appia*, which led from Rome to Capua, and which was named after Appius Claudius Caecus, who had constructed it; the town was situated on the northern border of the Pontine Marshes. ["Cicero mentions both in the letters to Atticus, II. 11: 'Ab Appii Foro hora quarta: dederam aliam paullo ante Tribus Tabernis.' (Alf.).—Tr.]. Tres Tabernæ was a place of entertainment for travellers, about ten miles nearer to Rome than Appii Forum. As Paul had tarried seven days in Puteoli, the Christians of this place no doubt at an early period communicated the intelligence of his arrival to those at Rome, so that it was possible for some of the latter to go forward and meet him at a distance of thirty Roman miles from the city, and for others to proceed even forty miles, in order to welcome him [**Took courage**; *θάρσος*. "Both encouragement as to his *own arrival*, as a prisoner, in the vast metropolis,—in seeing such affection, to which he was of all men most sensible; and encouragement as to his *great work* so long contemplated, and now about to commence in Rome,—in seeing so promising a beginning for him to build on." (Alf.)—Tr.]

DOCTRINAL AND ETHICAL.

It was a result of the unity and relationship of men in Jesus Christ, who, although personally unacquainted, are nevertheless well known and closely allied to each other, that this meeting (ver. 14) filled the heart of Paul with joy, and so greatly increased his courage, ver. 15; comp. Rom. i. 12.

HOMILETICAL AND PRACTICAL.

Ver. 11. **A ship - - whose sign was Castor and Pollux** [the Dioscuri].—The Dioscuri [*i. e.*, Castor and Pollux, in heathen mythology, the sons of Jupiter and Leda.—Tr.] were regarded as the protectors of seafaring men; but the banner under which Paul really sailed, was the banner of the cross of Jesus Christ, on which the words are written: "By this sign thou shalt conquer" [an allusion to the vision which, as Eusebius relates (*Vita Constant.* I. 27 f.), the emperor Constantine saw at mid-day, viz., a cross in the sky, exhibiting in brilliant letters the inscription: *τούτῳ νίκα*.—Tr.].—Castor and Pollux are nothing, 1 Cor. viii. 4, but all the ships that sail are the Lord's, and those who sail in them with thanksgiving, suffer no harm from any idolatrous banner. Herein those who succeed the apostle of the Gentiles find consolation, when they set forth with the banner of the cross, but sail in vessels that bear as their banner the golden calf of "Money-making." (Besser).

Ver. 13. **And from thence - - - to Rhegium.**—The narrative before us states that the apostle visited many places, but does not add that a special blessing attended these visits. He was a prisoner, could not choose his own course, humbly submitted to the Lord, and waited for his instructions. Nevertheless, the divine promise was fulfilled: "When this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them." Ezek. xxxiii. 33. This was the case with Melita: and the other places also, which are here mentioned afterwards received the Gospel. We have, therefore, no reason to despond, if the divine blessing does not immediately become visible in every spot in which the Lord employs us. Let us submit the result of our labors to Him; for although the seed may be buried for a season, the fruit will in due time appear. Many a servant of Jesus descends into the grave, and the seed which he had sown by his preaching, his tears, and his sufferings, begins to come forth and flourish only after his departure. (Ap. Past.).

Ver. 14. **Where we found brethren.**—The people of God are every where, although they may be concealed from public view. Let no one say: "I only am left." 1 Kings xix. 14–18. (Starke).—Christians are spiritual brethren, whom the same Father begat with the word of truth [Jam. i. 18]; they have the same brother—Christ [Heb. ii. 11], and they look for the same inheritance, Rom. viii. 16. Hence we should all regard each other with brotherly love.—(id.).—The hearts of Luke and Paul were filled with joy, when they found brethren at Puteoli. The honors which were paid to them at Melita were of little account, but when they met with children of God, they deemed that they had found a rich treasure. It is a sure sign that our hearts possess the true power of faith, when we love the brethren, desire communion with them, and are strengthened by their faith. Paul gained new courage, when, after having been long surrounded by rude [heathen] seamen, he again met with brethren; he remained seven days with them, no doubt in order that he might pass a Sunday with them, proclaim the word of God, and commemorate the Lord's death in the Holy Supper, in company with them. May God, by His Holy Spirit, maintain in us such genuine brotherly love. (Ap. Past.).—**And so we went toward Rome.**—No doubt the apostle and his companions surveyed that pagan imperial city with deep emotion and anxious expectations, when its lofty buildings met their view. But the heart of the Roman emperor in his palace would have also been deeply moved, if he could have had a presentiment that at this moment a power, in the servile form of a Jewish prisoner, was entering by the gates, before which the Roman Empire, and, indeed, the whole heathen world, would sink into the dust. That was a far more decisive moment than when, on a former occasion, the cry was heard; *Hannibal ante portas!*

Ver. 15. **From thence - - - the brethren - - - came to meet us.**—The brethren of Rome, who thus cheered the heart of Paul by coming to meet him, displayed by that act a considerate love, which was itself one of the fruits of the Epistle that had previously been directed to them. We can thus perform many an act, which, without occasioning expense, will comfort and soothe the hearts of others during the wearisome journey of life. (Rieger).—**Whom when Paul saw, he thanked God, and took courage.**—The Spirit of God here indicates, that although Paul had hitherto furnished so many proofs of the power of his faith, he nevertheless continued to be a feeble human being. Now, when he was so near the city, his feelings may have somewhat resembled those of a delinquent who is approaching the place of execution. What thoughts and fears he may have entertained! What traces of a weak faith may have then appeared! Hence God strengthened and encouraged him anew through the believers at Rome. (Ap. Past.) This entrance of Paul into the city, in order to appear as an accused person before the imperial tribunal, after having been welcomed and conducted by his friends, naturally reminds us of Luther's entrance into the city of Worms, where he, too, was to appear before the emperor [in the year 1521]. (Williger).

On the whole-section.—*The blessings of Christian fellowship*, ver. 14, 15. (Lisco).—*Christianity forms mankind into one family of God:* I. It was the original purpose, at the creation, that mankind should constitute one family; II. Through sin, enmity entered into the world; III. Through Christ, peace is to be restored to the earth.—(id.).—'Here have we no continuing city, but we seek one to come' [Hebr. xiii. 14].—(id.).—*Paul before the gates of Rome:* I. As a homeless stranger—and yet welcomed by loving brethren; II. As an evil-doer in bonds—and yet bearing in his heart the gracious testimony of God; III. As a man appointed unto death (for, at an earlier or later period, he was to surrender his life within those walls),—and yet, as a conqueror, triumphantly planting the banner of the cross of Christ in the very citadel of heathenism.—*The arrival of Paul at Rome—the deep import of the event:* I. With respect to the apostle; (*a*) the mission of his life is accomplished; (*b*) the mark toward which he pressed, is fixed [Phil. iii. 14]. II. With respect to the heathen world; (*a*) the day of its gracious visitation arrives; (*b*) but also the day of the departure of its glory. III. With respect to Judaism; (*a*) the apostle of the Gentiles turns to his own people in Rome, for the last time; (*b*) the kingdom now passes over to the Gentiles [ver. 28], and Rome takes the place of Jerusalem. IV. With respect to Christianity; (*a*) bloody contests await it in Rome; (*b*) but also most glorious victories.—*Paul's entrance into Rome, and Christ's entrance into Jerusalem*: I. Each enters in the form of a servant; II. Each is received with joyful acclamations [Matt. xxi. 9]; III. Each subsequently suffers a violent death.—*The fraternal reception of the apostle Paul at Rome, a beautiful illustration of the communion of saints:* I. It unites the children of God; II. It subdues the kingdoms of the world; III. It proclaims the honor of the Lord.—[Ver. 14, 15. *Friends and enemies:* I. We meet with both in the world; (*a*) such was the experience of the servants of God mentioned in the Scriptures; (*b*) such is still the experience of His servants. II. The causes which attract the friendship or enmity of others; (*a*) sometimes our own personal acts; (*b*) sometimes the peculiar circumstances in which we are placed. III. The conduct which the Christian observes; (*a*) towards friends; (*b*) towards enemies. IV. The lessons which the subject teaches; (*a*) the disordered state of the world which sin has produced; (*b*) the perfect peace which true faith in Christ would produce in the world.—Tr.].

SECTION V.

THE ABODE AND LABORS OF THE APOSTLE PAUL IN ROME.

CHAPTER XXVIII. 16–31.

A.—THE DISCUSSIONS OF THE APOSTLE WITH THE JEWS AT ROME TERMINATE WITH THE REJECTION OF THE GOSPEL BY THEM.

CHAPTER XXVIII. 16–29.

16 And when we came to Rome, the centurion delivered the prisoners to the captain
of the guard: but [Ver. 16. But when we arrived at Rome,[1]] Paul was suffered
[permitted] to dwell by himself with a [the, τῷ] soldier that kept [who guarded] him.
17 *And [But] it came to pass, that [*om.* that] after three days Paul [days, that he[2]] called the chief of [among] the Jews together: and when they were come together, he
said unto them, Men and brethren [Ye men, brethren], though I have committed nothing against the people, or [the] customs of our [the] fathers, yet was I delivered [as
18 a] prisoner from Jerusalem into the hands of the Romans: *Who, when they had
examined me, would have [were minded (ἐβούλοντο) to] let *me* go, because there was
19 no cause [was no guilt worthy] of death in me. *But when the Jews spake against
it, I was constrained to appeal unto Cesar [unto the emperor]; not that I had aught
20 to accuse[3] my nation of. *For this cause therefore have I called for you, to see *you*,
and to speak with [to address] you: because that for the hope of Israel I am bound
with [I bear on me] this chain.

21 *And [But] they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee
[nor did any one of the brethren come, who shewed or spake any evil thing (τι—πο-
22 νηρόν) concerning thee.]. But [Nevertheless, δὲ] we desire to hear of thee what thou
thinkest: for as concerning this sect, we know that every where it is spoken against
23 [that it every where meets with contradiction]. *And when they had [But they]
appointed him a day, [and then] there came[4] many to him into *his* lodging; to whom
he expounded and testified the kingdom of God, persuading them [and whom he sought
to convince] concerning Jesus[5], both out of the law of Moses, and *out of* the prophets,
24 from [early in the] morning till evening. *And some believed the things which were
spoken [And some were convinced (ἐπείθοντο) by that which he spake], and some
25 [but others] believed not [οἱ δὲ ἠπίστουν]. *And when they agreed not [But as they
did not agree] among themselves, they departed, after that Paul had spoken one [ONE
ἕν] word, Well [Very appropriately, καλῶς] spake the Holy Ghost by Esaias [Isaiah]
26 the prophet unto our[6] fathers, *Saying, Go unto this people, and say[7], Hearing ye
shall [will] hear, and shall [will] not understand; and seeing [with the eyes] ye shall
27 [will] see, and not perceive: *For the heart of this people is waxed gross [has become
fat], and their ears are dull of hearing, and their eyes have they closed; lest they
should [so that they should not] see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should [not] be converted[8], and I should [not] heal
28 them. *Be it known therefore unto you, that the [that this[9]] salvation of God is
29 sent unto the Gentiles, and *that* they will [Gentiles; they will also] hear it. *And
when he had said these words, the Jews departed, and had great reasoning among
themselves [*omit the whole of ver.* 29.[10]].

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[1] Ver. 16. The following words [in *text. rec.*] are probably spurious: ὁ ἑκατόνταρχος παρέδωκε τοὺς δεσμίους τῷ στρατοπεδάρχῃ. They are wanting in the oldest manuscripts [A. B. and also Vulg.], and were, for this reason, regarded as spurious already by Mill, Bengel and Griesbach; they have, since, been cancelled by Lachmann and Tischendorf. No reason can be assigned for the omission of them, if they were genuine, whereas they may have easily been interpolated. Meyer maintains that they are genuine, without, however, adducing convincing arguments. Here, too, the testimony of the recently discovered Sinaitic Codex sustains the results of criticism [by also omitting the whole.—The *text. rec.* continues after the above thus: τῷ δε Παύλῳ ἐπετράπη, while Lach., as in Cod. Sin., reads: Ῥώμην, ἐπετράπη τ. Π.—The words are found in G. H., and most of the minuscules, and also in Theophyl., Oecum.—Alf., who adopts the opinion of de Wette and Meyer, retains the words as genuine.—TR.]

[2] Ver. 17. αὐτόν is far better attested [by A. B. Cod. Sin., Vulg.] than **τὸν Παῦλον [which reading is found in G. H. Recent** editors generally adopt αὐτόν.—TR.]

[3] Ver. 19. [Instead of κατηγορῆσαι, of *text. rec.*, with G. H. (and retained by Alf.), Lach., Tisch., and Born., with A. B., and also Cod. Sin., read κατηγορεῖν. "The aorist is a mechanical correction to suit ἐπικαλέσασθαι." (Meyer).—TR.]

[4] Ver. 23. a. ἧκον [of *text. rec.*] is not better sustained by external testimony [by G. H.] than ἦλθον [which is found in A. B. and Cod. Sin., and is adopted by Lach. and Alf.]; but on account of the internal evidence, (precisely because ἥκω is less usual in the New Test.), it should be preferred to the latter. [It does not elsewhere occur in the ACTS.—"Besides,"—adds de Wette, quoting from Passow, *ad verb.*—"as the present tense of ἥκω already has the sense of the imperfect (Luke xv. 27), careful (Attic) writers do not employ the imperfect tense." He regards ἦλθον, accordingly, as a later correction.—TR.]

[5] Ver. 23. b. [τὰ, before περὶ τ. Ἰησ., of *text. rec.*, with G., is dropped by Lach., Tisch., Born., and Alf., in accordance with A. B. H., and also Cod. Sin.—"Compare ch. viii. 12; xix. 8." (Meyer).—TR.]

[6] Ver. 25. The external authorities in favor, respectively, of ἡμῶν (*text. rec.*), and of ὑμῶν, are of equal weight. Lach and Tisch. prefer ὑμῶν, [with whom Alf. concurs]; it is found in the Alex. [A.], Vat. [B.] and Sinaitic manuscripts. Still it may have easily occurred, that, as the address unequivocally assumes a tone of rebuke, copyists may have supposed that they ought to substitute the second for the original first person. [Ἡμῶν is found in G. H., and Vulg. (*nostros*), and some church fathers, while others of the latter, and the Syr. version exhibit ὑμῶν. According to de Wette, neither external nor internal evidence entitles ὑμῶν to the preference. Lechler's observation, above, that copyists may have substituted the second person, is in accordance with the view of Born. and Meyer; the latter refers, for an illustration, to ch. vii. 51, 52.—TR.]

[7] Ver. 26. [Instead of εἰπέ, (*text. rec.*), which is the more usual form of the 2 aor. imperative, the less usual form εἰπόν (for which see WINER; *Gram. N. T.* § 6. 1. k., and § 15, under εἰπεῖν) has been substituted by later critics generally, in accordance with A. B. E. G. H. and Cod. Sin., most minuscules, etc. Comp. the critical editions on Mark xiii. 4; Luke x. 40.—TR.]

[8] Ver. 27. [Instead of the readings of *text. rec.*, viz. ἐπιστρέψωσι, and ἰάσωμαι, A. and E. exhibit ἐπιστρέψουσι; A. B. G. H. ἰάσομαι. Cod. Sin. reads ἐπιστρέψωσιν (subj.), but ἰάσομαι (indic.), and this accords with the usual printed text of the Sept. (Isai. vi. 10), although the Complut. Polyg., and several manuscripts of the Alex. version, exhbit ἰάσωμαι. Comp. the critical editions on John xii. 40.—TR.]

[9] Ver. 28. τοῦτο τὸ σωτ. is the reading of the three oldest manuscripts, including the Sinaitic Codex, and should, in accordance with the opinion of Lach. and Tisch., be regarded as genuine; for the omission of τοῦτο can be more easily explained than the insertion of it in the text by a later hand. [Τοῦτο is omitted in *text. rec.*, with E. G. H., but is inserted as stated above, by Lach. and Tisch., and also by Born. and Alf., on the authority of A. B. Vulg. (*hoc*), and Meyer concurs with them. The pronoun is found in the original text of Cod. Sin., but Tischendorf remarks on it: "C improbavit."—TR.]

[10] Ver. 29. The whole of ver. 29 is spurious, namely: Καὶ ταῦτα αὐτοῦ εἰπόντος, ἀπῆλθον οἱ Ἰουδαῖοι, πολλὴν ἔχοντες ἐν ἑαυτοῖς συζήτησιν. This reading is wanting in A. B. E., as well as in the Sinaitic Codex, and is also omitted by some minuscules and versions. It is found in the same manuscripts, namely G. H., which exhibit the interpolation in ver. 16, above. The whole was added by copyists with the intention of appending a fitting conclusion to the scene. [The whole verse is omitted by Lach. and Tisch.; Alford inserts it in brackets. It is not found in A. B. E., as Lechler remarks above, and, although inserted in the common editions of the Vulgate, is not found in Cod. Amiatinus.—De Wette is disposed to receive the verse as genuine; Meyer remarks that the strongest argument for its genuineness, is the occurrence of only very unimportant various readings in those manuscripts which contain it.—TR.]

EXEGETICAL AND CRITICAL.

VER. 16. *a.* **And when we came to Rome.**—Paul entered the city by the Via Appia through the Porta Capena, not far distant from the Castrum Prætorium, which was built by Sejanus, the favorite of Tiberius, and was situated to the east. It is true that the words ὁ ἑκατόνταρχος - - - στρατοπεδάρχῃ are spurious [see note 1 above, appended to the text]; still, they are undoubtedly correct in point of fact. For the *Præfecti prætorio*, besides having the supreme command of the imperial guard, held in custody all those prisoners from the provinces who were to be tried before the emperor. [Trajan says (PLIN. *Ep.* X. 65) of such a prisoner: "*vinctus mitti ad præfectos prætorii mei debet.*" Quoted in *Conyb. and H.* II. 373. n. 11.—TR.].—The point is of very little importance that Luke speaks only of *one* [τῷ στρατ.] commander, (whereas there were usually two who held command, and it was only during the reign of Claudius that Burrus Afranius, held the appointment as *sole* prefect [TAC. *Ann.* XII. 52; XIV. 51.]); for we assume here that the passage in question, ver. 16, as just stated above, is an interpolation. For the same reason *that* reckoning of the apostolic chronology (especially in the respective works of Anger [*Temp. rat.* p. 101] and Wieseler) loses a part of its force, which assumes as a guide the fact that Burrus died in the beginning of the year 62, or in the month of March of that year, after which the command was again shared by two generals; for the statement of Luke, which is combined with that date, when viewed as an interpolation, ceases to be evidence. ["Some have inferred that as only one (commander) is here mentioned, it must have been this person (Burrus). - - - It is evident, however, that no such conclusion can be drawn from the use of the singular number, which may just as well denote the one on duty, or be taken as equivalent to *one of the prefects* or commanders." (Alex.). This is also the interpretation of Meyer, who adds: "The language does not imply that the commander in question *personally* took charge of the prisoners."—TR.]

b. For the favor which was granted to Paul, namely, that he could dwell καθ᾽ ἑαυτόν, *i. e.*, not only apart from the other prisoners, but also, as it appears from ver. 17 and ver. 30, in a private house, which was very probably in the immediate vicinity of the prætorium, he was no doubt indebted to the accompanying report of the procurator Festus, and also to the personal intercession of the centurion Julius. But a prætorian soldier unquestionably always attended him as a guard, who was, according to the Roman custom, attached to his arm by a chain, ver. 20. ["Different soldiers relieved each other in the performance of this office. Hence, as Paul states in Phil. i. 13, he became, in the course of time, personally known to a great number of the prætorian soldiers, and through them to their comrades, etc." (Hackett).—TR.]. *Eadem catena et custodiam et militem copulat.* (SENECA, *Ep.* 5.).

VER. 17–20. *a.* **Three days** after Paul's arrival, he invited those who presided over the Jewish community at Rome, to visit him. During the first three days he, partly, sought repose, after the severe journey which he had accomplished, and he may have, partly, devoted the time to the Christians in the city, some of whom had gone forward to meet him, and with all of whom he had for some years longed to have personal intercourse, Rom. i. 11 ff. But his first steps on passing beyond the comparatively narrow circle of those who were already converts, were directed, in accordance with his established principle and his common practice, towards Israel. And as the circumstances in which he was placed, did not allow him to seek the Jews, and to enter their synagogue, as he had done in other places in Asia and Europe, no other course remained than that he should request the representatives of the Jewish congregation to come to his lodging. These **chief** men of the Jews were, without doubt, partly, the rulers of the synagogue, and, partly, others whose position in social life was conspicuous. They accordingly complied with his request, and came to him. [In reply to an objection made by Zeller to the historical character of the narrative, Meyer says: "It cannot surprise us that Luke furnishes no details respecting the Roman congregation, for it is the object of the book to relate *the acts of the apostles*."—"With regard to *εἰς τὴν ξενίαν*, ver. 23, we are convinced, with Wieseler, that it is to be distinguished from *τὸ ἴδιον μίσθωμα* mentioned below, ver. 30. The latter was a *hired lodging*, which he took for his permanent residence; and the mention of the money he received from the Philippians (Phil. ch. iv.) serves to show that he would not need the means of hiring a lodging. The *ξενία* (*hospitium*) implies the temporary residence of a guest with friends, as in Philemon 22. Nothing is more likely than that Aquila and Priscilla were his hosts at Rome, as formerly at Corinth." (Conyb. and H. II. 382. n. 1.)—Tr.]

b. **Men and brethren**, etc.—This address to the assembled Jews is essentially of a personal nature, and is intended to counteract certain prejudices which the Roman Jews might entertain, in consequence, partly, of Paul's imprisonment in general, partly, of the fact that he had appealed to the emperor, and, partly, of any slanders which were possibly brought from Judea. In order to justify himself, he assures them, in the first place, that his imprisonment and the delivery of his person to the Romans, did not proceed from any offence which he had committed against the people of Israel or the Mosaic institutions, ver. 17. He makes this declaration with perfect propriety, for no one could believe that he had been guilty of any offence against his nation. But the assertion that Paul, by proclaiming his doctrine concerning Christ as the end of the law [Rom. x. 4], had assailed the fundamental principles of the law, can be made by those alone, who form an erroneous opinion respecting his real position in reference to the law; for he entertains the utmost reverence for it, as an actual revelation of God, and he does not assail the Mosaic institutions themselves, but only maintains that they are not competent to justify and save men. Hence these statements of Paul are in perfect accordance with the truth.

c. Paul declares, in the second place, ver. 18, 19, that his appeal to the emperor had become indispensably necessary, only because the Jews protested against his acquittal, to which the Roman authorities judged him to be entitled. ["This may have been at ch. xxv. 8. The possibility of such a release is asserted by Agrippa, ch. xxvi. 32." (Alf.)—Tr]. He adds that, in making this appeal, it had not been his intention to bring forward any accusation against his own people before the emperor. Here Paul terms Israel, not *ὁ λαός*, as in ver. 17, but *τὸ ἔθνος μου*, because, in this respect, he viewed Israel, not as the people of God, but as the nation to which he himself belonged, and to which, in view of the Roman head of the government, he owed certain duties of patriotism.—Paul declares, in the last place, that these causes, namely, the honest and upright sentiments with which he regarded his people, combined with the fact that he had been bound with a chain solely for the Messianic hope of Israel, had induced him to invite them, in order that he might see and speak with them. [**The hope of Israel**; see ch. xxvi. 6–8.—Tr.]. *Περίκειμαι* alludes to the circumstance that his arm was encircled by the chain. ["For *περίκειμαι* with the accusative, comp. Hebr. v. 2; Kypke: *Obs.* II. p. 147; Jacobs *ad Anthol.* IX. p. 75." (Meyer)—Tr.]

Ver. 21, 22. **And they said**, etc.—The historical character of the reply of the Jews, viz., that they had received neither any written nor verbal communications which were unfavorable to Paul personally, has been frequently and harshly impugned. It has been asserted that such a reply could not possibly have been made by them, and that, hence, the whole statement is incredible. Those who adopt this view, think it just and proper to assume that the Roman Jews must necessarily have received information respecting Paul from the Sanhedrin at Jerusalem. Others have, however, in opposition to this view, insisted with great justice on the following considerations:—*Before* the appeal of Paul was made, the leaders of the Sanhedrin could have had no reason for writing to the Jewish community at Rome in reference to him, for they had not even remotely expected such an issue (Meyer). But *after* the appeal was made, they no longer had time to convey intelligence to the Roman Jews previously to the personal arrival of Paul (Bengel, Meyer), as he probably commenced his journey soon after the appeal was made [ch. xxv. 12; xxvii. 1. "Had any (messengers of the Sanhedrin) left within a few days, the same storm would have in all probability detained them over the winter, and they could not certainly have made a much quicker voyage than Paul's ship to Puteoli." (Alf.)—Tr.].—There is, however, another circumstance, which may seem surprising, namely, that these Roman Jews do not appear to have received even privately and incidentally, any information respecting Paul from Jews of Palestine, who were passing through Rome. Now it must be admitted, that they do not distinctly say that they had not hitherto heard *any thing whatever* concerning Paul; indeed, they themselves acknowledged, ver. 22, that Christianity every where met with contradiction. Hence they *had* heard of Christianity, and of the disputes which, in consequence of it, had arisen in various places; and they had assuredly also heard of the individuals who proclaimed the Gospel, especially of Paul himself. All that they deny is, simply, that they had heard "any thing evil" [*τι - - πονηρόν*], that is, any thing that was morally bad, concerning him. They may have expressed themselves in this manner, partly, from prudential considerations, in view of the imperial court and authority, from which the Roman Jews had already greatly suffered, and, partly, from a desire to encourage Paul to speak to them without reserve. If they observe silence with respect to the Christian congregation itself which existed in the capital, this circumstance, when we consider the peculiar state of affairs in a great city like Rome, can the less surprise us, as it is apparent that they are intentionally reserved in their remarks. [Meyer here adds: "However cautious and officially reserved they are, the Jewish contempt of Christianity may be plainly seen."—Tr.]. If there actually were a contradiction between the fact of the existence of a Christian congregation at Rome, on the one hand, and this act of ignoring it, on the other, the narrator must have been extremely short-sighted, if in this place, ver. 22, he forgot that he had, a few verses above [ver. 15], spoken of the Christian congregation of the city.

Ver. 23. **There came many**, etc.—At the second meeting, not only the chief among the Jews, but also a much larger number [*πλείονες*] came to Paul. And on this occasion he delivered a comprehensive discourse, which occupied the whole day. He furnished a twofold exposition (*ἐξετίθετο*): he, first, **testified the kingdom of God** (*διαμαρτύρεσθαι*), *i. e.*, he announced the facts of redemption and of the establishment of the kingdom of God through Jesus Christ; he furnished, in the second place, certain explanations concerning Jesus, which were derived from the Old Testament, and were intended to convince the minds of his hearers (*πείθειν*). Thus he first delivered his testimony in favor of the historical Jesus of Nazareth, and then demonstrated that *He* was the Messiah promised under the Old Covenant: the latter constituted his main argument.

Ver. 24–27. **And some believed**, etc.—Paul succeeded in convincing some of his hearers (*ἐπείθοντο*), but others resisted, and refused to believe. Their conflicting opinions were doubtless audibly expressed (*ἀσύμφωνοι*). It was the language of unbelief, uttered by some of those who were present, to which the concluding remark of the apostle referred; it was **one word**, *ῥῆμα ἕν*, pronounced after many others had been spoken, but it was a word of the very deepest import. It consisted simply in the quotation of a prophetic declaration respecting Israel's hardness of heart, which the apostle obviously applies to his own times, and to the unbelievers who were then present. That this is the correct interpretation, appears from the context, especially ver. 28, and from the word *καλῶς*, which, precisely as in Matth. xv. 7, describes a declaration or prophecy that may, with the utmost propriety, be applied to the present case. It was, indeed, the purpose of God that the word which He addressed to the prophet, should be proclaimed to the people (Isai. vi. 9, 10), and in so far the words: *ἐλάλησε - - - πρὸς τ. πατέρας* are fitly chosen. The passage, from *ἀκοῇ* to the end, is taken verbatim from the Septuagint. The divine command: *πορεύθητι*, etc., Paul applied to himself and his mission; comp. ch. xxvi. 17. [**Well spake the Holy Ghost**, etc.—Quod Spiritum sanctum loquentem inducit potius quam prophetam, ad fidem oraculi valet: nam quum Deus se unum audiri postulet, non aliter potest constare doctrinæ auctoritas, quam si ab eo sciamus profectam esse, non in hominum capite natam. (Calvin).—Celebris est hic locus, quia sexies citatur in Novo Testamento (id.), namely, besides the present chapter, in Matth. xiii. 14 (comp. Vol. I. p. 240); Mark iv. 12; Luke viii. 10; John xii. 40; Rom. xi. 8.—Tr.]

Ver. 28. **Be it known therefore unto you.**—The consequence of this hardness of heart of Israel, which was manifested also in Rome, is, that **this salvation of God** (*τοῦτο* [comp. note 9, appended to the text, above] *τὸ σωτ. i. e.*, which is this day proclaimed), is sent unto the Gentiles for *their* benefit. *Ἀπεστάλη*, like *πορεύθητι* in ver. 26, refers to the apostolic mission of Paul. The word "also" [*καὶ*], connected with "they will hear," contrasts (in addition to the offer of salvation by God) the acceptance of this salvation by the Gentiles, with the *οὐ συνιέναι, βαρέως ἀκούειν*, etc., of Israel; *i. e.*, the Gospel will not only be sent to them, but they will also hear it.

[Ver. 29. See note 10, above, appended to the text. "It (the verse) contains a natural though not necessary close of this transaction with the Jews at Rome, etc."—"This is in one sense the conclusion of Paul's ministry, *i. e.*, so far as it extended both to Jews and Gentiles, etc."—(Alexander).—Tr.]

DOCTRINAL AND ETHICAL.

1. The apostle of the Gentiles, who has now reached the end of his course at Rome, directs his attention, first of all, to the Israelites, before he proclaims the kingdom of God to all without exception, that is, also to the Gentiles. Instead of taking offence at this course of the apostle, as some have done, and representing it as inconceivable, in an historical point of view, in the case of Paul, who was "so little bound by the law, so truly evangelical, and so ready to communicate the Gospel to all without exception," we have rather reason to honor him for his consistency (*Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι*, Rom. i. 16), and his pitying love and fidelity to his own people (comp. Rom. ix. 4 ff.), with which he was inspired by the Spirit of Christ. It is not merely a natural and patriotic feeling, but in reality true love for Christ's sake—a genuine love of enemies,—which here controls Paul; although he had suffered so much from his own people, he entertains no wish to appear as their accuser, ver. 19, but, on the contrary, desires first of all to offer to them the salvation of Christ.

2. Paul first explains and justifies his personal acts, and it is only afterwards that he proclaims the Gospel to the Jews. This course was very judicious, as he could not expect that they would listen to his words with favor, in case they entertained prejudices against his personal character. He not only exhibited wisdom by obviating any reproach which they might suppose that his character deserved, but he also thus fully conformed to the moral character of Christ and Christianity; for "a corrupt tree cannot bring forth good fruit." Matth. vii. 18.

3. Paul experiences once more, in Rome, that

the Jews are decidedly opposed to the Gospel. And once more he turns from the unbelieving Jews to the Gentiles, by whom the word is more favorably received.

HOMILETICAL AND PRACTICAL.

Ver. 16. **Paul was suffered to dwell by himself.**—We can be happy in any spot, if the grace of God abides with us. (Starke).—When a man's ways please God, He inclines the hearts even of enemies to show him favor.—(id.).—The arm of that God who had guided the apostle to Jerusalem, and during all his difficult journeys, according to His own counsel, sustains that faithful servant also at Rome. (Ap. Past.).

Ver. 17. **After three days Paul called the chief of the Jews together.**—It requires no little effort to retain our attachment to our people and our mother-church, when men of authority in the latter treat us with gross injustice. (Rieger).—He who composed the incomparable hymn in praise of that charity which "beareth all things, and hopeth all things," did not merely extol such charity, but also exemplified it in his life and conduct; as often as he encountered the deadly enmity of his brethren, and suffered agony of body and spirit amid their cruel persecutions, so often, too, did he exhibit patience and hope. (Baumgarten).—It may be doubted whether any teacher who ever came to a strange place, appeared under circumstances more humiliating than were those of Paul at the time when he entered Rome. Nevertheless, no one ever accomplished as much as this witness of Jesus, who was bound with a chain. For a fire glowed within him—an ardent desire to testify of Jesus, and to win the souls even of imbittered foes; and the divine call which he had received, guided all his steps, made his paths straight, opened, at his approach, the hearts of men, and caused "his paths to drop fatness." [Ps. lxv. 11]. It is, therefore, by no means necessary that a teacher should present himself in an imposing manner, or be received at a new place with great parade. But it is of vital consequence that he should be a servant of Jesus, that he should take up his cross and follow the Saviour, that God should have called him to that place, and that his heart should burn with the love of Jesus and with a desire for the salvation of men. (Ap. Past.).

Ver. 19. **Not that I had aught to accuse my nation of.**—All the malice of his enemies failed to create in him a thirst for revenge, or even to awaken unfriendly sentiments. It was not his wish to accuse them; he desired, on the contrary, to be the instrument of their conversion. Thus his conduct furnished the evidence that his whole nature was controlled by divine grace, and that the love of Jesus had suppressed all sensitiveness, all self-will, and all desire to exalt himself. (Ap. Past.).

Ver. 20. **Because that for the hope of Israel I am bound with this chain.**—When this hope is established in the heart, we can the more easily and joyfully bear our chains. And the thorn, too, in the flesh, the messenger of Satan, with all his buffeting [2 Cor. xii. 7], may thus be vanquished. (Ap. Past.).—The iron chains which a true Israelite bears for the hope of Israel, are a more honorable badge in the eyes of the God of Israel, than all the chains of gold which the world admires. (Lindhammer).

Ver. 21, 22. **We neither received letters - - concerning thee,** etc. **But - - as concerning this sect, we know that every where it is spoken against.**—This, then, was the result among the Jews, after a gracious visitation of thirty years! They spoke against the Gospel every where; the "sign" of Christ, concerning which Simeon had prophesied (Luke ii. 34), was seen wherever Jews dwelt, from Jerusalem even to the ends of the earth. (Besser).—The poor Jews at Rome knew nothing more of the matter which Paul presented to their attention, than that the doctrine of Christ, which they called a "sect," met with contradiction in every place. This is the evil which results, when we repose too much confidence in the judgment of men—either implicitly believing that which others believe, and entertaining the "collier's blind faith," or rashly and impetuously rejecting that which the multitude rejects. (Ap. Past.).—The aged Simeon had already understood that Christ was set for a sign which should be spoken against. Such is the characteristic feature by which genuine Christians may be recognized—they are every where spoken against. (Gossner).—And yet, the doctrine of this feeble "sect" has become the religion of the world, and has overcome the enmity of Israel and of Rome, without sword or bow, solely by the Davidic sling of the divine word. (Leonh. and Sp.).

Ver. 23. **Persuading them concerning Jesus, both out of the law of Moses, and out of the prophets.**—No better method for convincing the Jews that Jesus is the true Messiah, can be adopted, than that of conducting them to the law and the prophets. (Starke).—**From morning till evening.**—Should not this faithful and unwearied effort of the apostle put to shame the lukewarmness of those teachers, who restrict their official labors to the pulpit, and regard it as a sin to open their houses to awakened persons who seek instruction? (Ap. Past.).—If we desire to know Jesus according to the truth, and to enter through him into the kingdom of God, we must diligently search the Scriptures, and not speedily discontinue that work; we should rather exhibit the utmost diligence, even as Paul here preaches concerning the word till evening comes. (Bogatzky).

Ver. 24. **And some believed,** etc.—The seed of the word here fell, in some cases, by the wayside, in others, upon stony places or among thorns; nevertheless, some fell into good ground [Matth. xiii. 4 ff.].—To some the Gospel is the savour of life unto life; to others, the savour of death unto death. [2 Cor. ii. 16]. (Starke).

Ver. 25. **And when they agreed not among themselves.**—If Christ, who is our peace and the sole bond of holy union, occasions contention even among those who had previously been intimate friends, the true cause must be traced to the malice and corrupt nature of unbelievers. When these Jews assemble for the purpose of hearing Paul, they are of one mind; but after listening to the preaching of the Atonement, they begin to differ, and form two hostile parties. Still, we ought not to suppose that this dissension did not arise until the Gospel was preached; such discord, on the contrary, already existed in secret in the hearts of men, but was not made manifest until the present moment had arrived. So, too, the light of the sun does not create new colors, but only exhibits the difference between them, which did not appear while darkness reigned. (Calvin).

VER. 26. **Hearing ye shall hear, and shall not understand**, etc.—In a similar manner John draws a general inference in his Gospel, ch. xii. 37 ff., from the discourses of Jesus. (Williger).

VER. 27. **For the heart of this people is waxed gross**, etc.—When the apostles speak of the divine judgment of the hardening of the heart, they always intend to teach that the destruction of those who thus harden themselves is by no means to be ascribed to God as the primary cause. This hardening is not only the natural result of a contemptuous neglect of divine grace, but is, at the same time, a divine judgment which befalls those who held the truth in unrighteousness. Like every other doctrine, that of the hardening of the heart should be publicly proclaimed, but we should be on our guard lest we speak irreverently of God and discourage benighted minds. (Ap. Past.).

VER. 28. **That the** [this] **salvation of God is sent unto the Gentiles**, etc.—Thus, while we are gazing at the dark scene of the rejection of Israel, the light of the heaven of grace again appears, as a sign that the Lord is not always wroth [Isai. lvii. 16], but remembers his covenant, and the sure mercies of David [Acts xiii. 34]. (Leonh. and Sp.).—Although our hearers may become displeased, we are not permitted to "sew pillows to all armholes" (Ezek. xiii. 18). If the Jews will not come to the great supper of God, the Gentiles will fill his house, Luke xiv. 16, 18, 23. (Starke).—**They will** [also] **hear it.**—We, too, are here included. God be praised! (Besser).

ON THE WHOLE SECTION.—*Paul's farewell sermon, addressed to the Jews at Rome:* I. His last testimony to his innocence, ver. 17–20; II. His last confession of Jesus Christ as the Messiah, ver. 23; III. The last effusion of his love to his people, ver. 17, 19, 20; IV. The last blow of his hammer on hardened hearts, ver. 25–28.—*The chains of Paul*, ver. 20: I. A badge of infamy for his deluded people; II. A badge of honor for this faithful servant of the Lord; III. A precious consolation for all those who suffer for the sake of the truth.—*The sect which is every where spoken against* (ver. 22), *demonstrated precisely by the opposition of the world, to be the chosen people of God*, for, I. The charges which are every where made against Christianity, refute each other—a proof of its undeniable truth; II. In the midst of so many enemies on the right hand and on the left, the little flock of confessors increased, until it became a church that rules the world—a proof of its indestructible vital power.—*The twofold lot of the divine word, wherever it may be preached, even to the end of time*, ver. 24: I. To some it proves to be the savour of life unto life; II. To others, the savour of death unto death. [2 Cor. ii. 16].—*The awful judgment of hardness of heart:* I. Inflicted, not by an unmerciful Creator, but by a righteous Judge; II. Merited, not by particular and heinous sins, but by an obstinate resistance to saving grace; III. Proclaimed, not for the purpose of driving men to despair, but for that of awakening a salutary fear.—"*Be it known unto you that the* [this] *salvation of God is sent unto the Gentiles, and that they will hear it*," (ver. 28)—*a warning addressed to Christians of modern times:* it is intended, I. To rebuke them for being cold and ungrateful; II. To put them to shame, by exhibiting the eagerness with which pagans seek salvation; III. To remind them of the impending judgments of God, Rev. ii. 5.—[Ver. 29. *The private discussions of Paul's Jewish hearers at Rome*, or, *The conversion of the Jews:* I. The circumstances which occasioned these discussions (the address of Paul, etc.); II. The subjects (the Messiahship of Jesus—the character, conduct, etc., of Paul); III. The probable course of argument of each party; IV. The influences by which some were conducted to faith in Christ; V. The causes of the continued blindness of others; VI. The means which the Christian should employ in laboring (or, The spirit in which the Christian should labor) for the conversion of the Jews.—TR.]

B.—PAUL PROCLAIMS THE KINGDOM OF GOD DURING TWO YEARS AT ROME, WITHOUT HINDERANCE, ALTHOUGH HE IS A PRISONER.

CHAPTER XXVIII. 30, 31.

30 And [But] Paul[1] dwelt [remained, ἔμεινε] two whole years in his own hired house,
31 and received all that came in unto him, *Preaching the kingdom of God, and teaching those things which concern [teaching concerning] the Lord Jesus Christ, with all confidence, no man forbidding him [confidence, without hinderance, ἀκωλύτως].

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[1] Ver. 30. [The words ὁ Παῦλος, of *text. rec.*, with G. H., Syr., etc. are omitted in A. B. E. Vulg., and are dropped by Lach., Tisch., and Alf., as a "supplementary insertion."—Cod. Sin., which omits ὁ Παῦλ., originally read *ενεμιναν*; the letter *ε*, smaller in size, appears above—*α*—in *ναν*. Tisch. says: "ε prima manu suprascriptum videtur."—C corrected th word to **εμινεν**.—TR.]

EXEGETICAL AND CRITICAL.

VER. 30, 31. *a.* As Paul was a prisoner, he could earn no money by manual labor; the rent of **his own hired house** was, doubtless, paid by the Christians of Rome, although other congregations also, like that at Philippi [Phil. ch. 4], assisted in supporting him.

b. This book was, unquestionably, not left unfinished, as Schleiermacher supposed, in consequence of some hinderance which Luke accidentally encountered; it is equally improbable that the concluding part of the book should have been lost, as Schott conjectured. The remark, on the other hand, which Meyer here makes, corresponds to all the circumstances, and is in accordance with the truth, viz. that the last two verses, as far as *the style* is concerned, are rounded and sonorous, and constitute a fitting conclusion of the whole narrative. For precisely as at the close of Luke's Gospel, ch. xxiv. 52, 53, the occupations of the apostles during a certain period, are described in a sentence exhibiting a participial construction, so here, too, the account of the labors of Paul during a still longer period, terminates with two clauses, in which a similar participial construction is introduced. [See INTRODUCTION, § 2.—On the subsequent history of Paul, his supposed journey to Spain, etc., the time of the composition of the three Pastoral Epistles (Tit.; I. and II. Tim.) etc. etc., see, in addition to J. J. van Oosterzee's Commentary on these Epistles, in a subsequent volume, also CONYB. and H.: *Life*, etc. *of St. Paul*, Vol. II. p. 450, ch. 27 (written by Conyb.), and p. 551, APPENDIX.—See, especially, among the most recent authorities, WIESINGER's *General Introduction* to the Pastoral Epistles, and the special *Introductions* to each one of the three—in his Commentary, constituting Vol. V. 1 *Abth.* of the continuation of Olshausen's Commentary on the New Testament.—TR.]

DOCTRINAL AND ETHICAL.

It is true that, as far as the *facts* are concerned, we painfully feel the want of all positive and direct information with regard to the manner in which the case of Paul was ultimately decided. However, while he exhibited a noble spirit and great fidelity as an apostle, still, he was merely the herald, and not the Lord and King Himself. Jesus Christ reigns as the King —such is the conclusion of this book. While we contemplate the great fact that the kingdom of God and the Gospel of Jesus Christ are proclaimed by the apostle of the Gentiles during so long a period, and with no hinderance whatever, in Rome, the central city of the world, the person of Paul himself imperceptibly recedes from our view.

HOMILETICAL AND PRACTICAL.

VER. 30. **And Paul dwelt two whole years - - - and received all that came in unto him.**—If Paul was permitted to hire a house for himself, and enjoyed the privilege of remaining in it, we may regard the whole circumstance as one of the favorable results of the full reports which Festus had made of his case, and as a blessing which followed his faithful testimony to the truth, at Cesarea. At the same time, he was subjected to expense, which, however, the voluntary contributions of the Philippians assisted him in bearing, Phil. iv. 10–14. (Rieger).—There are no hardships which can justify us in neglecting the duties of our calling; Matth. xi. 2; 1 Cor. vii. 20. (Starke).—**Received all that came in unto him.**—What a noble character that servant of Christ possesses, who is made all things to all men [1 Cor. ix. 22], who kindly receives all that seek counsel and comfort for their souls, and who opens his house and his heart to all who desire to be saved! It is not well, when it is reported of a pastor, that he is difficult of access. Our Lord Jesus often encountered hypocrites and deceivers; nevertheless, he always sought their spiritual welfare, and his language was: "Him that cometh to me I will in no wise cast out." [John vi. 37]. (Ap. Past.).

VER. 31. **Preaching the kingdom of God,** etc.—God opens a door for his word in a wonderful and unexpected manner, ch. xiv. 27; Col. iv. 3. When the church enjoys peace, we should the more diligently proclaim the truth, and prepare for future trials, ch. ix. 31. After Christ had sent the Holy Spirit, he caused his Gospel to be made known to the whole world, not, however, with the aid of carnal weapons, but by the preaching of the word, and He has, even to the present time, been its almighty Protector. May He continue to cause His word to be every where proclaimed, "no man forbidding," unto the salvation of many souls, and unto the glory of His great name! (Starke).—**Teaching - - - with all confidence.**—Of this **confidence** of the apostle at Rome, we have additional evidence in the Epistles to the Colossians, Ephesians, Philippians, and to Philemon, which were written in that city; they are all fragrant with the oil of joy, wherewith Jesus had anointed him. (Besser).—**No man forbidding him.**—It was, in those times, considered a very great mercy, when the Gospel could be preached without hinderance; it was a source of comfort to teachers, and they diligently employed the time during which they could enjoy it. But we, on the contrary, whose liberty has so long been established, have well nigh forgotten how great this mercy is. As we have therefore opportunity, let us labor, and do good! [Gal. vi. 10]. (Ap. Past.).—What a noble theme—the progress of the Gospel from Jerusalem to Rome—the writer of the book of THE ACTS has chosen! When will it be carried back to Jerusalem? God employed even his most richly endowed servants in doing His will only in their own sphere. It was given to no one to survey the whole field of labor; that knowledge the Lord reserved unto Himself. O God! Thy kingdom come! (Rieger).—Notwithstanding all these persecutions, the Gospel advanced with such success, that Luke is enabled to conclude his narrative of THE ACTS OF THE APOSTLES in these terms, which resemble an "Amen!" appended to all the promises of God. Thus this reference at the close of the book to the "kingdom of God", most happily corresponds to the beginning, ch. i. 3. (Williger).—In the vast and wealthy capital of that great empire, Paul proclaims the might and glory of the **kingdom of God**, as a kingdom of the Spirit, whose "fruit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" [Gal. v. 22, 23]. The tidings concerning Christ, the Prince of peace, around whom all things in the kingdom of God, both small and great, revolve, penetrate even into the palace of the emperor (Phil. i. 13). Thus Paul employed the time during which he was a prisoner, in establishing that important congregation at Rome, which was destined to be the mother-church and, indeed, the missionary church of all the congregations which, after this period, were gathered among the Gentiles. (Leonh and Sp.).—Luke does not speak of subsequent events, as it was not his intention to write a biography of St. Paul. He had now exhibited the riches of divine grace, and the power of the Lord Jesus, as revealed in the progress of the Church, from the Mount of Olives to the city of the seven hills; greater things he could not relate, and Theophilus had now read enough in order to close with "Hallelujah." (Besser).—Let us, then, imitate Paul, and take his noble, adamantine, soul as our pattern, so that, following in his wake, we may safely sail over the stormy ocean of life, and enter the waveless haven of peace, and thus obtain that salvation which God has prepared for those who love him, through the grace and love of our Lord Jesus Christ, who lives and reigns with the Father and the Holy Ghost, in like majesty and glory, blessed forever. (Chrysostom, quoted by Leonh. and Sp.).

ON THE WHOLE SECTION.—*Paul, preaching the kingdom of God in Rome:* I. A glorious fulfilment of the promise which the Lord had, at the beginning, given to his servant, ch. ix. 15; II. A solemn and impressive prediction of the future victories of the kingdom of God on earth.—*Paul, at Rome:* I. A living monument of divine mercy; II. A shining example of apostolic fidelity; III. A joyful herald of Christ's reign over the whole world; IV. A messenger, addressing the effete heathenism of the times, and uttering solemn warnings respecting the judgments of God.—*Paul's ministry of two years at Rome, the crown of his apostolic labors:* I. In the centre of the heathen world he erects the cross of Christ, before which all heathen temples are to sink into the dust; II. Although subjected to bodily restraint, he provides with true pastoral fidelity and love even for his distant congregations (the Epistles written during this imprisonment); III. While waiting for the call of his Lord, he prepares to seal the work of his life with his blood.—*From Jerusalem to Rome!* Such was the course of the Gospel, as described in THE ACTS OF THE APOSTLES. Its path was marked, I. By the sufferings and ignominy of its heralds; II. By their heroic faith and ardent love; III. By the victories gained through mighty deeds, and divine miracles; IV. By the diffusion of the blessings of grace and salvation, designed for the present and future generations.—*Paul, the preacher bound with a chain*, or, *The word of God is not bound* [2 Tim. ii. 9]: I. Bound to no one spot on earth; when it was cast out of Jerusalem, the ancient city of God, Paul erected his pulpit in the capital of the Gentile world; II. Restrained by no earthly power; the power of Rome was as little able as the hatred of the Jews, to close the mouth of the apostle; III. Confined to no particular individual; even after Paul had finished his course, and sealed his testimony with his blood, the preaching of the cross continued its victorious course over the world.—*Paul, still a prisoner at Rome—to-day, as well as* 1800 *years ago:* although his imprisonment may now, as well as formerly, under the Roman emperor, be mild and not ignominious, still, he continues to be a prisoner under the spiritual ruler in Rome; for, I. Paul, the herald of evangelical liberty, is bound with the chain of human traditions; II. Paul, the preacher of that righteousness which is by faith, is bound by the law of righteousness by outward works; III. Paul, the man of apostolic poverty and humility, is bound by the pomp and display of papal claims to the government of the world. —"*No man forbidding him* [without hinderance]" —*the significant concluding words of the book of the Acts of the Apostles:* I. They are words proclaiming the victory gained over ancient Rome—a victory alike over hostile Jews and hostile Gentiles; II. They are words of warning, addressed to modern Rome, warning it against any impious and vain attempt to quench the word of God; III. They are words of admonition, addressed to the Evangelical Church, exhorting it to apply with a grateful spirit the free and unhindered word of God; IV. They are words of promise, intended for the church of the future, directing attention to the time of consummation, when the Gospel will have subdued the world.—*The Book of the Acts of the Apostles, not a mere fragment!* It is true that we reach the end sooner than we would have desired, for there are many interesting subjects of which it does not speak in detail; at the same time it furnishes us with all that we really need. I. It exhibits the founding of a Church against which the gates of hell cannot prevail; II. It describes the wonderful works of an exalted Saviour, who is with his people alway, even unto the end of the world; III. It is a rich mine, furnishing wholesome doctrine, efficient consolations, and encouraging examples for the church in all ages.—*The transition from the history of the Apostles, to the history of the Church:* I. It is, undoubtedly, a retrogression from the pentecostal season of the first miracles of the Spirit—from the period when faith began to flourish—from the early period of the first love [Rev. ii. 4]; II. It is, nevertheless, according to the divinely appointed order, an advance from a patriarchal, narrow, sphere, to the length and breadth of the world—from the joy and animation of a festival, to the labor and toil of common life—and, through the struggle of thousands of years, to a final victory, when, in the church triumphant, the primitive pentecostal congregation will re-appear, glorified, enlarged, and perfected.—*The silent disappearance of the apostle Paul at the conclusion of* THE ACTS OF THE APOSTLES: it directs our attention, I. To the exalted Lord of the Church, who abides, even when His servants disappear; "Jesus Christ the same yesterday, and to-day, and for ever." [Hebr.

xiii. 8]; II. To that happy rest, into which the faithful servants of God may enter, when they have completed the work assigned to them; III. To that labor of faith and of love [1 Thess. i. 3], which those witnesses who were first chosen, have left behind for us; IV. To that great day of eternity, which will bring to light all that still remains dark in the divine guidance of the children of God, and in the history of His kingdom.—[Paul now ceases to preach the Gospel; nevertheless, that Gospel abides; "the word of the Lord endureth for ever." (1 Pet. i. 25; Isai. xl. 8). *The permanence of the Gospel:* I. Illustrations of this permanence; (*a*) the ravages of time; (*b*) the assaults of its enemies; (*c*) the corruption of its friends—are alike unable to affect it. II. The causes of this permanence of the Gospel; (*a*) its truth; (*b*) its correspondence to the wants of men; (*c*) the divine protection. III. The effect which it should produce on the minds of men; (*a*) to awaken a salutary alarm in those who reject it; (*b*) to convince the minds of those who doubt; (*c*) to strengthen the faith of the humble believer.—Tr.]

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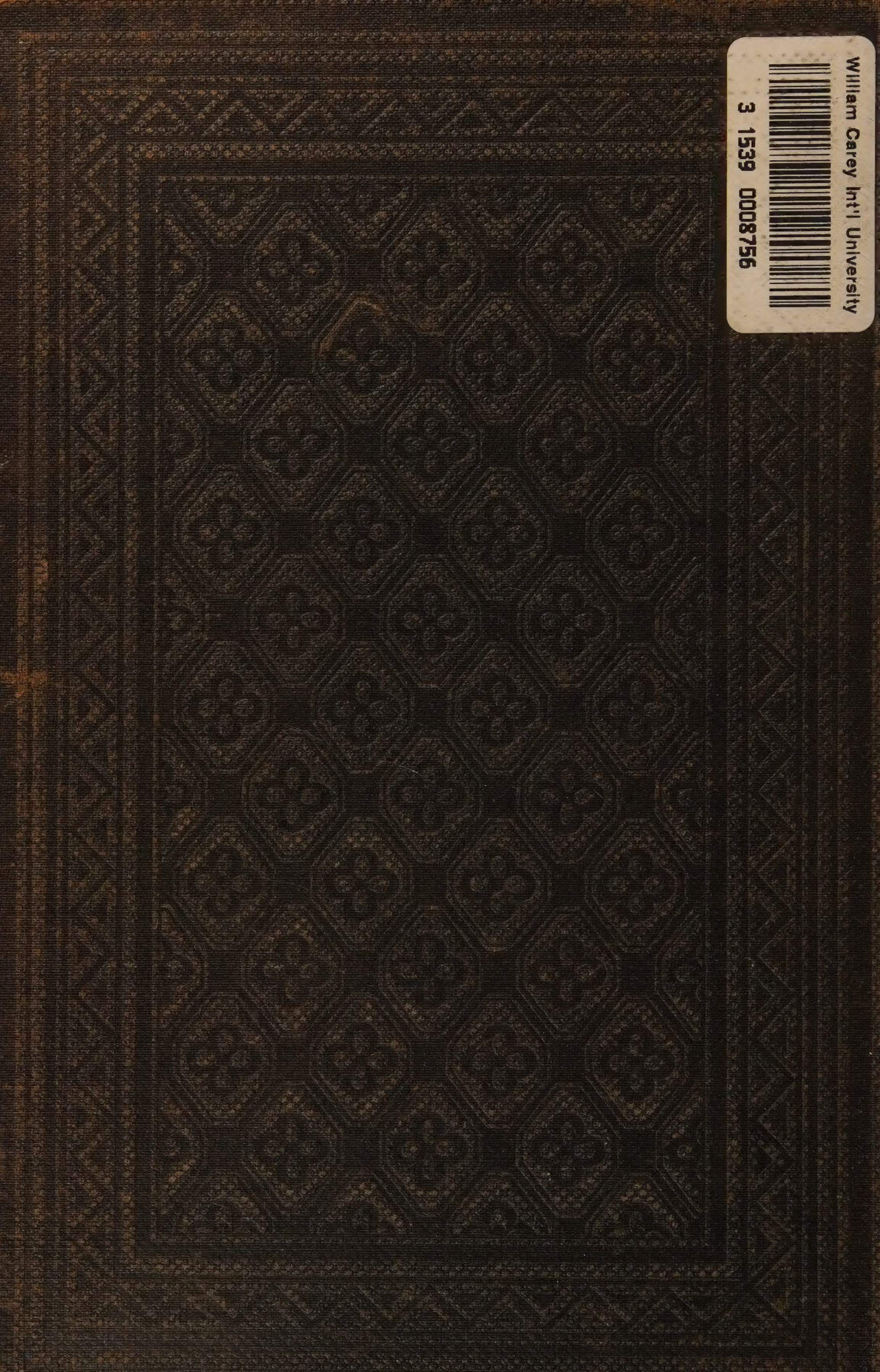

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